

CONCISE ENCYCLOPAEDIA OF SIKHISM

Editor-in-Chief
HARBANS SINGH

Abridged by
DHARAM SINGH



Publication Bureau
Punjabi University, Patiala

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Department of Encyclopaedia of Sikhism
Punjabi University, Patiala.
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Vice-Chancellor

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FOREWORD

The Encyclopaedia of Sikhism till this day stands out as one of the prestigious publications of this University. The idea for the compilation of this Encyclopaedia was conceived and kick-started by Professor Kirpal Singh Narang, one of my predecessor Vice-Chancellors. Prior to this, the absence of any such authentic work in English was deeply felt by students as well as scholars working in the field of Religious/Sikh Studies. It is heartening that ever since its publication, the Encyclopaedia has been very well received in the world of learning and has gone a long way in the dissemination of reliable information on Sikhism.

The University decided to bring out in a single volume a concise version of the four-volume Encyclopaedia to make it handy for use by those who solicit quick and precise information on Sikhism. Professor Dharam Singh had a long association with Encyclopaedia project. He had grasped the understanding of Encyclopaedic technique, having worked with the late Professor Harbans Singh, Editor-in-Chief of the Encyclopaedia. I am glad that he has acquitted himself creditably by having accomplished the job well before his retirement. I also appreciate that post-retirement he looked through the proofs twice and facilitated publication.

I am confident that this endeavour of the Punjabi University will be well received by scholars.

Punjabi University
Patiala

Dr. Jaspal Singh
Vice-Chancellor

PREFACE

The idea for the preparation of a concise version of the Encyclopaedia of Sikhism was originally conceived by Professor Prithipal Singh Kapur after he joined as Editor-in-Chief in the newly-created Department of Encyclopaedia of Sikhism in 1998. After the approval of the project by appropriate authorities of the University, the undersigned, then a Reader in the Department, was asked to work on it under the overall supervision of Professor Kapur. Somehow the project did not make much headway during his short tenure. However, after Sardar Swarn Singh Boparai took over as Vice-Chancellor, he evinced interest in this project and, reposing confidence in me, entrusted me the task of preparing a single-volume concise version of the Encyclopaedia.

As originally planned, I was expected to abridge the information in the given entries keeping all the required information and facts in tact and also without losing the grace and grandeur of the original diction and the idiom. The job which apparently seemed quite simple proved to be quite arduous and demanding when it came to encompassing the entire range of information and facts stated originally in a very terse and tight writing while still retaining the fund of formation and intelligibility required of an Encyclopaedia. The entire exercise required a clear understanding of the subject matter and restating it in tight writing while keeping it close to the original.

I have worked on it diligently with all earnestness to retain the best of the original. I place on record my best thanks to Dr. Jaspal Singh, Vice-Chancellor, for his interest and encouragement. He very kindly desired its publication with the best possible get-up. I am thankful to Professor Gurpreet Singh Lehal of the Department of Computer Sciences who helped us in devising the diacritical signs used in the text. I must also thank Mr. Gurpreet Singh and Ms Baljit Kaur who ungrudgingly typed out the draft, working hard on the job of putting diacritical signs.

Professor & Head (Retd.)
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Dharam Singh

TRANSCRIPTION/PRONUNCIATION KEY FOR NON-ENGLISH WORDS/PHRASES

Certain names and terms have been used in the text in their original Punjabi form. In order to facilitate their correct pronunciation, the following key has been used while transcribing the original into the Roman script :

Punjabi phonemes (Gurmukhī script)	Hindi/Sanskrit phonemes (Devanāgarī script)	Urdu/Persian Arabic phonemes (Persian script)	Roman script equivalents
Letter/Vowel Symbol	Letter/Vowel Symbol	Letter/Vowel Symbol	Letter/Vowel Symbol
ਅ	अ	ا	a
ਆ	आ	آ	ā
ਇ	इ	ی	i
ਈ	ई	ی	ī
ਉ	उ	و	u
ਊ	ऊ	و	ū
ਏ	ए	اے	e
ਐ	ऐ	ای	ai
ਓ	ओ	او	o
ਔ	औ	او	au
ਸ	स	س	s
ਹ	ह	ح	h
ਕ	क	ک	k
ਖ	ख	کھ	kh
ਗ	ग	گ	g
ਘ	घ	گھ	gh
ਙ	ङ	گھ	ñ
ਚ	च	چ	ch or c (l)
ਛ	छ	چھ	chh or ch (l)
ਜ	ज	ج	j
ਝ	झ	جھ	jh
ਞ	ञ	جھ	ñ
ਟ	ट	ٹ	t
ਠ	ठ	ٹھ	th
ਡ	ड	ڈ	d
ਢ	ढ	ڈھ	dh
ਣ	ण	ن	ṇ

TRANSCRIPTION/PRONUNCIATION KEY

Punjabi phonemes (Gurmukhī script)	Hindi/Sanskrit phonemes (Devanāgarī script)	Urdu/Persian Arabic phonemes (Persian script)	Roman script equivalents
Letter/Vowel Symbol	Letter/Vowel Symbol	Letter/Vowel Symbol	Letter/Vowel Symbol
ਤ	त	ت، ط	t
ਥ	थ	تھ	th
ਦ	द	د	d
ਧ	ध	دھ	dh
ਨ	न	ن	n
ਪ	प	پ	p
ਫ	फ	ف	ph
ਬ	ब	ب	b
ਭ	भ	بھ	bh
ਮ	म	م	m
ਯ	य	ی	y
ਰ	र	ر	r
ਲ	ल	ل	l
ਵ	व	و	v, w (2)
ੜ	ड़	ڑ	r
ੜੁ	ढ़	ڑھ	rh
ਸ਼	श	ش	sh, ś
ਖ਼		خ	kh
ਗ਼		غ	gh
ਜ਼		ز	z
ਫ਼		ف	f
	ऋ	ڑا، ڑی، ڑی، ڑی	r (4)
	ष		ś
	क्ष		kś
	त्र		tr
	ज्ञ		jñ, gi, gy (5)
		ق	' followed by vowel symbol
		ق	q

Nasalization

- (i) ñ preceding ण, ण, क, ख, ग, घ, ङ, च, छ, ज, ञ, ट, ठ, ड, ढ, ण
- (ii) ñ preceding च, छ, ण, झ, ञ
- (iii) ɲ preceding ट, ठ, ड, ढ, ण
- (iv) n preceding उ, ऋ, ए, ओ, ऌ, ॡ
- (v) m preceding प, फ, ब, भ, म
- (1) Normally ch represents the sound च, च or च and chh has been used for the heavier phoneme छ, छ or छ but in exceptional cases while transliterating Sanskrit terms or texts, c and ch have been used for the two sounds respectively.
- (2) Normally v has been used to represent Punjabi ਵ or Hindi व and w to represent و of Persian script in words of Persio-Arabic origin such as *kotwāl*, *fatwā*, etc. There are, however, exceptions, as in the case of *dīvān* (religious assembly or congregation) and *dīwān* (title or institutional designation), or Goindvāl (place name in India) and Gujrānwālā or Peshāwar (place names in Pakistan). W has also been used in certain personal names where the individuals concerned are known to have used it when spelling their own names. For instance, Balwant Singh, Jawāharlāl, Tiwāṇā, etc.
- (3) In spelling some place names, ḍ has been used for ङ to follow prevalent usage, e.g. Nāndeḍ and Jinvāḍā. There may be found some other instances where current usage has been preserved, as in Scindīā, Gwālīor, Lucknow or Phagwārā.
- (4) Use of ṛ and ṣ has been made sparingly in Sanskrit names and texts only. At other places ri and sh have been used to transliterate ऋ and ष respectively. Examples are (Lord) Kṛṣṇa and (Gurū Har) Krishan.
- (5) Jñ for ज्ञ is used only in spelling ज्ञान (*jñān*) and its derivatives in Sanskrit or classical context. Elsewhere gy or gi has been used as in Gyān or, more often, Giān.

USE OF ITALICS AND DIACRITICS

All non-English words, phrases and texts are printed in italics with diacritical marks as indicated in the transcription key.

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A

ABBOTT, SIR JAMES (1807-1896), British Resident's assistant at Lahore after the first Anglo-Sikh war (1845-46), was born on 12 March 1807, the son of Henry Alexius Abbott. He started his career in the Bengal artillery and held different positions to become in 1848 the Resident's assistant at Hazārā from where he sent reports to the British Resident at Lahore accusing Chatar Singh Aṭārīvālā of high treason and uprising against the British. Abbott took a minor disaffection in August 1848 in a Sikh brigade stationed at Hazārā as "the national rising of the Sikhs." His acts in fact culminated in the second Anglo-Sikh War. He wrote *The Narrative: An Account of Personal Services at Hazara*, giving his view of the Hazārā events. He died on 6 October 1896.

B.J.H.

ABCHAL NAGAR, or Abichalnagar is the name Sikh tradition has given Nāndēd, a district town in Mahārāshṭra. The place is sacred to Gurū Gobind Singh, who passed away here on 7 October 1708. The shrine honouring his memory is named Takht Sachkhaṇḍ Sṛī Hazūr Sāhib, Abchalnagar.

M.G.S.

'ABDULLĀ, BHĀĪ, a Muslim minstrel who recited heroic balladry at Sikh congregations in the time of Gurū Hargobind, was born in Sursingh, in Amritsar district of the Punjab. He attended in 1606 the installation ceremony for Gurū Hargobind at the Akāl Takht where he and his companion, Bhāi Natthā, sang eulogy of the Gurū. Both of them remained at Amritsar thereafter and recited poetry extolling chivalrous deeds of past heroes. They accompanied Gurū Hargobind when he left for Kīratpur but returned to their native Sursingh before their end came.

B.S.

'ABDULLĀ, KHWĀJĀ, of Manī Majrā, near Chaṇḍīgarh, was the keeper of the jail at Chāndnī Chowk *kotwālī* in Delhi, where Gurū Tegh Bahādur was detained under imperial warrant. He was a pious man and truly revered the holy detenu. After the Gurū's execution (1675), he resigned his post and went to live at Anandpur, where he served Gurū Gobind Singh.

A.C.B.

'ABDUL RASŪL KASHMĪRĪ, a native of Srinagar who was in trade at Amritsar as a shawl merchant, was for a time a close confidant of Mahārājā Duleep Singh and his liaison man with governments of Turkey and Egypt. In 1860, he moved from India to Egypt, and thence to London where he joined the Nile expeditionary force as an interpreter. Owing to his secret connection with the Mahdī, he was discharged from the service, but was soon taken by Duleep Singh in his employ. He procured passport of Patrick Casey, an Irish man, and Duleep Singh used it for his travel from Paris to Russia. Early in 1890, Duleep Singh sent him to India. He was arrested on board the ship and detained at Asīrgarh fort. A few months later, he was released and provided passage to go to London. In March 1892, 'Abdul Rasūl sued Mahārājā Duleep Singh in a Paris court seeking a life pension for the services he had rendered him.

K.S.T.

'ABD US-SAMAD KHĀN (d.1737), governor of Lahore from 1713 to 1726, was born at Āgrā when his father, Khwājā 'Abd ul-Karīm Ansārī, had come out with his family from Samarkand on a tour of India. When Samad Khān was two years old, his parents returned to Samarkand where he spent his early life and attained the office of Shaikh ul-Islām. Soon thereafter he came to India and got an appointment at the court of Aurangzib. He served

for many years in the Deccan until Farrukh-Siyar appointed him governor of Lahore in February 1713 charging him with the annihilation of Bandā Singh Bahādur. He succeeded in driving Bandā Singh and his companions into the hills. As Bandā Singh descended from his mountain retreat in February 1715, Samad Khān and his men besieged Bandā Singh and his companions in the Fort of Gurdās-Naigal. This siege continued for eight months but ultimately Bandā Singh and his famishing Sikhs were captured (17 December 1715). Under the orders of Samad Khān over two hundred of them were executed. The rest, including Bandā Singh and his family, were put in chains and taken to Lahore and thence to Delhi. In 1726, he was transferred to Multān, his son, Zakariyā Khān replacing him as governor of Lahore. He died on 26 July 1737.

B.S.

ABUL FAZL (1551-1602), principal secretary-cum-minister to Emperor Akbar, was an accomplished man of learning and the author of *A'in-i-Akbarī* and *Akbar-nāmā*, the former being a description of Akbar's administrative system and the latter a chronicle of the events of his reign. Abul Fazl had Sūfī leanings, which were a major influence in moulding the religious policy of the emperor. Born at Akbarābād on 14 January 1551, Abul Fazl took up service at the royal court in 1574, and through his uncommon wisdom and learning soon rose to become Akbar's most trusted adviser. He accompanied the emperor on his visit to Goindvāl on 24 November 1598 to see Gurū Arjan. Abul Fazl was assassinated by Bīr Singh Bundelā on 12 August 1602 at the behest of Prince Salīm, later Emperor Jahāngīr.

B.S.D.

ACHAL SĀHIB, GURDWĀRĀ, sacred to Gurū Nānak, is located on the boundary of Sālho and Chāhal villages along the Jalandhar-Batālā road, in Gurdāspur district of Punjab. Gurū Nānak is said to have visited here and held a dialogue with the Nāth-Yogīs. In this dialogue, Gurū Nānak stressed the importance of the life of a householder *vis-a-vis* that of an ascetic.

J.C.B.W.

ACHCHHAR SINGH, JATHEDĀR (1892-1976), a Gurdwārā officiant and Akālī politician who twice held office as Jathedār of Sī Akāl Takht at Amritsar, was born on 18 January 1892 in a middle class farming family of Ghanīenke, in Lahore district. The youngest son of Hukam Singh, he migrated to Burma at the age of 15 and joined the Burmese military police. In 1919, he visited home on leave and married Mahindar Kaur of Ichogil, near Lahore. The news of the Nankānā Sāhib massacre on 20 February 1921 came as a great shock to him and he resigned from the army to return to the Punjab. He joined the Central Mājha Khālsā Dīwān and plunged into the agitation for the reform of *gurdwārā* management. On 10 February 1924 he was appointed Jathedār of the Akāl Takht in the absence of Tejā Singh Akarpurī. He, too, was taken into custody on 7 May 1924, was tried and sentenced to one and a half year in jail. Upon his release from the Central Jail at Miānwālī at the end of 1925, he resumed his office in Amritsar which he retained until September 1926. Thereafter he took over as *granthī* at Gurdwārā Dehrā Sāhib in Lahore, and served in this position for 14 years. In 1940, he moved to Amritsar as a *granthī* at the Harimandar, and, from 1955 to 1962, was again Jathedār of the Akāl Takht. During the Punjabi Sūbā agitation, he was arrested on 4 July 1955, but was released two days later. He headed the Pañj Piāre named to judge if Master Tārā Singh had not violated the vow undertaken at the Akāl Takht before starting his fast-unto-death for the attainment of a Punjabi-speaking state. As the Shiromani Akālī Dal split into two groups, one led by Sant Fateh Singh and the other by Master Tārā Singh, Achchhar Singh resigned the office of head of the Akāl Takht to join the latter. He was elected president of this party in November 1962. He died in the civil hospital at Amritsar on 6 August 1976 after a protracted illness.

P.S.G.

ADALĪ, BHĀI, of Chohlā village in Amritsar district of the Punjab, was a devoted Sikh contemporary of Gurū Rām Dās and Gurū Arjan. It was under his influence that Bhāī Bidhī Chand gave up banditry and became a Sikh.

Gn.S.

ĀDAM, BHĀĪ, also called Uddam in some chronicles, was from Viñjhū Village, in Bathinda district, and a devout Sikh contemporary of Gurū Rām Dās. He had no male child and, advancing in years, he along with his wife came to Amritsar to devote himself to serving the Gurū. Gurū Rām Dās was highly pleased with his service and bade him ask for a boon. Adam shyly asked for a son. The Gurū gave him his blessing. It was, as *goes* the tradition, by the Gurū's blessing that Bhāī Bhagatū was born to the couple.

Gr.S.

ADḌAṆ SHĀH, BHĀĪ (1688-1757), third in succession to Bhāī *Kanhaiyā* in the Sevāpanthī sect, was born at Laū, in Jhang district, now in Pakistan. His parents were of a devout temperament and he inherited from them a deeply religious bent of mind. He learnt Gurumukhī and got training in the exegesis of Sikh scriptural texts from Bhāī Gurdās Dakkañī, a leading Sikh of Gurū Tegh Bahādūr's time. He also remained in the company of Bhāī Sevā Rām, a disciple of and successor to Bhāī Kanhaiyā, for a long time and ultimately succeeded him as chief of the Sevāpanthī sect. AdḌaṇ Shāh laid down the sect's code of conduct and a distinct apparel. He also pioneered the study of comparative religious thought at his *ḍerā* where nearly 250 saints were always in residence. Besides Sikh scriptures, other important books studied at the *ḍerā* included *Kīrtīyā-i-Sa' ādat*, *Masnavī*, and *Yoga Vasīṣṭa*. These classics were also translated into Punjabi. The *parchī* literature issuing from this school bears testimony to his literary taste and moral precept. Bhāī AdḌaṇ Shāh was an eloquent orator. His speeches are now available under the titles *Sākhīānī Bhāī AdḌaṇ Shāh*, *Sukhan Fakīrānī De* and *Bachan Gobind Lokānī De*. He spent his last years in Jammū area where he died on 17 Vaisākh *sudī* 8, 1814 BK/ 26 April 1757.

Gr.S.

ADHARKĀ, according to *Bhāī Bālā Janam Sākhī*, visited Gurū Nānak in the train of his master, Sālas Rāi, the jeweller. Both master and servant turned disciples and set up a Sikh *saṅgat* in their native town, Bishambharpur.

Gr.S.

ĀDI GRANTH. See SRĪGURŪ GRANTH SĀHIB ĀDĪNĀ BEG KHĀN (d.1758) an unscrupulous and selfish man who rose to be the governor of Punjab for a few months in AD 1758, was born to Channū, an Arāīn, of Sharakpur, near Lahore. Ādīnā Beg Khān, starting his career as a soldier, rose to be collector of revenue of the village of Kaṅg in the Lohiān area, near Sultānpur Lodhī to later get on lease the entire Kaṅg region. After some time Zakariyā Khān, the governor of Lahore, appointed him chief (*hākam*) of Sultānpur Lodhī and then *nāzim* (administrator) of the Jalandhar Doāb to suppress the Sikhs, but shrewd as he was, he instead incited Sikhs so as to strengthen his position. Under pressure from Zakariyā Khān, he however had to expel them from his dominion. For non-payment of government dues he was arrested and tortured under the orders of the governor of Lahore. Ādīnā Beg again became chief of Jalandhar Division under Shāh Nawāz Khān who succeeded Zakariyā Khān in 1745. When Muin-ul-Mulk (Mīr Mannū) became governor of Lahore, Ādīnā Beg retained his position, joining his energies with his master's to quell the Sikhs. On the festival of Holā Mohallā in March 1753, Ādīnā Beg fell upon Sikh pilgrims at Anandpur killing a large number of them. The Sikhs retaliated by plundering villages in the Jalandhar and Bāī Doābs. Ādīnā Beg quickly came to terms, assigned some of the revenue of his territory to the Sikhs and admitted several of them, including Jassā Singh Rāmgarhiā, into his army. After the death of Muin ul-Mulk on 3 November 1753, Ādīnā Beg assumed independent authority in the Doāb, extending his influence up to Sirhind (March 1755). The Emperor of Delhi bestowed on him the title of Zafar Jaṅg Khān. In May 1756, he was appointed governor of Lahore and Multān. As Ahmad Shāh Durrānī came to the help of Muin Khān's widow Mughlānī Begam, Ādīnā Beg took refuge in the Śivālik hills. During Taimūr Shāh's governorship (1757-58), Ādīnā Beg joined hands with the Sikhs and jointly defeated the Afghāns at Māhalpur, in Hoshiārpur district. He also a thousand rupees as homage to the Gurū Granth Sāhib and a lakh and a quarter as protection money for the Jalandhar Doāb. Keeping up appearances

with the Sikh *sardārs* he wished to weaken their power and invited to this end Marāṭhās, offering them one lakh of rupees a day on march. He also persuaded Sikhs to help the Marāṭhās against the Afghāns. They together entered Lahore in April 1758. Ādinā Beg got the *sūbahdārī* of the Punjab at 75 lakh of rupees a year to be paid to the Marāṭhās. The Punjab had now three masters: the Mughāls, the Afghāns and the Marāṭhās, but in reality only two - Ādinā Beg and the Sikhs. Ādinā Beg brooked no rivals, and resumed his campaign against the Sikhs, increasing his armed strength and hiring a thousand woodcutters to clear up the forests in which the Sikhs sought shelter in times of stress. He laid siege to the Sikh fort of Rām Raunī at Amritsar. Before the Sikhs rallied to confront him, Ādinā Beg succumbed to an attack of colic at Baṭālā on 10 September 1758.

B.S.

ĀDI SĀKHĪĀN is one of the early compilations but not the first of the extant *janam sākhi* traditions to evolve. The manuscript, dated 1758 BK/AD 1701, and copied by Shambhū Nāth Brāhman, was first located by Dr Mohan Singh Dīwānā. Dr Dīwānā believed it to be a version of the earliest of all *janam sākhi* traditions and bestowed on it the name *Ādi Sākhiān*. It has since been published under the title *Shambhū Nāth Vāī Janam Patī Bābe Nānak jī kī Prasīd Nān Ādi Sākhiān*. Of the two principle sources used by the first compiler, one provides a link with the *Purātan* tradition and the other appears to have been a manuscript, no longer extant, which was later to be used by the compiler of the *B 40 Janam-sākhi*. Four anecdotes have also been taken from the *Miharbān* source (*sākhi*s 26, 27, 28a and 28b), thus introducing the *goṣṭī* form into the *janam sākhi*. Essentially, however, the *Ādi Sākhiān* is a collection of narrative *sākhi*s, with the *goṣṭi*s being a later addition. Although the *Ādi Sākhiān* shares an important source with the *Purātan* tradition, it lacks the characteristic *Purātan* division of Gurū Nānak's travel into four separate journeys. Almost all the travel anecdotes utilized are drawn from his second major source. The manuscript also incorporates *sākhi*s describing Gurū Nānak's visit to Pāk Paṭṭan,

Saidpur, and Achal (*sākhi*s 17, 18, 19 and 23).

W.H.M.

ĀDIT, a professional soldier of Soinī clan, came to take refuge at the feet of Gurū Arjan. When he asked as to how he as a soldier can be saved, the Gurū advised him to fight for a righteous cause and protect the weak and the oppressed.

T.S.

ADVENTURES OF AN OFFICER IN THE PUNJAB (2 vols.) by Major H.M.L. Lawrence, under the pseudonym of Bellasis, published in 1846 and reprinted in 1970, is a rambling account, half fact half fiction, of the author's adventures. It provides information about the rise of the Sikhs and about the person and government of Mahārājā Ranjīt Singh. Colonel Bellasis, a soldier of fortune, enters the Punjab with a small suite, meets the leading courtiers of Mahārājā Ranjīt Singh and secures from him appointment as *sūbahdār* of Kāngrā. The book gives beautiful word-pictures of the Mahārājā, some princes and courtiers. It also refers to the revenue and the judicial administration of the kingdom. The revenue-farmer was also judge, magistrate and often customs master, within his area of jurisdiction. Adālat, court, was another rich source of revenue, fine being the punishment awarded in almost every case (p.51).

B.J.H.

AFGHĀN-SIKH RELATIONS spanning the years 1748 to 1849 go back to the first invasion of India by Ahmad Shāh Durrānī. Ahmad Shāh occupied Lahore on 11 January 1748 during his first invasion of India, and advanced towards Sirhind to meet a Mughal army from Delhi. On the way he had two slight skirmishes at Sarāi Nūr Dīn and at the Vairovāl ferry, with a Sikh *jathā* under Jassā Singh Ahlūvālīā. While lying in wait at Sirhind for Mughal forces, the Sikhs defeated him in the battle of Mānūpur on 11 March. They continued to harass the retreating invader between the Sutlej and the Chenāb, relieving him of a number of weapons, horses and camels.

Ahmad Shāh's subsequent invasions in a way helped the Sikhs to increase and consolidate their power. Anticipating a second invasion, the new Mughal governor of the Punjab, Mīr Mu'in ul-

Mulk (Mīr Mannū) entered into a truce with the Sikhs but it did not last long and during the second Durrānī invasion (December 1749-February 1750), the Sikhs made bold to enter and plunder Lahore itself. During Ahmad Shāh's next invasion (December 1751-March 1752), Lahore and Multān were annexed to the Afghān empire: now Mīr Mannū remained governor of these provinces on Ahmad Shāh Durrānī's behalf. This meant that Sikhs had now to contend with Afghāns as well as with Mughals. The disorder which overtook the Punjab following the death of Mīr Mannū in November 1753 helped the Sikhs establish their sway over vast tracts in the form of *rākhi*. During his fourth invasion (November 1756-April 1757), the Afghān invader reached as far as the Mughal capital, Delhi. The Sikhs preyed upon him during his onward march and, when his son, Prince Taimūr, was transporting the plundered wealth of Delhi to Lahore, they robbed him at Sanaur and Mālerkotlā. Ahmad Shāh, during his brief stay at Lahore, sent out troops who sacked Amritsar and desecrated the sacred pool, besides killing a large number of Sikhs. He left his son Taimūr and his general Jahān Khān in charge of the Punjab and himself retired to Afghanistan. The Sikhs expelled them in 1758 with the help of the Marāṭhās and of Ādīnā Beg Khan. During Ahmad Shāh's fifth invasion (October 1759-May 1761) the Sikhs gave him a battle in which the Afghān lost as many as 2,000 men, with their general Jahān Khān wounded. The Marāṭhā's dream of supremacy in north India was shattered in the third battle of Pānīpat (14 January 1761). The Sikhs on the other hand were emboldened to raid Lahore in November 1760 and then sacking Jalandhar, Sirhind and Mālerkotlā. In November 1761, they captured Lahore and struck their own coin. Ahmad Shāh, on hearing of these developments, hurried to the relief of his deputies. The retreating Sikhs were overtaken near Kup and Rahīrā villages, near Mālerkotlā, on the morning of 5 February 1762. About 25,000 Sikhs were killed in the day-long battle known in Sikh annals as Vaḍḍā Ghallūghārā or the great holocaust. On his return, he blew up the holy Harimandar at Amritsar with gunpowder. The Sikhs

retaliated with attacks on Sirhind in May 1762. They freely roamed around Lahore during July-August 1762 and celebrated Divālī at Amritsar in defiance of the Shāh who was still present in the Punjab.

After the departure of the Durrānī in December 1762, Sikhs sacked the Afghān principality of Kasūr in May 1763, overran Jalandhar Doāb during June, defeated in November near Wazīrābād an expeditionary force sent by Ahmed Shāh and invested Mālerkotlā, killing its Afghān chief, Bhīkhan Khān (December 1763). They soon reduced Morīṇḍā and Sirhind (January 1764). The Dal Khālsā then fell upon the territories of Najīb ud-Daulah, Ahmad Shāh Durrānī's regent in India. Ransacking Sahāranpur on 20 February 1764, they pushed on seizing Shāmī, Kāndhlā, Muzaffarnagar, Morādābād, Najībābād and several other towns. Najīb ud-Daulah, unable to meet the Sikhs in battle, paid them Rs 11,00,000, inducing them to return to Punjab. While the Buḍḍhā Dal, a division of the Dal Khālsā under Jassā Singh Ahlūvālā, was thus engaged in the Gangetic Doāb, the Tarunā Dal, was active in the central and western Punjab. Lahore was attacked in February 1764 but its governor, Kābulī Mall, saved it from plunder by paying a large sum to the Sikhs and acceding some other concessions. During April-June 1764, the Bhangī and Nakāī *sardārs* captured the Lammā country lying between Lahore and Multān, and Charhat Singh Sukkarchakkīā took Rohtās in the north. Ahmad Shāh Durrānī came out again, in December 1761, but harassed by Sikhs, he was forced to return homewards. On his way back, realizing the futility of appointing his own governors in the Punjab, he recognized Ālā Singh of Patīālā as the ruling chief in Sirhind territory and bestowed upon him the title of Rājā. Ahmad Shāh made yet another (his last) bid to regain Punjab and Delhi during the winter of 1766-67, but failed. He died at Qandāhar on 23 October 1772.

Ahmad Shāh's son and successor, Taimūr Shāh (1746-93), made five successive incursions, but could not reach Lahore. His successor, Shāh Zamān, also made several attempts to regain a

foothold in India and did enter Lahore twice (January 1797; December 1798) but was forced to evacuate it within a few weeks on each occasion. Ranjīt Singh, the chief of the Sukkarchakkīā *misl* was destined finally to clear Punjab of the Afghāns. He first captured Lahore and took over Kashmir in 1879. Multān finally fell in 1818 after several expeditions. On 19 November of that year, Mahārājā Ranjīt Singh entered Peshāwar, the eastern citadel of the rulers of Kābul. *Derā Ghāzī Khān* was taken in 1820 and *Derā Ismā'il Khān* in 1821. The Pathāns (Afghāns) of this frontier region, however, rose in *jihād* or holy war in 1826 against the Sikhs. The campaign, a prolonged one, came to an end with the death of their leader Sayyid Ahmad, in May 1831. In 1836 Harī Singh Nalvā built a chain of forts including one at Jamrūd at the eastern end of the Khaibar Pass to defend it. Dost Muhammad who had become Amīr of Kābul in 1825 erected a fort at 'Alī Masjid at the other end. In the beginning of 1837 Dost Muhammad *Khān* sent a 25,000-strong force, including a large number of local irregulars and equipped with 18 heavy guns, to invest Jamrūd. In the final battle fought on 30 April 1837, the Afghāns were driven away, but Harī Singh Nalvā was mortally wounded. In 1838, the Sikh monarch became a party to the Tripartite Treaty as a result of which Shāh Shūjā' was reinstalled on the throne of Kābul in August 1839 with British help. Dost Muhammad *Khān* was exiled to Calcutta in November 1839, but was restored to his former position after the murder of Shāh Shūjā' in April 1842. He thereafter maintained cordial relations with the Lahore Darbār though the second Anglo-Sikh war for a while reawakened Dost Muhammad's ambition to seize Peshāwar and the trans-Indus territories.

B.J.H.

AGAMPUR or AGAMPURĀ, lit. city unapproachable or inaccessible. The word appears in one of the hymns of Gurū Nānak in *Āsā* measure where it is used to signify God's abode or the ultimate state or stage of spiritual enlightenment and bliss. The relevant stanza first raises the question 'how to reach the city unapproachable' followed by the answer, 'realizing the Gurū's Word

in practice' (GG, 436).

M.G.S.

AGAUL, village 10 km from Nābhā in Paṭiālā district, has a historical shrine called Gurdwārā Sī Gurū Tegh Bahādur Sāhib commemorating the Gurū's visit there. The Gurū sat here under a *pīpal* tree on the bank of a pond. The pond, called Rām Talāī, has since been lined and converted into a small *sarovar*, holy tank.

M.G.S.

AGHAR SINGH (d. 1764), one of the seven sons of Bhāī Nagāhīā of Lauṅgavāl, in present-day Saṅgrūr district of the Punjab, received *amrit* from his uncle Bhāī Manī Singh, then high priest of the Harimandar at Amritsar. He, along with his brother, Tharāj Singh, fought against the Mughals in Amritsar and avenged the execution of Bhāī Manī Singh by slaying his tormentors. He also confronted and killed Mīr Momin *Khān* of Kasūr who, after the death Mīr Mannū, had launched a renewed campaign of persecution against the Sikhs. Aghar Singh died in January 1764 at Sirhind fighting against the provincial governor, Zain *Khān*.

P.S.

AGHORĪ or AGHORPANTHĪ, one of the several Kāpālīka sects, connected with the Tāntrik cult of Śaivism, notorious for its cannibalism and other abominable practices. *Aghora* is also one of the euphemistic titles of the Hindu god, Śiva. Besides, there is also a Vaiṣṇava sect of Aghorīs of modern origin. They have no independent canonical text or organized church of their own. They offer human sacrifices, generally, of the volunteering victims. Living almost naked, they besmear their bodies with the ashes taken from funeral pyres. They invariably carry a skull in hand and eat flesh from human corpses and animal carcasses except those of horses. Sexual act with a woman is considered a symbolic way of union with the goddess. Their rituals are generally performed at cemeteries. Only a negligible number of them is now found.

In the *Bālā Janam Sākhī*, a story is related of Gurū Nānak's encounter with a demon called Kauḍā. From the story it appears that Kauḍā was a Kāpālīka Aghorī. As says the *Janam Sākhī*, Kauḍā

converted and played host to the Gurū. The term *aghorī* or *ghorī* has passed into popular Punjabi usage standing for one who is indolent of habit and indifferent in matters of personal hygiene and cleanliness.

L.M.J.

AGNEW, PATRICK ALEXANDER VANS (1822-1848), a civil servant under the East India Company, was the son of Lt-Col Patrick Vans Agnew, also an East India Company director. Agnew joined the Bengal civil service in March 1841, became assistant to the commissioner of Delhi division in 1842, was appointed assistant to Major George Broadfoot, the superintendent of the cis-Sutlej states, in December 1845, and was sent to Multān to take charge from Mūl Rāj who resigned in April 1848. He, accompanied by Lt. William Anderson and the new governor designate Kāhn Singh, reached Multān on 17 April 1848, and on 19 April, both Agnew and Anderson were attacked and wounded by a retainer of Dīwān Mūl Rāj as they were returning from a round of the fort. They were killed the next evening after the Sikh force from Lahore also rebelled.

H.R.G.

ĀGRĀ became the seat of a Sikh *saṁgat* following a visit by Gurū Nānak during the first of his four long preaching journeys. Later, Gurū Rām Dās, in his early career as Bhāī Jethā, was in Āgrā when he attended Akbar's court on behalf of Gurū Amar Dās. Gurū Tegh Bahadur passed through the city on his way to the eastern parts in 1665-66. Gurū Gobind Singh also visited Āgrā when he met Emperor Bahādur Shāh in 1707-08.

GURDWĀRĀ MĀĪ THĀN, marking Gurū Tegh Bahādur's second visit to Āgrā, is the only historical Sikh shrine in the city: It is said that one Māī Jassī had got a length of linen prepared from yarn spun with her own hands and had ever longed for an opportunity to present it to the Gurū in her own home. Gurū Tegh Bahādur did visit Māī Jassī's house in the heart of Āgrā and received the offering. The Gurdwārā is the site of Māī Jassī's house.

M.G.S.

ĀGYĀ KAUR, BĪBĪ (d. 1918), wife of Bhāī Takht Singh and his helpmate in promoting women's

education among Sikhs, was the daughter of Sardār Tek Singh of Sultānpur, in the princely state of Bahāwalpur. She studied at the Sikh girls school, at Fīrozpur. She married Takht Singh on 17 September 1910 after the death of his first wife in 1906. She travelled with her husband to South Asian countries (1911-12) to raise funds for the school. On return, she worked as a school teacher and as a matron of the hostel. She was taken ill with influenza, aggravated in her case by an attack of pneumonia. She died on 27 October 1918.

D.S.B.

ĀGYĀ RĀM, BHĀĪ also called (Bhāī Āgyā Singh), a Sikh of Delhi who accompanied Bhāī Jaitā, Bhāī Nānū and Bhāī Ūdā to carry from Chāndnī Chowk in Delhi to the Dilvālī Mahallā the severed head of Gurū Tegh Bahādur. They kept it for the night at Bhāī Jaitā's house before carrying it to Anandpur.

G.S.G.

AHANĀKĀR (*hanikār* commonly pronounced in Punjabi) is a compound of Sanskrit *aham* ('I') and *kār* ('maker') and means what individuates the person as 'I'. It stands for egotism, egoism, self-conceit, self-centredness, vanity or simply pride. Other synonyms used in the Sikh sacred literature are *mān*, *abhimān*, *garab*, *gumān*, *ahaṅg*, *ahammeu*, *ahambudh*, *haumaī* and *khudī*. Pride is regarded as an undesirable trait in all ethical systems; it is counted among the seven deadly sins in the religious literature of the West. Sikhism considers it as one of the five common human weaknesses or evils. *Ahanikār* is vanity, elation or exultation arising from an exaggerated view of one's own merit. The merit may consist in real or presumed intellect, scholarship, physical strength or beauty, worldly rank and possessions or even spiritual accomplishments. Whatever the source, *ahanikār* is counted a frailty.

Humility and *sevā* are recommended as the two remedies: for Gurū Arjan, humility is a weapon against not only *ahanikār* but all *vikārs* or evil tendencies. *Sevā* is a highly prized virtue in Sikhism. Another remedy is to be aware of the insignificance and transience of man in the context of cosmic vastness. Kabir wonders at the vanity of

men who pride themselves upon trifles. Judicious self-respect and a sense of honour should not however be mistaken for pride. Humility does not rule out the former.

L.M.J.

AHIMSĀ. The term *ahimsā* is formed by adding the negative prefix *a* to the word *himsa* which is derived from the Sanskrit root *han*, i.e. 'to kill', to harm', or 'to injure', and means not-killing, not-harming, not-injuring. The commonly used English equivalent 'non-violence' is inadequate as it seems to give a false impression that *ahimsā* is just a negative virtue. *Ahimsā* is not mere abstention from the use of force or from killing and injuring; it also implies the positive virtues of compassion and benevolence. The commandment not to kill and not to offend any living being arises from a feeling of compassion and from a sense of respect for every sentient being. One is defiled and becomes sinful by killing and harming a living being and that the practice of *ahimsā* makes one meritorious. It is now generally admitted that the principle of *ahimsā* originated outside the fold of the Vedic tradition. Reference to animal slaughter in sacrificial rituals in ancient Brahmanical literature shows that *ahimsā* was peculiar to the *śramaṇic* tradition.

Sikhism accepts *ahimsā* as a positive value, and there are numerous hymns in the Gurū Granth Sāhib advising man to cultivate the ethical values of *dayā* (compassion) and *prem* (love). It, however, does not accept *ahimsā* as a mere absence of violence. Love, justice, equality, self-respect and righteousness are some of the overriding social values to guarantee which even *himsā* would be permissible. Sikhs' social and ethical values are all derived from their metaphysical doctrine. Sikhism believes in the unity of God who in His manifest form pervades the entire creation. Thus, all the created beings in this phenomenal world are His manifestation and intrinsically one with Him. This idea of inherent unity of beings with the Supreme Being debar man from using violence against another being because that would amount to hurting the Divine. This ontological doctrine of divine unity in Sikhism is the basis of all

positive values of *ahimsā* such as social equality, love, compassion, charity and philanthropy. The Sikh scripture adjures man "not to injure anyone so that thou mayst go to thy true home with honour". Mercy or compassion towards living beings is said to be equivalent in merit earned by pilgrimage to sixty-eight holy spots.

The Sikh tradition is also replete with instances of sacrifices made for the sake of justice, righteousness and human freedom. Gurū Arjan and Gurū Tegh Bahadur laid down their lives to vindicate the right to freedom and religious belief. The creation of the Khālāsā Panth by Gurū Gobind Singh and the use of sword as sanctioned by him were also to vindicate the same values. The positive values of *ahimsā* must prevail. However, if these are violated, man must resist.

L.M.J.

ĀHLŪVĀLĪĀ MISL. See MISLS

AHMADĪYAH MOVEMENT, started in the late 19th century as a reforming and rejuvenating current in Islam, in Qādīān in Gurdāspur district of the Punjab. In the 1880's Mirzā Ghulām Ahmad of Qādīān, after he had received revelations and preached a renewal of Islamic faith, began to draw followers. Soon his contact with Christian missionaries and the advent of the Ārya Samāj in Punjab convinced him that they posed a threat to Islam. In 1880, at the age of 40, he began to publish a four-volume work, *Barāhīn-i-Ahmadīyah*, refuting the claims of several Hindu reform movements to superiority over Islam. In 1889, he permitted his follower to confirm their allegiance to him. In 1891, he claimed to be *masīh maw'ūd* (Promised Messiah) and *mahdi* of the Muslims. While Ahmad's forthright stand against Hindus and Christians at first won him the admiration of certain Islamic sects, his claims to a kind of prophethood and his call for *jihād* by missionary effort rather than by militant activity annoyed both Shīah and Sunnī religious leaders. His right to prophecy was also challenged in court.

Mirzā Ghulām Ahmad's first interaction with the Sikh community occurred in 1895 at the height of his controversy with the Ārya Samāj. After studying Swāmī Dayānand's *Satyārth Prakāśh* in

which the Swāmī had attacked every other religion including the Sikh, Ahmad, though he had not heard of any Sikh responses to these attacks, decided to take up "the cudgels against Dayānand to protect the honour of Nānak." He began a work in Urdu on the life of Gurū Nānak, which not only sought to answer Dayānand's charges against Sikhism but also attempted to separate legend from known facts about Gurū Nānak. Ahmad's ultimate aim in this study was to win over the Sikhs to Islam. Ahmadiyahs have since been declared a heretic, non-Muslim sect. in Pakistan.

S.L.

AHMAD SHĀH DURRĀNĪ (1722-1772), the first of the Saddozāi rulers of Afghanistan and founder of the Durrānī empire, belonged to the Saddozāi section of the Popalzāi clan of the Abdālī tribe of Afghāns. Nādir Shāh, had recognized the fighting qualities of the Abdālīs and enlisted many of them in his army. Ahmad Khān Abdālī distinguished himself in Nādir's service and quickly rose from the position of a personal attendant to the command of Nādir's Abdālī contingent. In this capacity he accompanied him on his Indian expedition in 1739. After the assassination in June 1747 of Nādir Shāh, the Afghān soldiery elected Ahmad Khān their leader, hailing him as Ahmad Shāh. He was crowned at Qandāhar where coins were struck in his name. With Qandāhar as his base, he easily extended his control over Ghaznī, Kābul and Peshāwar. As heir to Nādir Shāh's eastern dominions, he laid claim to the provinces which Nādir had wrested from the Mughal emperor. He invaded India nine times between 1747 and 1769. Punjab had to bear the brunt of his invasions though sometimes he even went ahead of Punjab up to Delhi, Āgrā, Mathurā and Vrindāvan. The Sikhs were a source of constant trouble to him, harrassing him and looting his caravan. After routing the Marāṭhās (Pānīpat, 1761), Ahmad Shāh concentrated on controlling the Sikhs. In fact, it was against them that the Afghān invader's sixth expedition (1762) was specifically directed. News had reached him in Afghanistan of the defeat, after his withdrawal from the country, of his general, Nūr ud-Dīn Bāmezaī, at the hands of the Sikhs

who were fast spreading themselves out over the Punjab and had declared their leader, Jassā Singh Āhlūvālīā, king of Lahore (1761). He set out from Qandāhar, and marching with alacrity, overtook the Sikhs as they were withdrawing into the Mālṡā after crossing the Sutlej. The moving caravan of Sikhs was overtaken and nearly 25,000 of them were killed in a single day's battle (5 February 1762) near the village of Kup, known in Sikh history as Vaḍḍā Ghallūghārā, the Great Killing. But the Sikhs were by no means crushed. Within four months of the Great Carnage, they had inflicted a severe defeat on the Afghān governor of Sirhind. Soon they were celebrating Dīvālī in the Harimandar (Amritsar) which the Shāh had blown up by gunpowder in April 1762, and were fighting with him again a pitched battle forcing him to withdraw from Amritsar under cover of darkness (17 October). He left Lahore for Afghanistan on 12 December 1762.

Ahmad Shāh planned another crusade against the Sikhs and brought along his Balūch ally, Amīr Nasīr Khān. He started from Afghanistan in October 1764 and attacked Amritsar on 1 December 1764. A small batch of thirty Sikhs "grappled with the *ghāzīs*, spilt their blood and sacrificed their own lives for their Gurū." Ahmad Shāh came up to Sirhind without encountering anywhere the main body of the Khālsā. As he was marching homewards through the Jalandhar Doāb, Sikh *sardārs* kept constantly raiding the imperial caravan. Ahmad Shāh returned home mauled and considerably shaken after having lost much of his baggage to the Sikhs and remaining to the flooded Chenāb.

The fear of his Indian empire falling to the Sikhs continued to obsess the Shāh's mind and he led out yet another punitive campaign against them towards the close of 1766. This was his eighth invasion into India. The Afghān general, Jahān Khān, at Amritsar, forcing him to retreat, with 6,000 of the Durrānī soldiers killed. Ahmad Shāh offered the governorship of Lahore to Sikh *sardār*, Lahiṇā Singh Bhaṅgī, but the latter declined the proposal. Jassā Singh Āhlūvālīā, with an army of 30,000 Sikhs, roamed about the neighbourhood of the Afghān camp plundering it to his heart's content.

As soon as Ahmad Shāh retired, Sikhs reoccupied their territories. The Shāh led out his last expedition in the beginning of 1769. He crossed the Indus and the Jehlum and reached as far as the right bank of the Chenāb, but went back without proceeding any farther.

Ahmad Shāh died in 1772 of the cancerous wound said to have been caused on his nose by a flying piece of brick when the Harimandar Sāhib was destroyed with gunpowder.

B.J.H.

AHMAD, SHAIKH (1564-1624), celebrated Muslim thinker and theologian of the Naqshbandī Sūfī order, was born on 26 May 1564 at Sirhind in Paṭiālā district of the Punjab. He received his early education at the hands of his father, Shaikh 'Abd al-Ahad, and later studied at Siālkoṭ, now in Pakistan. About the year AD 1599, he met Khwājā Muhammad al-Bākī bi-Allah, who initiated him into the Naqshbandī order. Shaikh Ahmad soon became a leading figure in that school and wrote numerous letters and treatises, opposing the liberal religious policy of the state. He was also against the pantheistic and liberal views of other Sūfī sects. He thus antagonized not only the Hindus but also an influential section of the Muslims. Emperor Jahāngīr, in order to placate the public sentiment, imprisoned him in 1619 in the Gwālior Fort. He was, however, released after an year. The next four years Shaikh Ahmad spent at the imperial court. He died on 30 November 1624 at Sirhind where his tomb still stands. Shaikh Ahmad Sirhindī has been given the honorific title of *Mujaddid-i-Alf-i-Sānī*, the renewer of the second millennium (of Islamic era). The collection of his letters entitled *Maktūbāt-i-Imām-i-Rabbānī* has been hailed as a landmark in the development of Muslim religious thought in India.

Y.F.

AHMAD YĀR KHĀN ṬIWĀNĀ (d.1829), second son of Khān Muhammad Khān, the Ṭiwānā chief of Miṭhā Ṭiwānā, in Shāhpur district. In 1817 Mahārājā Ranjīt Singh despatched troops against the Ṭiwānā chief who ran away to Jhaṇḍāwālā in the Mankerā territory. On the withdrawal of the Sikh army, Ahmad Yār Khān came back and

recovered his country, but he had to withdraw again. The Nawāb of Mankerā turned him out from there and imprisoned his sons, thus compelling him to yield to the Mahārājā who granted him a *jāgīr* worth Rs. 10,000, subject to the service of sixty horse. In 1821, he joined Ranjīt Singh in his campaign against Hāfiz Ahmad Khān, the Nawāb of Mankerā. Ahmad Yār Khān died in 1829.

ĀHRAURĀ, a small town in Mirzāpur district of Uttar Pradesh, 40 km south of Vārāṇasī (25°-20'N, 82°-58'E), has a Sikh shrine called Gurdwārā Bāgh Shri Gurū Tegh Bahadur Jī Kā sacred to the Gurū's visit here in 1666. The Gurdwārā derives its name from the near by garden that began with Bhāi Sādho Jī planting a tree under the Gurū's instruction. A closet called Nivās Sthān marks the room in which Gurū Tegh Bahadur is said to have stayed.

M.G.S.

AHWĀL-I-DĪNĀ BEG KHĀN, Persian manuscript of unknown authorship, gives biographical details about Ādīnā Beg Khān, *faujdar* of Jalandhar. The original manuscript, part of the Persian Manuscripts, Sir H. Elliot's Papers, Additional MS. 30780 (ff.215-292), is preserved in the British Library, London. Copies of it are also held at Lahore, Amritsar and Paṭiālā: the last named has an English translation of the mss. as well.

M.G.S.

AHWĀL-I-FIRQA-I-SIKKHĀN, variously titled as *Twārikh-i-Sikkhān*, *Kitāb-i-Tārikh-i-Sikkhān* and *Guzārish-i-Ahwāl-i-Sikkhān*, by Munshī Khushwaqt Rāi, is a history, in Persian, of the Sikhs from their origin to AD 1811. Khushwaqt Rāi was an official newswriter of the East India Company accredited to the city of Amritsar. It was written at the request of David Ochterlony, British political agent at Ludhiānā. Opinion also exists that it was written at the suggestion of Charles Theophilus Metcalfe. Henry Prinsep and Capt Murray based their accounts of the Sikhs on this manuscript. The British Library preserves a manuscript (No. Or. 187) under the title *Kitāb-i-Tārikh-i-Sikkhān*. The name of the author is not mentioned. Copies of the manuscript are also preserved at Punjab State Archives, Paṭiālā (M/800), and at Khālsā College,

Amritsar. The account begins with the birth of Gurū Nānak, followed by lives of the succeeding Gurūs, of the career and exploits of Bandā Singh, the chiefs of the Āhlūvālīā, Phūlkīān and Kanhaiyā *misls*, the hill chiefs of Kāngrā or the Kaṭoch dynasty, and of the Sukkarchakkiā *misls*. Events of the reign of Mahārājā Ranjīt Singh up to 1811 are described in some precise detail. The account closes with the arrival in 1811 of the Afghān embassy for a meeting with Ranjīt Singh. The work is not exempt from inaccuracies or personal prejudices. The account of Sikhs' rise to power is however factual and straightforward. The manuscript remains unpublished. A Punjabi translation of the manuscript made by Milkhi Rām Kishan is preserved at the Department of Punjab Historical Studies, Punjabi University, Patialā.

Gb.S.

ĀJ PANTH, one of the twelve sects of *yogīs*, whose adherents worship Āi Bhavānī, a tribal female deity, believed to be an extension of Śakti. It is one of the many sects based on this *śakti* principle which appeared in the course of time. Gurū Nānak during his preaching journeys came across several varieties of *yogīs* at various places. In the *Japu* (stanza 28) he exhorts an anonymous *yogi* belonging to the Āj Panth to cultivate control over the mind which was more important than all bodily exercise and discipline.

Jd.S.

AJAB, BHĀĪ, a Jatt of Saṅghā clan in the village of Daraulī (Daraulī Bhāī, in Farīdkoṭ district of the Punjab). He, like his brothers Umar Shāh and Ajaib, forsook his faith in Sultān Sakhī Sarwar, became a Sikh and rendered devoted service at the time of the construction of the Harimandar at Amritsar. The three brothers were appointed *masands* in the areas of Mogā, Zīrā and Dharamkoṭ.

T.S.

AJAB SINGH (d.1705), son of Bhāī Manī Rām, a Rājput Sikh of 'Alīpur in Multān district, now in Pakistan, came to Anandpur with his father and four brothers including Ajaib Singh, and received the rites of initiation into Khalsa on the Vaisākhi day of 1699. He remained in the Gurū's retinue

until his death in the battle of Chamkaur on 7 December 1705.

M.G.S.

AJĀTSĀGAR, by Surjan Dās Ajāt, is the religious book of the Ajātpanthī sect of the Udāsīs. Written in AD 1851, the only known manuscript of the work was available in the Sikh Reference Library, Amritsar, until it perished during the Blue Star action in 1984. The author Surjan Dās (father: Bāgh Singh, mother: Gulāb Devī), a disciple of Sant Tahil Dās, who was in the Bhagat Bhagvānī sect of the Udāsīs, established his *gaddī* at Ajnevāl, in Gujrānwālā district, now in Pakistan. Surjan Dās preached the ideal of a casteless (*a* = without; *jāt* = caste) society and thus came to be called Ajāt and his followers Ajātpanthī. Another of his works was *Surjan Bodh* which is held in the Panjāb University Library, Chandīgarh, under MS.No.111. The poetry of Surjan Dās is uneven, though he tries to keep close to the *gurbānī* idiom.

D.S.

AJĪT SINGH (1881-1947), patriot and revolutionary, was born son of Arjan Singh in February 1881 at Khaṭkar Kalān, in Jalandhar district of the Punjab. He had his early education in his village and then at Sāin Dāss Anglo-Sanskrit High School, Jalandhar, and D.A.V. College, Lahore. He later joined the Bareilly College to study law, but left without completing the course owing to ill health. He became a *munshi* or teacher of Oriental languages establishing himself at Lahore. In 1903, he was married to Harnām Kaur, daughter of Dhanpat Rāi, a pleader of Kasūr.

Ajīt Singh came into the political arena in the agrarian agitation (1906-07) in the Punjab. First the Colonization Bill (1906) and then persecution of the editor of the *Punjabee*, an English-language bi-weekly of anti-government views (1907) aroused the popular feelings. In the climate of social unrest and of anti-British sentiment, Ajīt Singh supported the setting up at Lahore in 1907 of a revolutionary organization, Bhārat Mātā Society. A large number of protest meetings and demonstrations against the Colonization Bill were held, Ajīt Singh addressing many of them. On the

recommendation of the Punjab Government, the Government of India deported Ajit Singh to Mandalay on 2 June 1907.

Upon his release in November 1907, Ajit Singh returned to the Punjab amid much popular acclaim. He resumed his anti-British activities with the launch of a newspaper, the *Peshwā* and brought out a series of tracts and pamphlets, such as *Bāghī Masīhā*, *Muhibbān-i-Watan*, *Bandar Bāṇī* and *Ungalī Pakarte Pañjā Pakarā*, attacking British rule in India. Fearing prosecution for an article in the *Peshwā*, Ajit Singh, along with Zīā ul-Haq, escaped to Persia in 1909 where he set up a small revolutionary centre at Shīrāz and started, in Persian, a revolutionary journal, the *Hayāt*, in May 1910. In September 1910, he shifted to Bushire and then to Turkey and thence to several other places. He was in Brazil (1914-1932) where he formed a society of Indians settled in Brazil to make them aware of their duty towards their mother country. From 1932 to 1938, he worked in France, Switzerland and Germany. He wanted to return to India where, he thought, he could work more effectively, but the government, viewing him as a "dangerous agitator" and an "undesirable foreigner" (he having secured Brazilian citizenship), did not allow his entry into the country. On the eve of World War II, he shifted to Italy where he formed Friends of India Society. After the fall of Italy, he was imprisoned and kept in an Italian jail and later, when Germans surrendered, he was shifted to a jail in Germany. Hard life in military camps told upon his health. After the formation of the Interim government in the country under Jawāharlāl Nehrū, Ajit Singh returned to India via London. On 8 March 1947, he reached Karāchi and then came to Delhi where he was the guest of Jawāharlāl Nehrū, and he participated in the Asian Relations Conference which was then in session in Delhi.

Ajit Singh died at Dalhousie on 15 August 1947.

Pd.S.

AJIT SINGH PĀLIT (d. 1725), adopted son of Mātā Sundarī, the mother of Sāhibzādā Ajit Singh. Little is known about the family he came of except that

Mātā Sundarī took him over from a goldsmith of Delhi and adopted him because of his striking resemblance with her son, Ajit Singh, who had met a martyr's death at Chamkaur. Considering Ajit Singh to be Gurū Gobind Singh's heir, Emperor Bahādur Shāh bestowed, on 30 October 1708, a *khill'at* as a mark of condolence for the Gurū's death and assigned to him the *jāgīr* of Gurū Chakk (Amritsar) on 30 December 1711 so as to use him as a counterweight against Bandā Singh Bahādur. Ajit Singh revelled in royal patronage unmindful of the persecution of Sikhs. He grew arrogant and haughty even towards Mātā Sundarī who disowned him for his unbecoming behaviour. He started living in a separate house, cut off hair and abjectly begged the emperor's pardon when he was asked to present himself before the king to face the charge of having mocked at an assembly of Muslims at prayer. Then he beat a Muslim mendicant to death and for this he was sentenced to death by torture dragged behind an elephant in the streets of Delhi. This was on 18 January 1725.

S.S.A.

AJIT SINGH, RĀJĀ, ruler of Lāḍvā, was born the son and successor of Gurdit Singh who had acquired territory around Thānesar after the conquest of Sirhind by Sikhs in 1764. Like his father, Ajit Singh remained an ally of Ranjīt Singh in his campaigns of conquest and received favours from him. He built a bridge over the River Sarasvatī at Thānesar, and received the title of Rājā from Lord Auckland, the British governor general of India. In the first Anglo-Sikh war, Ajit Singh fought on the side of the Sikhs against the British. He along with Ranjodh Singh Majithiā seized the forts of Fatehgarh, Dharamkot, and Baddovāl, and stole into Ludhiānā cantonment, setting many of the barracks on fire. They attacked Sir Henry Smith's column at Baddovāl (21 January 1846) killing more than 200 of his men. But Ajit Singh suffered a defeat in the action fought in 'Alīwāl (28 January) and fled the battlefield. Ajit Singh's estates were confiscated in 1846 and he was arrested and detained at Allāhābad. He, however, contrived to escape after killing his keeper and after long wanderings is supposed to have died in Kashmir.

S.S.B.

AJIT SINGH, SĀHIBZĀDĀ (1687-1705), the eldest son of Gurū Gobind Singh, was born to Mātā Sundarī at Paonṭā on 26 January 1687. Ajit Singh was brought up at Anandpur in the approved Sikh style. He was taught the religious texts, philosophy and history, and had training in riding, swordsmanship and archery. He grew up into a handsome young man, strong, intelligent and a natural leader of men. He was sent in May 1699 at the head of 100 Sikhs by the Gurū to punish the Raṅghars of Nūh who had looted the Sikh *saṅgat* coming from Poṭhohār, and recover the looted properly from them. He was made responsible for the defence of Tārāgarh Fort which became the first target of attack in August next year by hill chiefs and imperial forces. He also fought valiantly in the battles of Nirmohgarh in October 1700. He led in March 1701 another successful expedition against the Gujjars and Raṅghars who had looted a Sikh *saṅgat* coming to Anandpur. As instructed by Gurū Gobind Singh he took out (7 March 1703) 100 horsemen to Bassī, near Hoshiārpur, and rescued a young Brāhmaṇ bride forcibly taken away by the local Pāthān chieftain. In the prolonged siege of Anandpur in 1705, Sāhibzādā Ajit Singh again displayed his qualities of courage and steadfastness. When, at last, Anandpur was vacated on the night of 5-6 December 1705, he engaged the pursuing armies on a hill-feature called Shāhī Tibbī. Ajit Singh crossed the Sarsā, then in spate, along with his father, his younger brother, Jujhār Singh, and some fifty Sikhs. Pursued by troops from Ropar, the column reached Chamkaur in the evening of 6 December 1705, and took up position in a *garhi* high-walled fortified house. An unequal but grim battle commenced with the sunrise on 7 December 1705. The besieged, after they had exhausted the meagre stock of ammunition and arrows, made sallies in batches of five each to engage the encircling host with sword and spear. Sāhibzādā Ajit Singh led one of the sallies and laid down his life fighting in the thick of the battle. Gurdwārā Qatalgarh now marks the spot where he fell. An annual fair is held in commemoration of their martyrdoms on the 8th of the Bikramī month

of Poh (December-January).

S.S.A.

AJIT SINGH SANDHĀNVĀLĪĀ (d. 1843), son of Basāvā Singh Sandhānvālīā, was a leading actor in the drama of intrigue and murder enacted in the Sikh kingdom following the death of Mahārājā Raṅjīt Singh. In 1840, on his return from the expedition against the Rājā of Maṇḍī, Ajit Singh joined his uncles, Atar Singh and Lahiṇā Singh, in supporting Rāṇī Chand Kaur's claim against Sher Singh but soon fled Lahore (January 1891) for Ludhiānā to seek British protection. Ajit Singh now openly pleaded with the British and tried vainly to incite the Khālsā army against Mahārājā Sher Singh. Eventually, obtaining Sher Singh's pardon through the good offices of the British, he and his son returned to Lahore in May 1843. But they continued to nurse feelings of malice and waited for their opportunity to strike. On 15 September 1843, as Mahārājā Sher Singh was inspecting troops in the Bārādārī of Shāh Bilāval, Ajit Singh shot him dead and then severed his head with his sword. The senior Sandhānvālīā Lahiṇā Singh murdered, in a garden close by, the Mahārājā's minor son, Kaṇvar Pratāp Singh. Later, inside the Lahore fort, Ajit Singh killed Dhiān Singh on the spot. Hīrā Singh, son of Dhiān Singh, aroused a section of the army, and in the resultant action both Ajit Singh and Lahiṇā Singh were slain. Their heads were cut off and bodies quartered and hung on the different gates of the city.

B.J.H.

AJITTĀ, BHĀĪ, of Pakkohoke Randhāve, in Gurdāspur district of the Punjab, was a prominent Sikh of Gurū Nānak. Ajittā first met Gurū Nānak as he arrived in his village at the conclusion of his long travels and sat near the well owned by him. Ajittā was instantly converted and sought instruction from the Gurū. Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, records the discourse that took place between them.

Gn.S.

AJMER CHAND, ruler of Kahlūr (Bilāspur), in the Śivāliks, was the son of Rājā Bhīm Chand. Ajmer Chand continued his father's hostility towards the

Gurū and formed a league of the hill chieftains and solicited help from Emperor Aurangzib in order to evict Gurū Gobind Singh from Anandpur which fell within his territory. Their attacks upon Anandpur in 1700 and 1703 proved abortive, but Gurū Gobind Singh had to evacuate the citadel in 1705 under pressure of a prolonged siege. Ajmer Chand joined the imperial troops in their pursuit of the Gurū up to Chamkaur.

Ajmer Chand died in 1738.

K.S.T.

AJMER SINGH was the name given a seventeenth century Muslim recluse named Ibrāhīm, also called Brahmī or Bahmī, of Chhatteānā, in present-day Farīdkoṭ district of the Punjab, as he received the initiatory rites of the Khālsā. He happened to meet Gurū Gobind Singh after the battle of Muktsar and sought to be admitted into the fold. Bhāī Mañī Singh gave him *amrit* and the Gurū gave him his new name, Ajmer Singh.

P.S.P.

AJRĀNĀ KALĀN, village in Kurukshetra district of Haryānā, is sacred to Gurū Tegh Bahādūr who stopped here in 1670 while on his way from Delhi to join his family at Lakhnau. A Mañī Sahib established to commemorate the visit of the Gurū exists on the southern side of the village.

M.G.S.

AJUDHIĀ PARSHĀD, DĪWĀN (1799-1870), soldier and civil administrator in Sikh times, was the adopted son of Dīwān Gaṅgā Rām. Mahārājā Ranjit Singh first employed Ajudhiā Parshād in 1819 to serve in the military office in Kashmir. Three years later, he was recalled to Lahore and appointed paymaster of the special brigade (*Fauj-i-Khās*), organized by Generals Allard and Ventura. After the death in 1826 of his father, Ajudhiā Parshād received the title of Dīwān and was assigned to a variety of duties. At the end of the first Anglo-Sikh war he resigned. However, after the treaty of 16 March 1846, he was assigned, along with Captain Abbott, to demarcating the boundary between Kashmir and the Punjab. From April 1849 to September 1851, he remained on duty with the deposed young prince, Duleep Singh.

Dīwān Ajudhiā Prashād had chronicled in

Persian prose the events of the first Anglo-Sikh War (1845-46) which has been translated into English by V.S. Sūrī and published under the title *Waqāi-Jang-i-Sikhānī*. He died in 1870.

H.R.G.

AKĀL, lit. timeless, immortal, non-temporal, is a term integral to Sikh tradition and philosophy. It is extensively used in the *Dasam Granth* hymns by Gurū Gobind Singh though the concept is not peculiar to the *Dasam Granth*. It goes back to the very origins of the Sikh faith. Gurū Nānak used the term in the Mūl Mantra, in the *Japu*. Gurū Rām Dās and Gurū Arjan also used the term in their hymns. In scriptural hymns, the term is used as a qualifier or adjective, and as a substantive. In the expression *akāl mūrati*, the first part is often treated as a qualifier, even though some interpreters take the two words as independent units. In the Mārū Rāga, Kāl and Akāl have been clearly used as substantives by Gurū Arjan and Kabir. Gurū Gobind Singh more often than not treats the expression as a noun. His "*Akāl Ustati*" is the praise of Akāl who is 'beyond time' 'non-temporal', 'deathless', 'not governed by temporal process', or 'not subject to birth, decay and death'. This appears to be negative coining in each case. But the intent is affirmative. The linguistic form may be negative, but the semantic implication is unmistakably affirmative.

Gurū Gobind Singh, in his *Jāpu*, has designated the Supreme Reality Akāl. It is the same Reality that was given the epithet of *sati* in the Gurū Granth Sāhib. 'Sati' is the primordial name of the Eternal Being (GG, 1083). All the names we give to God are functional or attributive names. The basic reality is nameless. But even the Nameless can serve as a name just as Nirāṅkār (Formless) is a name, and so are other epithets so coined. *Vāhigurū* is a positive *saguṇa* substitute for the negative *nirguṇa* term Akāl. Gurū Gobind Singh also uses Mahā Kāl (macro-time) and Sarb-Kāl (all-time) to indicate a Being above and beyond the eventful times of the universe. For him, Kāl itself is a dimension of Akāl, the only difference being the process that characterizes temporal events, and the eternality of Akāl. This

manifest world is all a creation of Time. The power of Time controls worldly events; the only entity independent of time is Time itself, and that is Akāl, the Timeless One. That is how God is both Time and Timeless in Gurū Gobind Singh's *bāṇī*. The temporal aspect of Time is the immanent aspect. It is the *chit* or consciousness of *sat-chit-anand*. The other, transcendent aspect, is the Eternal, the Beyond, the Inexpressible, the Fathomless, Nirguṇa Brahman, assigned the name Akāl.

Akāl is not a fixed, unmoving substance, but the dynamic spiritual principle of the entire cosmic existence. The phenomenal world emanates from Spirit which permeates it. Akāl in Sikh *weltanschauung* is not mere consciousness, blank and void, but is the Creative Spirit. It is through creativity that the Timeless One transforms itself from *nirguṇ* to *sarguṇ*, from the *aphur* to *saphur* state, from the pre-creation *sunṇ*, or dormant essence, into cosmic existence. The creativity of Akāl is not confined to the timeless and temporal aspects of the Supreme. Through its *sarguṇ* facet, the *nirguṇ* assumes the character of the Divine, of the gracious God, the loving Lord. From 'It' the Ultimate becomes 'He', the person with whom communication is sought and established. From 'Akāl', He becomes 'Sri-Akāl'. The Sikh slogan combines the concepts of Sati and Akāl, implying that the Eternal and the Timeless are one. Thus, the creative essence turns the metaphysical Being into active principle of world. Humanity draws its creativity and creative energy from the Divine reservoir of creativity.

Valour and heroism are pronounced characteristics of the Sikh tradition. The Akāl of Gurū Gobind Singh is All-Steel (*Sarb-Loh*), symbolically applauding valour. Gurū Nanāk had applied the epithet of Jodh-Mahābālī-Surā to the valiant (GG, 6). Gurū Gobind Singh expresses His creativities with terms such as Sarb-Kāl (*Jāpu*, 19,20), Sarb-Dayāl (*Jāpu*, 19,23,28), Sarb-Pāl (*Jāpu*, 28,45). He is Akāl as well as Kripāl, the Compassionate Lord. The Impersonal appears through all persons, the Timeless encompasses all temporal beings emanating from His Essence. He transcends the human world, yet He is full of

compassion for all.

The concept of Akāl, central to Gurū Gobind Singh's *Jāpu*, has percolated to the social, political and cultural aspects of Sikh life. Inspired by its theme, they call the Gurū's *bāṇī* *Akālī-Bāṇī*. The political wing of the community is known as Akālī Dal. The slogan *Sati Sri Akāl* has become a form of greeting for the Punjabis in general. Earlier, Gurū Hargobind identified the throne built at Amritsar as Akāl Takht - the Throne of the Timeless One.

W.S.

ĀKĀL, BHĀĪ, a carpenter resident of Vaḍḍā Ghar in present-day Faridkot district of the Punjab and maternal grandfather of the celebrated Bhāī Rūp Chand, became a devotee of Gurū Rām Dās. He also served Gurū Arjan and Gurū Hargobind. He was a man of devotion and piety.

M.G.S.

AKĀL BUNĠĀ, lit. the abode of the Timeless One, is the building that houses the Akāl Takht. The term is also used sometimes synonymously with Akāl Takht. While Akāl Takht is the institution possessing and exercising the highest religious authority for Sikhs, Akāl Bunḡā is the historical shrine where Akāl Takht is located. See AKĀL TAKHT and AMRITSAR

M.G.S.

AKĀLĪ, A term now appropriated by members of the dominant Sikh political party, the Shiromani Akālī Dal, founded in 1920, and groups splitting from it from time to time, was earlier used for Nihāṅgs (q.v). The term Akālī is originally from Akāl, the Timeless one. Gurū Nānak (1469-1539) described God as Akāl Mūrati, the Eternal Form. Gurū Hargobind (1595-1644), who adopted a royal style, named his seat at Amritsar Akāl Takht. It was, however Gurū Gobind Singh who popularized the term Akāl as an attributive name of God. When he instituted, in 1699, the Khālsā, he gave them the war-cry "*Sat Sri Akāl*"! (the True, the Radiant, the Timeless One). The earliest use of Akālī as a title appears with the name of Nainā Singh, an eighteenth-century Nihāṅg warrior. Akālīs became prominent as an organized force under Akālī Phūlā Singh (d.1823) and formed the crack brigade in Mahārājā Ranjīt Singh's army. After the

occupation of the Punjab in 1849, Akālī regiments were disbanded and, military service being their only career, their numbers dwindled rapidly. In the 1892 census only 1,376 persons were returned as "Sikh Akālīs or Nihangs," and in 1901 this number further came down to a bare 431, besides 136 who registered themselves as Akālīs by caste. Of these 457 were males and 110 females. During the Gurdwārā reform movement (1920-25), the term Akālī came to be associated with the reformers who organized themselves into a political body, the Shiromaṇī Akālī Dal. Even the reform movement itself was referred to as the Akālī movement.

M.G.S.

AKĀLĪ, THE, a Punjabi daily newspaper which became the central organ of the Shiromaṇī Akālī Dal and a vehicle for the expression of nationalist political opinion in the Punjab in the wake of the massacre of Jallīānwālā Bāgh. The first issue of the paper, the brain-child of Master Sunder Singh of Lyāllpur, came out from Lahore on 21 May 1920. Giānī Hīrā Singh Dard was the first editor, who was joined three months later by Maṅgal Singh who resigned his post of *tahsildār*. A series of incidents such as the Nankānā massacre, Gurū kā Bāgh brutality and the deposition of the Sikh ruler of Nābhā further radicalized Sikh opinion. The Akālī came into conflict with the government on several occasions and suffered forfeiture and suppression. Once it had to seek asylum under a baker's roof from where it was published clandestinely every morning. Passing through many vicissitudes and changing its name several times, it has survived to this day. In October 1922, it was merged with the daily *Pradesī Khālsā*, and shifted to Amritsar under the new name *Akālī te Pradesī*. For a time, the Akālī was published from Amritsar in Urdū, Persian script, simultaneously with the *Akālī te Pradesī* (Punjabi). The latter too went through a succession of suspensions and prosecutions by government. Yet it kept re-emerging every time with renewed vigour and with a sharper militant message. In 1930 when it was banned under the Press Act, it was registered under the new name, *Akālī Patrikā*. It continued publication under this name from

Lahore until 1939 when it reverted to the old name *Akālī*. After the partition of the Punjab in 1947, it shifted back to Amritsar. These days it is being published from Jalandhar under the name of *Akālī Patrikā*.

S.S.B.

AKĀLĪĀN DĪ CHHĀUṆĪ, also called Chhaunī Nihāṅgān, in Amritsar, was the seat of Akālī Phūlā Singh (d.1823). The present six-storeyed *burj* (tower) was built by the Nihangs in the early twentieth century with public donations. A small shrine dedicated to Gurū Hargobind stands in the precincts of the Chhaunī. Adjoining the shrine is an old well said to have been got dug by Gurū Hargobind.

Gn.S.

AKĀLĪ DAL, CENTRAL, a political organization of the Sikhs set up in March 1934 as a parallel body to the Shiromaṇī Akālī Dal as a result of the fissures that began to appear in the Shiromaṇī Akālī Dal in the wake of second general elections to the Shiromaṇī Gurdwārā Parbandhak Committee in 1930. At the Sikh National Conference convened at Lahore on 24-25 March 1934, Bābā Kharak Singh, who presided over the conference, announced the formation of a separate party—at first called Sikh National League and then renamed Central Akālī Dal. He also became the first president.

The Central Akālī Dal's major concerns were safeguarding the religious entity of the Sikhs and ensuring a political status for them in the national setup. With the Shiromaṇī Akālī Dal it remained in constant conflict, especially because of the latter's alignment with the Indian National Congress. In the Shiromaṇī Gurdwārā Parbandhak Committee, it formed a strong opposition block. In the 1936-37 general elections, Central Akālī Dal supported the newly formed Khālsā National Party, but gradually the influence of Central Akālī Dal waned. It convened several conferences against the demand for Pakistan and Azād Punjab. One of its last political acts was the submission of a memorandum to the British Cabinet Mission in 1946, demanding complete independence to a united India. The All-India Sikh League, controlled

by the Central Akālī Dal, passed a resolution on 4 June 1946 asking the British Government to fix a date for the immediate withdrawal of British forces of occupation. It further demanded that the Interim National Government be composed of elected members of the Central legislature.

The Central Akālī Dal ceased to exist with the independence of the country in 1947.

J.B.S.

AKĀLĪ DAL KHARĀ SAUDĀ BĀR, an organization of Akālī reformers working for the liberation of Sikh shrines, was originally called *Khālsā Dīwan Kharā Saudā Bār*. It was set up in 1912 and comprised volunteers mostly from a cluster of villages in the Lower Chenāb Canal Colony in Sheikhūpurā district, now in Pakistan. The name Kharā Saudā came from the historical Gurdwārā Sachchā Saudā, also called Kharā Saudā, near Chūharkānā town. The Dīwān was in the beginning purely reformist in its aim, and was engaged in the spread of Sikh religion and education. But with the heightening up of the political tempo in early 1920s, the Dīwān became active politically, too, and came to be called Akālī Dal Kharā Saudā Bār. The reorganization took place at a convention held at Gurdwārā Maharānī Nakain at Sheikhūpurā on 24 December 1920 when Akālī Jathā Kharā Saudā Bār was set up with Kartār Singh Jhabbar as its Jathedār. The Dal played a leading part in the liberation of several historical *gurdwārās*, but was ultimately amalgamated with the Shiromanī Akālī Dal.

M.G.S.

AKĀLĪ DAL, SHIROMANĪ, the premier political party of the Sikhs in modern period, came into existence during the Gurdwārā reform movement of the early 1920's. For the past some time, it was being increasingly felt that the purity of Sikh precept and practice could not be recovered unless there was a change in the structure of *gurdwārā* management. A kind of professional coenobitism, contrary to the character of Sikhism, had since developed. Most of the clergy had reverted to ritualism rejected by the Gurūs, and had become neglectful of their religious office. They had converted ecclesiastical assets into private

properties, and their lives were not free from the taint of licentiousness and luxury. But the Gurdwārā reform meant a confrontation with the installed clergy who had the support of the government. The Sikhs ultimately succeeded in evicting the *mahants* and the Shiromanī Gurdwārā Parbandhak Committee came into being in November 1920. The Shiromanī Akālī Dal was meant to function under its overall control making available to it volunteers when required. However initially the regional *jathās*, a structured group of men and women, tended to operate independently. It was on 14 December 1920 that the leading activists met in front of the Akāl Takht and decided to form a central *dal* or corps of which Sarmukh Singh Jhabāl was designated the first *Jathedār* or president. The prefix 'Shiromanī' was added to this Akālī Dal through a resolution passed on 29 March 1922. As the Akālī movement gathered momentum with successive *morchās*, these regional *jathās* got completely integrated into the Shiromanī Akālī Dal. This also brought added power and prestige to the S.G.P.C: the apex leadership of both organizations was a common homogenous group. The membership base of the Shiromanī Akālī Dal lay primarily in rural Punjab. Akālī leaders preached the need and importance of *gurdwārā* reform in the villages or at gatherings held on religious festivals, and exhorted Sikhs to receive the rites of *Khālsā* baptism and join the ranks of the Akālī Dal to liberate their religious shrines from the control of an effete and corrupt clergy. Volunteers of a locality formed local *Akālī jathās* which were consolidated into district Akālī *jathās* affiliated to the Shiromanī Akālī Dal at the summit. The headquarters both the S.G.P.C. and Akālī Dal were located in the Golden Temple complex at Amritsar. Both the bodies were together declared unlawful by a government order issued on 12 October 1923, and the ban on both was simultaneously lifted on 13 September 1926.

The Akālī movement ended with the enactment of the Sikh Gurdwārās Act, 1925, and the lifting of the ban on the two Sikh organizations. The right of the Sikhs to possess and manage their *gurdwārās* and properties attached to them had been

recognized. The Shiromaṇī Akālī Dal thereafter became an independent political party. Ever since the first election on 18 June 1926 the Shiromaṇī Akālī Dal's control over the SGPC has been complete and continuous. Thus gaining supremacy in Sikh affairs, the Shiromaṇī Akālī Dal extended the scope of its activity to the national arena. It fully supported the Indian National Congress in the struggle for independence, except on a few occasions when it disagreed with the Congress.

The Shiromaṇī Akālī Dal since almost its inception functioned as a well-knit party under the leadership of Bābā Kharak Singh and Master Tārā Singh, but rifts began to show up in the wake of the 1930 elections to the SGPC. Bābā Kharak Singh quit the party, leaving Master Tārā Singh at the helm of Sikh politics for the next three decades. However, the two groups sank their differences, and acted by mutual counsel on the question of constitutional reforms, Round Table Conferences and the Communal Award.

The Shiromaṇī Akālī Dal fought the first elections, held in Punjab on 4 January 1937, in collaboration with the Indian National Congress. Opposing the Akālī Dal was the Khālsā National Party aligned with the Chief Khālsā Dīwān and the Unionist Party. While the Unionist Party with 96 out of a total of 175 seats formed the ministry, the Akālīs joined hands with the Congress to form the Opposition. With the outbreak of the second World War in September 1939, a rift occurred between the Congress and the Akālīs, and as a result of the pact signed on 15 June 1942 between the Akālīs and the Unionist Party, the Akālī representative Baldev Singh joined the Unionist ministry in the Punjab. The Pact marked rapprochement between the Unionist leader and the Shiromaṇī Akālī Dal.

The Shiromaṇī Akālī Dal opposed tooth and nail any scheme for the partition of the country. It successively rejected the Pakistan Resolution (1940), Cripps' proposal (1942), Rājā Formula (1944) and the Cabinet Mission Plan (1946). But the existing demographic realities were against the Sikhs. Nowhere in the Punjab did they have a sizeable tract with a Sikh majority of population.

The Shiromaṇī Akālī Dal put forward the Azād Punjab scheme but the proposal did not gather sufficient support. Even the Central Akālī Dal led by Bābā Kharak Singh, opposed it. The Shiromaṇī Akālī Dal, under the prevailing circumstances, cast its lot with the Indian National Congress. In a public statement made on 4 April 1946, Jawāharlāl Nehrū promised the Sikhs "to have a semi-autonomous unit within the province so that they may experience the glow of freedom". The Akālī Dal adopted on 17 March 1948 a resolution advising its representatives in the provincial assemblies as well as at the Centre formally to join the Congress party. Minority grievances, however, kept accumulating. Sikh members of the East Punjab Assembly, including a minister in the Congress government, complained of increasing communal tension and discrimination in recruitment to government services. The major irritant was the language question. After Independence, the Sikhs expected Punjabi to replace Urdu as the official language and medium of education in schools. Even a resolution (14 August 1949) of the Central Government declaring that "a child should be instructed in the early stage of his education through the medium of his mother tongue" did not induce the Congress government of Punjab to declare Punjabi as the medium of instruction, rather the majority community went so far as to disclaim Punjabi as their mother tongue. At the Centre too the Constituent Assembly rescinded its own resolution of August 1947 and declared on 26 May 1949 that "statutory reservation of seats for religious minorities should be abolished." The Shiromaṇī Akālī Dal finally veered round to the view that, in the absence of constitutional guarantees to safeguard rights of the minorities, the only way out for the Sikhs was to strive for the formation of a linguistic state. It launched Punjabi Sūbā movement which, meandering through many a vicissitude, continued until the emergence on 1 November 1966 of a Punjabi-speaking state. But before this consummation was reached, the Shiromaṇī Akālī Dal had been riven into two, one section led by Master Tārā Singh and the other by Sant Fateh

Singh. Shadow of the division and of certain unresolved issues such as the non-transfer to it of the state capital, Chandigarh, certain Punjabi-speaking areas still remaining outside of it and maldistribution of water resources, continued to bedevil electoral politics in the new Punjab. The Akālī Dal, with the support of several allies, formed its first government in the new state in 1967. The Shiromani Akālī Dal has since enjoyed spells of power in the Punjab from time to time.

M.G.S.

AKĀLĪ MOVEMENT, also known as Gurdwārā Reform Movement, is how Sikhs' long-drawn campaign in the early twenties of the 20th century for the liberation of their *gurdwārās* is described. The campaign was to assert their right to manage their places of worship. This led to a series of critical episodes in which their powers of suffering were severely tested by government suppression. The Akālīs, as the protesters were known, succeeded in their object and the control of the *gurdwārās* was vested through legislation in a representative committee of the Sikhs. Ever since the 18th century, the Sikh shrines were managed by hereditary Udāsi *mahants*. However, with the passage of time, most of the clergy had become corrupt and neglectful of their religious office. After the annexation of Punjab in 1849, Their central shrine, the Harimandar at Amritsar, was controlled by the British Deputy Commissioner through his appointee. There were idols installed within its precincts. Pandits and astrologers sat on the premises plying their trade unchecked. Pilgrims from the lower castes were not allowed inside before 9 o'clock in the morning. This was a travesty of Sikhism which permitted neither caste nor image worship. The religious ritual practised also ran counter in many details to the teachings of the Gurūs. On the morning of 13 October 1920, some Sikhs from backward classes went to Harimander, but the priests refused to accept *karāhprasād* they had brought as offering and to say the *ardās* on their behalf. Their supporters protested. A compromise was at last reached and it was decided that the Gurū's word be sought. The Gurū Granth Sāhib was, as is the custom, opened at random and

the first verse on the page to be read was that He receives into grace (even) those without merit; and puts them on the path of holy service (GG.638). The Gurū's verdict was clear. This was a triumph for reformist Sikhs. The devotees then marched towards Takht Akāl Būngā. The priests deserted the place and the visiting pilgrims appointed a representative committee of twenty-five for its management. This was the beginning of the movement called Akālī Movement.

With a view to establishing a central committee of administration, a representative assembly of Sikhs from all walks of life was called on 15 November 1920. Two days before the proposed conference, the government set up, at the instance of Mahārājā Bhupinder Singh of Patialā, its own committee consisting of thirty-six Sikhs to manage the Harimandar, but the Sikhs held their scheduled meeting and formed a committee of 175, including the thirty-six official nominees, designating it Shiromani Gurdwārā Prabandhak Committee. The first session of the Committee was held at the Akāl Takht on 12 December 1920. Sundar Singh Majithiā was elected president. The formation of the Committee (SGPC) speeded up the movement for the reformation of Sikh religious institutions and endowments. Under pressure of Sikh opinion, the *mahants* began yielding possession of *gurdwārā* properties to elected committees and agreed to become paid *granthīs*. However, the transition was not so smooth where the priests were strongly entrenched or where the government actively helped them to resist mass pressure. Hazārā Singh of Alādīnpur was the first victim to priestly violence at Tarn Tāran on 20 January 1921. He died the following day. Another Akālī, Hukam Singh of Vasāū Kot, succumbed to his injuries on 4 February 1921.

Nankānā Sāhib, the birth place of Gurū Nānak, was the scene of violence on a much larger scale where Narain Dās, the wealthiest of *mahants*, and his private army shot dead the entire *jathā* of 150 Akālīs. The Akālīs had also to wage peaceful protest, courting arrests and suffering much persecution, to get back the keys of the Golden

Temple treasury which were seized by the government on 7 November 1921 and to assert the right over Gurū Kā Bāgh lawns. In the latter agitation, 5605 Akālīs were arrested and 936 hospitalized. It was at the instance of Sir Edward Maclagan, the Lt-Governor of the Punjab who arrived at Gurū Kā Bāgh (13 September), that the beatings were stopped. The Akālīs got possession of Gurdwārā Gurū Kā Bāgh along with the disputed land. Gurū Kā Bāgh excited religious fervour to a high degree. The judicial trials of the volunteers were followed with close interest and, when those convicted were being removed to jails to serve their sentences, mammoth crowds greeted them *en route*. On 30 October 1922, many men and women laid themselves on the rail track at Pañjā Sāhib in an attempt to stop a train to offer refreshments to Akālī prisoners being escorted to Naushehrā jail. Two Sikhs, Pratāp Singh and Karam Singh, were crushed to death before the engine driver could pull up.

Another Akālī *morchā* was precipitated by police interrupting on *akhaṇḍ pāth* at Gurdwārā Garīgsar at Jaito, in the state of Nābhā, to demonstrate Sikhs' solidarity with the cause of Mahārājā Ripudaman Singh, the ruler of the state, who had been deposed by the British. Batches of passive resisters began arriving every day at Jaito to assert their right to freedom of worship. The Shiromani Committee and the Akālī Dal were declared illegal bodies by government and more prominent of the leaders were arrested. However, with the arrival in May 1924 of Sir Malcolm Hailey as Governor of the Punjab, the government began to relent. A bill accommodating their demands was moved in the Punjab Legislative Council and passed into law in 1925, under the title, the Sikh Gurdwārās Act, 1925. As per this legislation, almost all historical shrines, numbering 241 as listed in Schedule I of the Act, were declared as Sikh *gurdwārās* and they were to be under the administrative control of the Central Board, later renamed the Shiromani Gurdwārā Parbandhak Committee. Procedure was also laid down in section 7 of the Act for the transfer of any other *gurdwārā* not listed in Schedules I and II to the

administrative control of the Central Board. With the passage of this Act, the Akālī agitation ceased. However, in this agitation, nearly forty thousand went to jail, four hundred lost their lives while two thousand suffered injuries. Sums to the tune of sixteen lakhs of rupees were paid by way of fines and forfeitures and about seven hundred Sikh government functionaries in the villages were deprived of their positions.

S.S.B.

AKĀLĪ SAHĀYAK BUREAU, lit. a bureau to help the Akālīs, then engaged in the Gurdwārā Reform movement, was a small office set up at Amritsar in 1923 by the Indian National Congress to assist the Akālīs with their public relations work. The Akālī struggle though aimed at reforming the Gurdwārā management came into conflict with the British authority who buttressed the entrenched clergy. Thus, the Akālī movement ran a course parallel to the Congress movement for the nation's freedom.

The Akālī Sahāyak Bureau was designed to serve as a vehicle for publicizing Akālī activity and to serve as a link between the Congress and the Akālīs. A. T. Gidwānī, Principal of Gujrāt Vidyāpīṭh, was placed in charge of the Bureau. After Gidwānī's arrest by the British, Mr Shuklā of the United Provinces took over charge, but he was soon replaced by K. M. Panikkar who was for this position the personal choice of Mahātmā Gāndhī who, though impressed by the successes Akālīs achieved through their adherence to passive resistance, was not clear about their ultimate objective. This was especially so in the case of Jaito Morchā. Panikkar sent reports which only deepened Mahātmā Gāndhī's sense of ambivalence. Panikkar even apprehended that in future these Akālī volunteers might pose problems for other communities in the Punjab.

After the Sikh Gurdwārās Act was passed in 1925, the Akālī agitation ceased and Bureau became redundant.

M.G.S.

AKĀLĪ TE PRADEŚĪ See AKĀLĪ, THE.

AKĀL MŪRTI, a composite term comprising *akāl* (non-temporal) and *mūrti* (image or form), occurring in the Mūl Mantra as recorded at the

beginning of Gurū Nānak's *Japu* literally means 'timeless image'. Elsewhere, in the compositions of Gurū Rām Dās (GG, 78), and Gurū Arjan (GG, 99, 609, 916 and 1082), the expression Akāl Mūrati reinforces the original meaning of Divine Reality that is beyond the process of time, and yet permeates the cosmic forms. The non-temporal Being transcends the space-time framework and, as such, is Formless. However, in its manifest aspect, the same Being assumes the cosmic Form. The Sikh vision of God combines the Formless and its expression in natural forms, the transcendent and the immanent.

The expression 'Akāl Mūrati' lends itself to interpretation in two ways. The exegetes, who treat it as one term, take *akāl* in the adjectival form that qualifies the substantive *mūrati*, the whole expression implying Everlasting Form equivalent to the Supreme Being. Those approaching the pair *akāl* and *mūrati* severally, treat both the units independently, each expressing an attribute of the Divine Reality, believed to transcend time and space, yet manifest in spacio-temporal forms. But, despite the divergence of approach, both interpretations agree in substance. To put it differently, 'Akāl Mūrati' presents a synthesis of *nirgun* and *sagun* facets of the Absolute. It however does not embrace the notion of incarnation. See, AKĀL

W.S.

AKĀL-PURAKH stands in Sikh religious literature for the Divine Being. Like Akāl Mūrati, it is composed of two units, viz. *akāl* (non-temporal) and *purakh* (person). In the Sikh tradition, the expression Akāl-Purakh has gained common currency like the terms Vāhigurū and Satinām, equivalently used.

'Purakh' as a linguistic symbol derives from the Sanskrit *Puruṣa* (man), invariably employed in the masculine gender. In the Vedic literature, the term also stands for the world, indicating the entirety of universal existence. In the Indian systems of Sāṅkhya and Yoga, *Puruṣa*, as one of the two cardinal metaphysical principles, stands for spirituality or simply consciousness, which exerts influence on Prakṛiti (Nature) that is physical

in its make-up. The core of *puruṣa*, therefore, is consciousness, denoted by *chit* in the Sat-Chit-Anand conception of the Absolute. The connotation of the term invests 'Purakh' with spirituality, signifying the Divine Person. In conjunction with *akāl*, the expression as a whole means the Everlasting Divine Person (God).

'Akāl-Purakh' as a single composite term appears only once in the Gurū Granth Sāhib (GG, 1038). We also come across the term in Gurū Rām Dās, Gauṛī-Pūrabī, *Karhale* (GG, 235), but in the inverse form as Purakh-Akāl. However, the *Dasam Granth* compositions often employ Akāl-Purakh as a substitute for God, the Eternal Being. Akāl being a cardinal and central concept in Sikhism, its use alongside of Purakh, accords it a distinct theological status. See, AKĀL

W.S.

AKĀL TAKHT is the primary seat of Sikh religious authority and central altar for Sikh political assembly. Through *hukamnāmās*, edicts or writs, it may issue decreets providing guidance or clarification on any point of Sikh doctrine or practice referred to it, may lay under penance persons charged with violation of religious discipline or with activity prejudicial to Sikh interests or solidarity and may place on record its appreciation of outstanding services rendered or sacrifices made by individuals espousing the cause of Sikhism or of the Sikhs. The edifice stands in the Darbār Sāhib precincts in Amritsar facing Harimandar. The word *akāl*, a negative of *kāl* (time), is the equivalent of timeless, beyond time, everlasting, and *takht*, in Persian, that of royal throne or chair of state. Akāl Takht would thus mean "timeless or everlasting throne" or "throne of the Timeless One, i.e. God." In the Sikh system, God is postulated as Formless (Nirāṅkā), yet to proclaim His sovereignty over His creation, He is sometimes referred to as *sultān*, *pātsāh*, *sachā sāh*, or the True King; His seat is referred to as *sachchā takht*, the True Throne, sitting on which He dispenses *sachchā niāo*, true justice (GG, 84, 1087).

Gurū Hargobind is said to have got a platform raised on 15 June 1606: the Gurū laid the cornerstone and Bhāī Buḍḍhā and Bhāī Gurdās

completed the construction. Gurū Hargobind used the *takht* for the accession ceremonies which took place on 24 June 1606. From here he conducted the secular affairs of the community. From here he is said to have issued the first *hukamnāmās* to far-flung *sarigats* or Sikh centres announcing the creation of Akāl Takht and asking them to include in their offering thenceforth gifts of weapons and horses. Bhāī Gurdās was named officiant in charge of the Akāl Takht. A building subsequently raised over the Takht was called Akāl Buṅgā (house) so that the Takht is now officially known as Takht Sri Akāl Buṅgā although its popular name Akāl Takht is more in common use.

The Sikhs recognize four other holy places as *takhts*, namely Takht Sri Kesgarh Sāhib, Anandpur Sāhib; Sri Harimandar Sāhib, Paṭnā; Takht Sachkhand Hazūr Sāhib, Abchalnagar, Nānded; and Takht Sri Damdamā Sāhib, Talvaṇḍī Sābo. All four are connected with the life of Gurū Gobind Singh (1606-1708). All five Takhts are equally venerated, but the Akāl Takht at Amritsar enjoys a special status. Historically, this is the oldest of the *takhts*. Meetings of the Sarbatt Khālsā are traditionally summoned at Akāl Takht and it is only there that cases connected with serious religious offences committed by prominent Sikhs are heard and decided. *Hukamnāmās* or decrees issued by the Akāl Takht are universally applicable to all Sikhs and all institutions.

After Gurū Hargobind's migration to Kiratpur early in 1635, the shrines at Amritsar, including the Akāl Takht, fell into the hands of the descendants of Prithī Chand. Soon after the creation of the Khālsā in March 1699 however, Gurū Gobind Singh sent Bhāī Manī Singh to Amritsar to assume control of the Harimandar and the Akāl Takht and manage these on behalf of the Khālsā Panth. During the troublous period following the martyrdom of Bandā Singh in 1716, the sacred *sarovar*, or holy tank, at Amritsar, the Harimandar and the Akāl Takht continued to be a source of inspiration and spiritual rejuvenation for the Sikhs. Whenever circumstances permitted, and usually on Vaisākhī and Dīvālī, their scattered bands defying all hazards converged upon Akāl

Takht to hold *sarbatt khālsā* assemblies and discuss matters of policy and strategy.

Even after the Punjab had been parcelled out into several Sikh *misls*, Amritsar remained the common capital where all *sardārs* had built their *buṅgās* and stationed their *vakīls* or agents. But as the need for a common strategy and action decreased and rivalries among the *misls* chiefs raised their head, *sarbatt khālsā* and correspondingly the Akāl Takht lost their political pre-eminence. Mahārājā Ranjīt Singh felt little need for *sarbatt khālsā* assemblies except once to consider the question whether or not the fugitive Marāṭhā prince Jasvant Rāo Holkar be assisted against the British. The religious authority of the Akāl Takht, however, remained intact and the State never challenged it in any manner. There are in fact instances of the State showing subservience as in the case of Mahārājā Ranjīt Singh himself responding to the summons from the Akāl Takht and accepting for a moral misdemeanour penalty imposed by its custodian, Akālī Phulā Singh. In spite of its supremacy in the matter of enforcing religious discipline, Akāl Takht discharges no divine dispensation. It remits no sins, nor does it invoke God's wrath upon anyone.

On several occasions during the 18th century, Akāl Takht shared with the Harimandar desecration and destruction at the hands of Mughal satraps and Afghan invaders. Sikhs, however, continued to hold the *sarbatt khālsā* in front of the ruins and decided at one such gathering on Vaisākhī, 10 April 1764, to rebuild the Akāl Buṅgā as well as the Harimandar. The work was entrusted to Bhāī Des Rāj. The construction of the ground floor of the Akāl Buṅgā was completed by 1774. The rest of the five-storeyed domed edifice was completed during the reign of Mahārājā Ranjīt Singh. The gilded dome atop the building was built by Hari Singh Nalvā at his own expense. The facade of the first four storeys including the basement had a semi-circular orientation. The ground floor was a large hall with an attached pillared marble portico. The facades of the next two floors had projected eaves supported on decorative brackets. The facade of the third floor, a large hall with galleries on the

sides, had cusped arched openings, nine in number. The exterior of the fourth floor, covering the central hall of the lower floor, was decorated with projected ornamental eaves and a domed kiosk at each corner. The edifice was destroyed in the army action of June 1984. The Government of India got the building reconstructed in an effort to assuage the injured feelings of the Sikhs, but this was not acceptable to them. The reconstructed building was demolished in early 1986 to be replaced by one raised through *kār-sevā*.

After the death of Gurū Gobind Singh with whom ceased the line of living Gurūs, *hukamnāmās* were issued in the name of the Khālsā Panth from the different *takhts*, especially Akāl Takht at Amritsar. Any Sikh transgressing the religious code could be summoned, asked to explain his conduct and punished. Disobedience amounted to social ostracism of an individual or the group concerned. *Hukamnāmās* have also been issued to settle points of religious and political disputation; also for commending the services to the Panth of individuals and for adding passage to Sikh *ardās* as a particular historical situation might demand.

M.G.S.

AKĀL USTATI is a poetical composition by Gurū Gobind Singh in the *Dasam Granth*. This is the only major composition in the Granth without a title. The title by which it is known is given by tradition. In the beginning is a note saying that the following lines are in the hand of the Gurū. After these four lines is another note saying that henceforth is the scribe's writing. This shows that in the original text the first four lines were written in the Gurū's own hand. The *bāṇī* comprises 271 verses excluding the first four lines. Twelve different metrical measures have been used. The language is Braj written in Gurmukhī characters. The dates given for its composition are 1684 for the opening section, and 1691 for the remainder. Its final compilation came much later, about 1735, when Bhāī Manī Singh prepared the first copy of the *Dasam Granth*.

The main theme of the poem is praise of the Timeless Eternal Being. In the opening invocation, God is addressed as Timeless Being, All-steel, "the

personification and source of chivalry." He also is the Transcendent "Being, distinct from all the world" (verse 9). Religious books and rites, rigorous asceticism or worldly pomp and power are useless without the love and favour of God (21-30). The great God is described at length in transcendent terms as the Omnipotent Creator and Sustainer of the universe. Austere ascetic feats, ceremonies, pilgrimages performed by devotees are vain without the support of Divine Name. Then the composition sings the omnipresence of God and the unity of mankind, notwithstanding the differences in outward appearance and faith in different religions. About a third of the poem is a satire on false methods of worship. Then God is again described mostly in negative terms (91-200) and is to be found, not by austerities, but by worship of Him as the Treasury of Grace (59). A series of questions and riddles much in the nature of a religious catechism follow (201-10). The final section is a veritable paean of praise. People the world over are included among the seekers after God and all these were blessed as they sang the praises of the One Lord (254-71).

The composition begins with an invocation to God and ends with the hope of human brotherhood. It presents a mixture of devotional lyrics and philosophical reflections. It is composed in a style which is a blend of grandeur and beauty. Diction and style are unique, with no resemblance available in Hindi or Punjabi literature. A rich variety of poetic metres has been used.

C.H.L.

ĀKAR, a village in the interior of Patialā district, possesses a historical shrine called Gurdwārā Nim Sāhib which commemorates the visit of Gurū Tegh Bahādūr who, during one of his journeys through the Mālva territory, put up here near a *nīm* (*margosa*) tree, that still exists.

M.G.S.

AKBAR, JALĀL UD-DĪN MUHAMMAD (1542-1605), third in the line of Mughal emperors of India, was born on 23 November 1542 at Amarkot, in Sindh, while his father, Humayūn, was escaping to Persia after he had been ousted by Sher Khān Sūr. Akbar was crowned king at Kalānaur, in the

Punjab, on 14 February 1556. At that time, the only territory he claimed was a small part of the Punjab, but upon his death in 1605, he left to his son and successor a stable kingdom. He was a liberal king who respected all religions, curbed the power of the 'ulāmā, built an 'ibādat-khānā' (house of worship) where learned men of all religions assembled to discourse on theological issues, and promulgated a new eclectic faith called Dīn-i-Ilāhī (Divine Faith).

The Sikh chronicles refer to Akbar's amicable relations with Gurū Amar Dās, whom he visited at Goindvāl. He is said to have walked to the Gurū's place bare foot. He also visited Gurū Arjan at Goindvāl on 24 November 1598. At the Gurū's instance, he remitted the annual revenue of the peasants of the district, who had been hit hard by the failure of the monsoon. According to another account, complaints were made to Akbar that the Holy Book of the Sikhs contained references derogatory to Islam. Akbar, who was then encamped at Batālā in the Punjab, sent for Gurū Arjan who despatched Bhāī Buddhā and Bhāī Gurdās with the Holy Volume. The book was opened at random and read from a spot pointed out by Akbar. The hymn was in praise of God. So were the others read out subsequently. Akbar was highly pleased and made an offering of fifty-one gold mohars to the Granth Sāhib.

Akbar died at Āgrā on 16 October 1605.

S.R.S.

AKBAR KHĀN, MUHAMMAD (d.1848), son of Dost Muhammad Khān, the ruler of Afghanistan. He was a fiery young man of great dash and daring, and accompanied his father when he declared in 1837 a holy war against the Sikhs and attacked the fortress of Jamrud at the entrance to the Khaibar Pass. The attack led by Akbar Khān was repulsed, though the valiant Sikh general, Hari Singh Nalvā, was killed in the action. After the assassination of Mahārājā Sher Singh in September 1843, Akbar Khān's ambition to recover Peshāwar was revived. Early in 1844 he set up his camp at Jalālābād and began to make preparations for an attack on Peshāwar, but failed to take possession of the city.

He died in 1848.

S.S.B.

AKBARPUR KHUḌĀL, village in Mānsā district of the Punjab, is sacred to Gurū Gobind Singh, who came here in November 1706 to rescue a Sikh, Gulāb Singh, from the captivity of village chief. Gulāb Singh was rescued and the chief, Nabī Bakhsh, instructed in the path of virtue and justice. A gurdwārā was later established outside the village. The Mahārājā of Patialā endowed it with 50 acres of land. The house of the chief inside the village was acquired after Independence, and Gurdwārā Bhorā Sāhib Pātshāhī 10 was constructed on the site in February 1951.

M.G.S.

AKHAND PĀTH is non-stop, continuous recital of the Gurū Granth Sāhib from beginning to end. The entire Holy Volume is read through in a continuous ceremony within 48 hours. The relay of reciters who take turns at saying Scripture must ensure that no break occurs, one picking the line from his predecessor's lips. Though it can't be said with certainty yet it seems that practice of *akhand pāth* originated during the exilic and turbulent days of the eighteenth century. Important days on the Sikh calendar are marked by *akhand pāths* in gurdwārās. Celebrations and ceremonies of various kinds in Sikh families centre upon *akhand pāths*. Apart from lending the air sanctity, such readings make available to listeners the entire text. The listeners come as they wish and depart at their will, picking up snatches of the *bāṇī* from different portions at different times. The start of the *akhand pāth* is preceded by a short service at which holy hymns may be recited, followed by an *ardās* offered for the successful conclusion of the *pāth* and distribution of *karāḥprasād*. A similar service marks the conclusion. *Ardās* and *karāḥprasād* are also offered as the reading reaches midway.

T.S.

AKHĀRĀ, from Sanskrit *akṣpāṭa* or *akṣvāṭa* meaning stage or theatre or arena, is in common use a sectarian monastery, seminary or seat of Hindu anchorites and Udāsīs and Nirmalās among the Sikhs. Located at prominent places of

pilgrimage, they provide facilities for board and lodging to inmates as well as to travellers. They also serve as centres of study and training for neophytes. Whereas Sannyasi and Bairāgī *akhārās* had existed at various places since ancient times, it was Mahant Prītam Dās Nirbān (1753-1831), an Udāsī saint, who first conceived the idea of establishing separate *akhārās* for Udāsīs. He set up the Pañchaitī Central Akhārā of Udāsīs in 1779 at Prayāg (Allāhābād), with branches at several other places. Later on several more such *akhārās* were established. Nirmalā Sikhs also established their own central *akhārā* in 1862 at Paṭiālā (See NIRMAL PAÑCHAITĪ AKHĀRĀ). The central (Pañchaitī) Akhārā of Nirmalā Sikhs is now located at Kankhal.

M.G.S.

AKHBĀRĀT-I-ḌEORHĪ-I-MAHĀRĀJĀ RANJĪT SINGH BAHĀDUR, an anonymous Persian manuscript written in *nasta'liq*, mixed with *shikastā*, preserved in the National Archives of India at New Delhi. This is a copy of the day-to-day account of the proceedings of the court of Mahārājā Ranjīt Singh (January to December 1825). Written in black ink on Siālkoṭ paper, it comprises 677 folios. The contents include collection of Rs 40,000 as *amānat* from Mansovāl (1); Ranjīt Singh orders repair of the fort of Jalandhar (2); Mahārājā weighs himself against *ghī, shakaratarī, til, māsh* on the *amāvas* day and gives these and Rs 2,000 in cash, two pairs of gold bracelets, two cows and several robes to the Brāhman in charity (2); Prince Nau Nihāl Singh is summoned and seated in the lap by the Mahārājā (3); the Mahārājā pays Rs. 100 to the *chobedār* who leaves for Peshāwar to escort William Moorcroft to Lahore (4); a courtier informs the Mahārājā about the British designs to lead expeditions against the rulers of Pegu (in Burma) and Assam (fol.5); the Mahārājā sends a royal order to Bāj Singh, *Nāzim of Multān*, to send the Bhaṅgī *top* (canon) to him (6); crosses the Rāwī in the company of 150 riders and amuses himself with hunting (7); listens to songs and music of the dancing girls who are paid Rs 1,000 for dresses (11); orders for the purchase of 2,000

maunds of *sikkā* for manufacturing cannons (23); a sum of Rs 2,000 is sent to Śrī Javālāmukhī on account of *pūjā* (489); a letter is received from Sardār Fateh Singh Ahlūvālīā to the effect that fever has broken out at Kapūrthālā (fol.492); the vakīl of Sadā Kaur communicates her desire to hand over the entire property in return for her release from jail, but Mahārājā gives no reply (493); Sundar Singh Daroghā-i-Adālat is adjured by the Mahārājā to do justice and refrain from acts of high-handendness (586); and Qāzī Badr ud-Dīn, vakīl of Sardār Yār Muhammad Khān, informs the Mahārājā about the death of William Moorcroft (593).

J.R.G.

AKHBĀRĀT-I-SINGHĀN, also known as *Twārīkh-i-Sikkhān*, is a diary of the day-to-day events of the period from 1895 Bk/AD 1839 to 1903 Bk/AD 1847, based on official reports which General Avitabile, military governor of Peshāwar during Sikh times, received from various districts under his jurisdiction. The only known manuscript is available, in three volumes, at the Pañjāb University Library, Lahore, under MS. No. PE III, 30. Volume I, comprising 250 folios, covers the period from 23 March 1839-May 1839 and contains news from Peshāwar. It starts with a meeting at Peshāwar between General Avitabile and Colonel Wade, but gives out nothing of what transpired. There is also a report on the meeting between Colonel Wade and General Ventura on 21 April 1839. Details are given of the income from revenue deposited in the treasury by the local landlords; also, of the expenditure of the army. Volume II, comprising 226 folios, covers the period from 15 August 1841 to 9 February 1842. It describes in general activities of Avitabile on the north-west frontier. Volume III, comprising 192 folios and covering the period from 29 August 1846 to 17 February 1847, contains reports from Bannū, Ḍerā Isamāil Khān, Īsā Khel, Mūsā Khel, Kulāchī and Toṅk. The principal character of this volume is Dīwān Daulat Rām, who regularly held court and conducted official business. News on trade and commerce is also given.

Md.A.

AKHBĀR DARBĀR LAHORE, an unpublished collection of 92 letters, reports, notes and summaries of events connected with the second Anglo-Sikh war, 1848-49. The collection, comprising 382 pages in Persian, is preserved in the Punjabi University, Patialā, and contains communications written by or summaries of those received or procured by newswriters employed by the British and stationed at Lahore. The earliest of these is dated 23 August 1848 and the last 25 January 1849. Several of those initiate from Lahore while others are from Multān, Fīrozpur, Bahāwalpur and Rāmnaḡar. A 4-page "Persian translation of a letter in English" gives an eye-witness account of the battle fought at Rāmnaḡar on 22 November 1848.

M.G.S.

AKHBĀR-I-DARBĀR-I-MAHĀRĀJĀ RAṆJĪT SINGH, also called *Akhbār-i-Deorhī Sardār RaṆjīt Singh Bahādur*, is a set of Persian manuscripts comprising 193 loose sheets of unequal size and containing news of the court of Mahārājā RaṆjīt Singh. These sheets are believed to be newsletters sent from the Punjab for the Peshwā Daftār at Poonā (now Pune). The collection was first discovered in 1932-33 in the Alienation Branch of the Divisional Commissioner's office at Poonā. The material was translated into English and published under the title, *Events at the Court of RaṆjīt Singh, 1810-1817*. The newsletters, covering the period from 1 November 1810 to 2 September 1817 with one letter, dated 10 June 1822, are written in Persian *shikastā* or running hand. Rich in variety and detail they provide intimate glimpses into the life of RaṆjīt Singh, his daily routine, personal habits, character and pastimes. The letters contain valuable information about RaṆjīt Singh's financial, military and judicial administration during the earlier period of his reign.

B.S.

AKHBĀR-I-DARBĀR-MU'ALLĀ, in Persian, News of the Exalted (Imperial Mughal) Court (*darbār*), includes broadly speaking, court bulletins which included, besides provincial newsletters and reports of generals and governors, orders, activities and observations of the emperors,

appointments, promotions, transfers, dismissals and references to other matters of State. The manuscript, available at Punjabi University, Patialā, comprises 220 pages and covers the period from 1667-1719. The *Akhbār* reveals that the Sikh movement under Bandā Singh had a strong base in the villages where people readily accepted him as their overlord. During the entire period of their struggle against the Mughals, Bandā Singh and the Sikhs could move almost unchecked in the eastern part of the Punjab. The *zamīndārs* of the Punjab, mainly of the northeastern districts of Bārī Doāb, supplied arms and horses to Bandā Singh and many of the hill chiefs of the Śivalik ranges provided him shelter. However, this does not mean that there was no opposition from any of the *zamīndārs*. Besides the Muslim *zamīndārs*, many Hindu chiefs also sided with the Mughals mainly to escape harassment at the hands of the government. According to an entry, dated 10 December 1710, orders were issued to execute Nānak-worshippers wherever found. The newsletter of 28 April 1711 records Bandā Singh's promise and proclamation: "I do not oppress the Muslims." For every Muslim who approached him, he fixed a daily allowance and wage and took good care of him. Another newsletter, dated 21 April 1711, records that Bandā Singh permitted Muslims to recite *khutbā* and *namāz*. 5,000 Muslims had gathered around him. According to newsletter, dated 20 October 1710, Fīroz Khān Mewātī chopped off 300 heads of the rebel Sikhs and made a gift of these to the Emperor. According to the newsletter of 6 December 1710, Amīn Khān Bahādur wrote to the Emperor that he had killed one thousand Sikhs at Sirhind. He sent 500 heads of the Sikhs to the Emperor who ordered them to be publicly displayed. According to the newsletter of 29 November 1713, 'Abd us-Samad Khān carried 900 heads of Nānak-worshippers to Delhi. The heads were exhibited in the Chāndnī Chowk Bāzar.

B.S.

AKHBĀR LUDHIĀNĀ, a weekly newspaper in Persian sponsored by the British North-West Frontier Agency at Ludhiānā in November 1834.

The paper, a four-page sheet initially, but doubling its size within two years, started printing at the American Missionary Press, Ludhiānā. The *Akhbār* carried news furnished from various parts of the Punjab. The main focus was Lahore, the Sikh capital, and news from Lahore was for several years the front-page caption in the paper. The name of the editor or subscription rates were nowhere mentioned. These news throw good light on the character and personality of Ranjīt Singh, his administration, the social and economic condition of the people. Besides news of the Lahore Darbār, the *Akhbār* reported an occasional item from Ludhiānā, though nothing about the activities of the English political agencies at Ludhiānā or Ambālā. News about disputes and disturbances in Mahārājā Ranjīt Singh's territories, about court intrigues, murders of princes and *sardārs* and the power of the Sikh army after the Mahārājā's death, received prominent display. The style of writing was exempt from verbosity. The language used was simple and easily intelligible.

B.S.

ĀKIL DĀS, an 18th century head of the Handālī sect of Janḍiālā in Amritsar district of the Punjab, also known as Haribhagat Nirāñjaniā, was a State informer who revelled in spying on Sikhs. He had many of them arrested and executed. Most prominent among his victims were Bhāī Tārū Singh and Bhāī Matāb Singh Mīrāñkoṭiā. At the open assembly at Amritsar on the occasion of Dīvālī, in October 1761, the Sarbatt Khālsā adopted a *gumatā* or resolution to the effect that they must punish Ākil Dās for his Sikh-baiting. Information leaked out to Ākil Dās who forthwith despatched messengers to Ahmad Shāh Durrānī seeking his help and protection in consideration of his previous services. Sikhs besieged Janḍiālā in January 1762 and would have captured the town and Ākil Dās but the wily Ākil Dās suspended shanks of beef from the fort walls as a ruse to exploit the religious scruples of the besiegers and make them retire from the scene.

M.G.S.

AKOĪ, village near Saigrūr, in the Punjab, has an old historical shrine in memory of Gurū Hargobind,

who is believed to have visited here during his travels through the Mālva region in 1616. Here he was served with devotion by one Bhāī Mānak Chand. After the Gurū's departure, he constructed a memorial on the spot where the Gurū had stayed, on the northern edge of the village and where Gurdwārā Sāhib Pātshāhī Chheviū was later established. According to local tradition, Gurū Nānak had also visited Akoī.

Jg.S.

ĀKUL, BHĀĪ, a resident of Sultānpur Lodhī in present-day Kapūrthālā district of the Punjab, embraced the Sikh faith in the time of Gurū Amar Dās. Once Bhāī Ākul, along with several others from his village, waited on Gurū Arjan who explained that virtuous living was essential to spiritual well-being, and that simplicity, cleanliness, readiness to serve others, association with the virtuous and concentration on the Divine Name aided in moral refinement.

T.S.

ALĀHNĪĀN, Gurū Nānak's composition comprising five *śabads* in *rāga* Vāḍahaṅs in the Gurū Granth Sāhib. *Alāhnī* generally used in its plural form *alāhnīān*, is a dirge wailingly sung in chorus by women mourning the death of a relation. In the olden days, the women would assemble at the house of the dead person and cry aloud beating their breasts while standing, or sit together and bewail. They wept bitterly and sang *alāhnīān* in most pathetic tones. *Alāhnī* is also a poetic form in Punjabi in the style of this mourning song. The strain may alter with the subject. In Gurū Nānak's work, the sovereignty of God's Will is proclaimed. By implication, the customs of *siāpā* and *alāhnīān* are deprecated. One must not give way to idle wailing, but learn to accept what has been ordained by the Almighty. The reality of death is brought home to man. Death is inevitable. Instead of crying and wailing at the death of a relation, men should sit together and sing the praise of God. The poetic meter used in *Alāhnīān* corresponds with the tune in which this folk form is cast. The language is Sādh Bhākhā with a strong flavour of Lahndī dialect.

Hch.S

ĀLAM CHAND a *masand* or parish leader at Lahore in Gurū Arjan's time, was known for his pious and honest ways. He brought to the Gurū regularly offerings collected from the Lahore *saṅgat*.

T.S.

ĀLAM CHAND HĀNDĀ, a Sikh of Gurū Arjan's time, who along with Bhāi Murārī Anand, Bhāi Kaliānā, Bhāi Nānoḥ, Bhāi Laṭkan of Bindrāo clan, and Bhāi Saisārū Talvār, once came to the Gurū and sought his teaching. The Gurū advised them to ever remember God and behave humbly.

T.S.

ĀLAMGĪR, a village in Ludhiānā district, is famed for its Gurdwārā Mañjī Sahib Pātshāhī 10. Gurū Gobind Singh made a halt here as he was travelling after the battle of Chamkaur in December 1705. Here the Gurū discarded the palanquin which he had used for part of the journey, and took a horse presented by an old disciple, Bhāi Naudhā.

Jg.S.

ĀLAM KHĀN, son of Nihāṅg Khān of Kotlā Nihāṅg Khān and son-in-law of Rāi Kalhā, the chief of Rāikoṭ, was a devotee of Gurū Gobind Singh. He met Gurū Gobind Singh passing through Rāikoṭ after having left Chamkaur on 8 December 1705. See NIHAṅG KHĀN

Gn.S.

ĀLAMPUR, village in Hoshiārpur district of the Punjab, is sacred to Gurū Hargobind (1595-1644), who stayed here for several days during an hunting expedition. The place where he pitched his tents (*tambū* in Punjabi) is now marked by a shrine called Gurdwārā Tambū Sahib Pātshāhī Chhevīn. Situated on a low mound about 250 meters south of the village, it was endowed during Sikh rule with a land grant of 75 acres.

Jg.S.

ĀLAM SINGH NACHNĀ (d. 1705), a warrior in the retinue of Gurū Gobind Singh, was the son of Bhāi Durgū of Siālkoṭ. He earned the popular epithet Nachnā (lit. dancer) because of his uncommon agility. Ālam Singh showed exemplary courage when once he killed a tiger single-handed and again as he slashed the sword arm of Ālam Chand when he and Balīā Chand made a sudden attack on the Gurū. He took part in almost all the

battles fought around Anandpur. At Chamkaur on 7 December 1705, Ālam Singh Nachnā joined the sally made by Sāhibzādā Ajit Singh and fell fighting the besieging host.

P.S.P.

ĀLĀ SINGH, BĀBĀ (1691-1765), Sikh *misal* leader who became the first ruling chief of Paṭiālā, was born in 1691 at Phūl, in present-day Bathiṇḍā district of the Punjab, the third son of Bhāi Rām Singh. His grandfather Bābā Phūl had been, as a small boy, blessed by Gurū Hargobind and later Gurū Gobind Singh had conferred on their family the panegyric, "Your house is mine own."

Ālā Singh was married at an early age to Fateh Kaur, popularly known as Māi Fatto, daughter of Chaudharī Kālā, a *zamīndār* of the village Kāleke, now in Saṅgrūr district of the Punjab, and had three sons, Bhūmīā Singh, Sardul Singh and Lāl Singh, all of whom died in his lifetime, and a daughter, Bibi Pardhān. Ālā Singh's career of conquest began soon after the execution of Bandā Singh Bahādur in 1716 when central Punjab lay in utter confusion. Ālā Singh, then living at Phūl, gathered around him a band of dashing and daring young men. In 1722, he set up his headquarters at Barnālā, 32 km farther east, and his territory comprised 30-odd villages. At Barnālā, Ālā Singh defeated in 1731 Rāi Kalhā of Rāikoṭ and ransacked and annexed several villages belonging to the Bhaṭṭīs. He also founded several new villages such as Chhājālī, Dirbā, Lauṅgovāl and Sheron. For a period, Ālā Singh remained in the custody of 'Alī Muhammad Khān Ruhilā, Mughal governor of Sirhind. In the battle fought on 11 March 1748, near Mānūpur, 15 km northwest of Sirhind between the Mughals and Ahmad Shāh Durrānī, Ālā Singh sided with the former. He cut off Durrānī's supplies and captured his camels and horses. In 1749, Ālā Singh defeated and repulsed Farīd Khān and stopped the construction by him of a fort at Bhavānīgarh. Three years later, Ālā Singh captured the district of Sanaur, called *chaurāsī* lit eighty-four, from the number of the villages it comprised. One of these, where he built a fort in 1763 and which was thenceforth his permanent seat, became famous at Paṭiālā. At the end of 1760, Ālā Singh possessed 726 villages

including many a town. On the eve of the battle of Pānīpat (1761), Ālā Singh helped the Marāṭhās with foodgrain and other provisions. In the Vaddā Ghallūghārā or Great Carnage of February 1762, Ālā Singh remained neutral. Ahmad Shāh punished him with the devastation of the town of Barnālā. Ālā Singh, who presented himself in the Shāh's camp, was ordered to shave off his head and beard. This he declined to do and offered instead to pay a sum of one and a quarter lakh of rupees. The Shāh accepted the money but had him taken to Lahore where he secured his freedom by paying another five lakh of rupees.

Ālā Singh took the *pāḥul* in 1732 at the hands of Nawāb Kapūr Singh. He was an ally of Jassā Singh Aḥlūwālā in the attack of Sirhind in 1764. Later he purchased this town from Bhāī Buddhā Singh to whom it had been assigned by the Khālsā. On 29 March 1761, Ahmad Shāh had already recognised by a written decree the sovereignty of Ālā Singh over the territories held by him. At the time of his seventh invasion of India, he confirmed him in the Government of Sirhind (1765) and granted him the title of Rājā with the robes of honour as well as with a drum and a banner as insignia of royalty.

Ālā Singh died on 7 August 1765 at Paṭiālā and was cremated in the Fort.

B.S.

ALIF KHĀN, who is mentioned in Gurū Gobind Singh's *Bachitra Nāṭak*, was an officer in the Mughal army of Aurangzīb. In 1691, he was despatched to Kāngrā, for collecting arrears of tribute from the hill chiefs. Rājā Bhīm Chand of Kahlūr enlisted the support of several of the chieftains against Alif Khān. He also requested Gurū Gobind Singh for help. The battle in which the Gurū himself took part was fought on 20 march 1691 at Nadaun. Alif Khān fled in utter disarray "without being able to fold up his camp."

B.S.

ĀLIM, a Muslim poet, enjoyed the patronage of Gurū Gobind Singh. Only a single stanza of Ālim in Hindi, in Gurmukhī script, survives in which he celebrates the bounty of the Gurū.

P.S.P.

‘ALĪ SHER, village 18 km north of Mānsā, was visited by Gurū Tegh Bahādur during his travels in the Mālva region. Arriving from Pandher, he sat outside the village. The *pañchāyat* of Pandher, who had shown little attention to him in their own village, on realizing their error came to ‘Alī Sher to ask for pardon. The Gurū instructed them in the path of virtue and honest living. The shrine established in memory of the visit was developed into a proper *gurdwārā* during the nineteenth century and was endowed by the rulers of Paṭiālā.

Jg.S.

ĀLĪ SINGH (d.1716), a native of the village of Salaūdī, near Sirhind, was in the service of Wazir Khān of Sirhind. He somehow escaped from Sirhind and joined Bandā Singh's ranks as he advanced towards Punjab. Ālī Singh took part in battles fought at Samānā and Sadhaurā. In the battle of Sirhind fought on 12 May 1710 at the nearby village of Chappar Chirī, he was one of the commanders of the Mālva Sikhs. After the sack of Sirhind, he was appointed deputy-governor of the town under Bāj Singh. Ālī Singh was captured in Lohgarh in 1710, and put to death in Delhi in June 1716 with Bandā Singh Bahādur and his companions.

G.S.D.

ALLĀHĀBĀD, Prayāg before the reign of Emperor Akbar, was visited by Gurū Nānak in the course of his first preaching journey to the east early in the 16th century. In 1666, Gurū Tegh Bahādur visited the town and stayed in the house of a devotee in Mohallā Aihīyāpur. Gurdwārā Tap Asthān (Pakkī Saṅgat) Śrī Gurū Tegh Bahādur Jī Pāṭshāhī 9 marks the place where the Gurū had put up.

M.G.S.

ALLĀHDĀD KHĀN (d.1843) was the last ruler of Khaṭṭekhel family of Ṭonk, situated in Bannū district, before he became a tributary of Ranjīt Singh in 1821. As the tribute had fallen in arrears, an expedition was sent against Ṭonk in 1836. Allāhdād Khān fled, but he continued his intrigues against the Sikhs till his death.

H.R.G.

ALLARD, BANNOU PĀN DEĪ (1814-1884), born of Rājā Mengā Rām of Chambā and Bannī Pañje

Deī at Chamba on 25 January 1814, married Jean Francois Allard, one of Mahārājā Rājīt Singh's French generals, in March 1826, and born him seven children, two of whom died in infancy and are buried in Lahore along with their father. Allard and his wife also adopted a little Muslim boy renamed Achille. In 1834, Bannou Pān Deī, her children and two of her female attendants accompanied Allard to France where she settled and later converted to Christianity. Allard left for Punjab in 1836 never to see his family again.

There are several descriptions in contemporary French press of Bannou Pān Deī Allard, her guests, travels and connections with the high society of her time. She had purchased a new estate in Saint-Tropez along the sea, where she lived among her souvenirs and paintings. She died here on 13 January 1884.

J.M.L.

ALLARD, BENJAMIN (1796-1877), step-brother of General Allard, born at Saint-Tropez in 1796, was sent to Lahore in 1829 and acted as his brother's deputy for various commercial missions. In 1830 he went back to look after family affairs but came back again in 1840 along with his brother's adopted son, Achille, to collect General Allard's inheritance. He died on 6 February 1877 in France.

J.M.L.

ALLARD, JEAN FRANCOIS (1785-1839), Chevalier of the Legion of Honour, an order instituted in 1802 by Napoleon I, was born at Saint-Tropez, France, on 8 March 1785. In 1803, he joined the French army and served it until 1815 when it suffered defeat at the hands of allies. In 1818 he travelled to the Middle East and finally came to Lahore in March 1822 in company with Ventura, and secured employment at the court of Mahārājā Rājīt Singh. He was entrusted with the task of reorganizing the Mahārājā's cavalry on European lines. On 22 May 1822, Allard and Ventura took command of Shaikh Basāwan's Paṭtan Khās and later Paṭtan Devā Singh (1822), and the Gurkhā Paṭtan (1823). These formed the infantry of the Fauj-i-Khās. The cavalry (*Fransīsi Sowār*) was originally formed by two regiments

raised by Allard on 16 July 1822. Allard raised another regiment of Dragoons in 1823. By 1825, the Fauj-i-Khās (infantry, cavalry and artillery) was 5000-6000 strong. Sikh cavalry, under Allard, achieved a very high level of efficiency. His Cuirassiers, a "turbaned edition" of the steel-clad horsemen of the Garde Imperiale, were the most noble-looking troops on parade.

Allard's work won high appreciation from the Mahārājā and he came to occupy position of pre-eminence at the Sikh court. In addition to a salary of Rs. 30,000 a year, he was granted numerous *jāgīrs* enabling him to live in style at Lahore. He was a man of high character and amiable disposition and all foreign travellers passing through Lahore spoke very highly of him. Rājīt Singh considered Allard to be more a political and military adviser than a commander in the field, although on extremely critical occasions he took command of the military forces in operation. Allard often acted as host to the European visitors to the Mahārājā's court. He also occasionally informed the Mahārājā about Russian affairs as they were reported in the French newspapers or in the Russian Gazette, (published in French). In 1834, Allard along with his wife, and children proceeded to France and returned to the Punjab via Calcutta in early 1837, bringing for Rājīt Singh gifts and a letter of greetings from Louis Philippe, the King of France. Allard took part in almost all the major expeditions of Mahārājā Rājīt Singh. In 1838, he was sent to Peshāwar to help General Avitabile in the administration of the province. On 23 January 1839, he died at Peshāwar, but his body was, as per his wishes, buried at Lahore.

J.M.L.

ALLĀYĀR, a wealthy Muslim horse-dealer of Delhi, who turned a preacher of Sikhism, first came to Gurū Amar Dās at Goindwāl escorted by Bhāi Pāro, a prominent Sikh of Dālā, in Kapūthālā district of the Punjab. He was led into the Gurū's presence and was converted at first sight. Gurū Amar Dās remarked to him: "It is difficult to become a *yār* (friend) of Allāh (God), but I shall make God thy Master and thee His servant." Allāyār became a disciple. Gurū Amar Dās appointed him

head of a *mañjī* or diocese to preach the word of Gurū Nānak. In later life, Allāyār came to reside near his friend Bhāī Pāro, at village Dālā, where a shrine in honour of his memory still exists.

B.S.D.

ALL-PARTIES CONFERENCES (more aptly, ALL-PARTY CONFERENCES), a series of conventions which took place in 1928 bringing together representatives of various political parties and communities in India with a view to working out a mutually agreed formula for the country's constitutional advance in response to the invitation of the British government. On 7 July 1925, Lord Birkenhead, the Secretary of State for India, in a speech in the House of Lords, made this suggestion. The Indian National Congress at its annual session in December 1927 authorized its Working Committee to confer with other parties and draft a Svarāj (self-government) constitution for India which should be placed before the All-Parties Conference to be held during early 1928. A large number of political parties and social organizations were invited to take part in the Conference which held its first meeting at Delhi on 12 February 1928. The Central Sikh League received the invitation as representative of the Sikhs. The League nominated Bābā Kharak Singh, Sardār Bahadur Mehtāb Singh, Master Tārā Singh, Giānī Sher Singh, Amar Singh Jhabāl and Sardār Maṅgal Singh to take part in the Conference. Sharp differences on vital questions arose between the Muslim League on the one hand and the Hindu Mahā Sabhā and the Sikhs on the other during this meeting. At the next session held on 19 May 1928, the Conference appointed a committee of ten members headed by Paṇḍit Motīlāl Nehrū to lay down broad principles which should serve as the basis for the new scheme. Maṅgal Singh represented the Sikhs on the committee. The committee presented on 10 August 1928 a unanimous report known as the Nehrū Committee Report. The Report was to be placed before the next All-Parties Conference in December 1928, but before that it was considered at the annual session of the Central Sikh League at Gujrānwālā on 22 October 1928 where it was disapproved by a

large majority.

At the All-Parties Convention held at Calcutta commencing from 22 December 1928, the Sikh delegates spoke of the historical, economic and political importance of the Sikhs in the Punjab, and how they had been ignored in the Nehrū scheme. They declared that the League rejected the Report and would take no further part in the proceedings of the Convention. Mahātmā Gāndhī while moving for adjournment of the Convention *sine die* remarked that personally he felt that justice had not been done to the Sikhs. The Sikhs planned a conference at Lahore to coincide with the 44th annual session of the Congress scheduled for December 1929. The Sikh conference, and even more dramatically the mammoth Sikh march that preceded it, made a tremendous impact. Congress leaders led by Mahātmā Gāndhī came to meet Sikh leaders and gave them the assurance that no political arrangement which did not give full satisfaction to them would be accepted by the Congress.

K.S.T.

ALMAST, BHĀĪ (1553-1643), Sikh preacher and head of a *dhūānī* or branch of the Udāsī sect, was born in a Gauṛ Brāhmaṇ family of Srinagar (Kashmīr) on 26 August 1553. He was the son of Bhāī Hardatt and Māī Prabhā, and was the elder brother of Bālū Hasnā. Alamst's original name was Ālū; he came to be called Almast (lit. intoxicated, in a state of ecstasy, indifferent) because of his mystical proclivities. He was also called Kambālā or Godārīā because he would normally be dressed only in ragged blanket (*kambal*, in Punjabi) or *godārī*, a light quilt or padded sheet. Ālū was hardly past his adolescence when he left home in quest of spiritual knowledge. In 1574, he came to Dera Bābā Nānak where he fell under the spell of Bābā Sī Chand. He served at the *dehurā* or mausoleum of Gurū Nānak, and for his livelihood tended a flock of goats. It was here that he began to be called Almast. He was sent to preach the message of Gurū Nānak in the eastern provinces. He first went to Purī in Orissā where he established a shrine, Gurdwārā Maṅgū Maṭh, to commemorate Gurū Nānak's visit to the Jagannāth temple.

In 1633, Bhāī Almast went to Nānak Matā, where the yogīs had razed the Sikh shrine and burnt down the *pīpa*/tree under which Gurū Nānak had a discourse with the yogīs. Almast applied for help to Gurū Hargobind who reached Nānak Matā in June 1634, chastised the Nāth intruders and restored the Sikh shrine. Bhāī Almast spent his remaining life at Nānak Matā from where he sent out his eight principal disciples to preach in various districts of eastern India.

P.S.P.

ĀLO HARAKH, village in Saṅgrūr district, has a historical shrine called Gurdwārā Sāhib Ālo Harakh Pātsbhāī Naumī. A low-domed Mañjī Sāhib, under an old banyan tree, marks the site where Gurū Tegh Bahādur once sat arriving from the neighbouring village of Guṇike.

M.G.S.

ĀLSŪN, an obscure village in Himāchal Pradesh, is alluded to in Gurū Gobind Singh's *Bachitra Nātak*, (IX.24) as the site of a brief skirmish after the battle of Nadaun (March 1690). The Rājputs of Ālsūn were the subjects of Rājā Bhīm Chand of Kahlūr and were therefore inimical towards Gurū Gobind Singh. They did not welcome the Gurū and his Sikhs and were chastised by Dīwān Nand Chand under orders from the Gurū. The village of Ālsūn is no longer extant. A modern researcher, Nariñjan Singh Sāthī, has indentified the site as present-day village of Samālṛā, in Baṅgānā sub-division of Ūnā district.

M.G.S.

AMAR DĀS, GURŪ (1479-1574), the third of the ten Gurūs of the Sikh faith, was born into a Bhallā Khatri family on Vaisākh *sudī* 14, 1536 Bk (5 May 1479), at Bāsarke, in present-day Amritsar district of the Punjab. His father's name was Tej Bhān and mother's Bakht Kaur; the latter has also been called variously as Lachchhamī, Bhūp Kaur and Rūp Kaur. He was married on 11 Māgh 1559 Bk to Mansā Devī, daughter of Devī Chand, a Bahil Khatri, of Sankhatrā, in Siālkoṭ district, and had four children—two sons, Mohrī and Mohan, and two daughters, Dānī and Bhānī.

Amar Dās had a deeply religious bent of mind. As he grew in years, he was drawn towards the

Vaiṣṇava faith and made regular pilgrimages to Haridvār, but certain happenings in the course of the twentieth journey radically changed the course of his life. In 1597 Bk/AD 1540 Bībī Amaro, a daughter-in-law of the family, escorted him to the presence of her father, Gurū Aṅgad, at Khaḍūr. He immediately became a disciple and spent twelve years serving Gurū Aṅgad with single-minded devotion. He fetched water in the morning, and worked in the community kitchen during the day and collected firewood from the nearby forest for Gurū kā Laṅgar. His mornings and evenings were spent in prayer and meditation. Several anecdotes showing Amar Dās's total dedication to his preceptor have come down the generations. Before Gurū Aṅgad passed away on Chet *sudī* 4, 1609 Bikramī (29 March 1552), he appointed Amar Dās his successor.

Gurū Amar Dās made Goindvāl his headquarters. He was one of the builders of the town and had constructed there a house for his family as well. In his hands the Sikh faith was further consolidated. He created a well-knit ecclesiastical system and set up twenty-two *mañjīs* (dioceses or preaching districts), covering different parts of India. Each was placed under the charge of a pious Sikh, who, besides disseminating the Gurū's message, looked after the *saṅgat* within his jurisdiction and transmitted the disciples' offerings to Goindvāl. Gurū Amar Dās appointed the opening days of the months of Vaisākh and Māgh as well as the Dīvālī for the Sikhs to forgather at Goindvāl where he also had a *baolī* well with steps descending to water level, built and which in due course became a pilgrim centre. He laid down for Sikhs simple ceremonies and rites for birth, marriage and death. The Gurū advised his Sikhs as to how they must conduct themselves in their daily life. From Goindvāl, Gurū Amar Dās made a few short trips in the area around to propagate Gurū Nānak's teaching. According to his hymns in the Gurū Granth Sāhib, Gurū Amar Dās visited Kurukshetra at the time of *abhijit nakṣatra* (14 January 1553). Gurū kā Laṅgar became still more renowned in his time. The Gurū expected every visitor to partake of food in it before seeing

him. By this he meant to minimize the distinctions of caste and rank. Emperor Akbar, who once visited him at Goindvāl, is said to have eaten in the refectory like any other pilgrim. Gurū Amar Dās also assigned women to the responsibility of supervising the communities of disciples in certain sectors. The customs of *purdah* and *satī* were discouraged. The *bānī* continued to be a precious endowment. Gurū Amar Dās preserved the compositions of his predecessors and of some of the *bhaktas*. Two *pothīs* in which they were recorded are preserved in the descendant families to this day. Like his predecessors, Gurū Amar Dās wrote verse in Punjabi. He composed poetry in seventeen different *rāgas*. In terms of poetic forms, he composed *padās* (quartets), *chhants* (lyrics), *aṣṭpadīs* (octets), *śloka*s (couplets) and *vārs* (ballads). Gurū Amar Dās's poetry is simple in style, free from linguistic or structural intricacies. The general tenor is philosophical and didactic.

Before his death on Bhādoṇ *sudī* 15, 1631 Bk/1 September 1574, Gurū Amar Dās chose Bhāī Jethā, his son-in-law, as his spiritual successor.

P.S.P.

AMARGARH, village near Goniāṇā Maṇḍī in Bathiṇḍā district of the Punjab, has an old shrine, Gurdwārā Vidyāsar Pātshāhī Satvīn, dedicated to Gurū Har Rāi (1630-61) who, according to local tradition, visited the site, then called Jhabluṭī, during his stay at Bhokharī, since renamed Har Rāipur.

Jg.S.

AMAR KATHĀ, of unknown authorship, comprises a mixture of diverse hagiographic traditions bearing on the life of Gurū Nānak. The work remains unpublished, but several manuscripts are known to exist: for instance, two of them, dated AD 1818 and 1872, respectively, are preserved in the Gurū Nānak Dev University Library at Amritsar, one, dated 1877, in the Punjabi University Library, Patialā, one dated 1870, at the Pañjābī Sahitya Akademi, Ludhiāṇā, and one, dated 1825 in the Sikh Reference Library perished in the Army attack in 1984. Compiled probably towards the end of the eighteenth century, *Amar Kathā* draws upon all the prevalent *janam sākhi*

cycles along with the interpolations introduced by the Handālīs. The miscellany narrates Gurū Nānak's life in terms of the usual legend, myth and miracle.

P.S.

AMARNĀMĀ, a Persian work comprising 146 verses composed in AD 1708 by Bhāī Natth Mall, a *dhāḍī* or balladeer who lived from the time of Gurū Hargobind to that of Gurū Gobind Singh. The manuscript, in Gurmukhī script, has since been edited by Dr Gaṇḍā Singh and published (1953). It seems that Natth Mall and his son had accompanied Gurū Gobind Singh to the Deccan and entertained Sikhs at the afternoon assemblies reciting heroic poetry. The *Amarnāmā* is not a work of any high literary merit but of considerable historical value because the author was eye-witness to most of the events described in it. The work refers to Gurū Gobind Singh's meeting with Bandā Singh on 3 September 1708, and ends with the despatch of Bandā Singh with five Sikhs to the Punjab. Among Gurū Gobind Singh's precepts recorded in the text include remaining baptized and avoid *halāl* meat.

B.S.

AMAR NĀTH, DĪWĀN (1822-1867), a chronicler and *bakhshī* or paymaster of the irregular force of the Sikh army, was born in 1822 the son of Rājā Dīnā Nāth, finance minister of Mahārājā Ranjīt Singh. During the prime ministership of Hīrā Singh, Amar Nāth was assigned to the task of settling the accounts of government studs and stables. He also acted as an intermediary between Hīrā Singh and his uncle, Rājā Gulāb Singh, when the two had fallen out. Amar Nāth had to quit his government post during the first Anglo-Sikh war. But, being a man of letters, he continued enjoying an annual pension. Besides some poetry, Amar Nāth wrote the *Zafarā Nāmāh-i-Ranjīt Singh*, a chronicle, in Persian, of the reign of Mahārājā Ranjīt Singh up to 1835-36. The work was edited by Sītā Rām Kohli and published in 1928. Amar Nāth died in 1867.

G.S.Ch.

AMRAO, BĪBĪ, elder daughter of Gurū Angad and Mātā Khivī, is especially remembered in the Sikh tradition for introducing (Gurū) Amar Dās to Gurū

Aṅgad whose disciple, and eventually successor in the holy office, he became. She was born in c.1526 at Khaḍūr Sāhib, in present-day Amritsar district of the Punjab, and was married to a nephew of Amar Dās at Bāsarke, now called Bāsarke Gillān, 11 km southwest of Amritsar. She had memorized several of Gurū Nānak's hymns which she recited every morning, amid her household chores. Bibi Amaro died at Bāsarke where a shrine built in her honour still exists.

M.G.S.

AMAR PAD or *amarāpad*, also called *parampada* (highest step), *turiāpada* or *turiāvasthā*, is the stage of deathlessness or immortality. In the Gurū Granth Sāhib the term has been used for the highest stage of spiritual enlightenment which is also the highest state of self-realization, equivalent of God-realization. This is the stage of ultimate release. See MUKTI and JĪVAN-MUKT

M.G.S.

AMAR SIDDHŪ, village 13 km southeast of Lahore is sacred to Gurū Hargobind, who once visited here travelling from Gurū Māṅgaṭ. Gurdwārā Pātshāhī VI, established to commemorate the visit, was outside the village to the east of it.

M.G.S.

AMAR SINGH (1888-1948), journalist and prominent figure in Sikh politics, was born on 27 May 1888 at Piṇḍī Gheb in Attock district of the Punjab, now in Pakistan. He spent his childhood and received education in Jammū and Kashmīr where his father, Gulāb Singh, was an employee of Mahārājā Partāp Singh. After his father's death, the family settled in Rāwalpiṇḍī where Amar Singh ran a shop for some time before taking to journalism as his profession. He launched the *Lyall Gazette*, a weekly in Urdū, under the patronage of the Chief Khālsā Dīwān. He gradually turned away from the moderate policies of the Dīwān, and identified himself with the more radical politics of Bābā Kharak Singh and became Vice-President of the Central Akālī Dal launched by him in 1934. In 1921, he renamed his paper *Sher-i-Punjab* ("Lion of the Punjab") which continues to be issued under this name. Besides journalism, Amar Singh was active in civic and political affairs. He was

virtually a permanent president of Singh Sabhā, Lahore, and of the managing board of the local historical Sikh shrines. He got elected to the Shiromani Gurdwārā Parbandhak Committee thrice and, during the Jaito *morchā* or agitation, he was arrested (7 January 1924) and sentenced to two years' rigorous imprisonment. In 1947, Amar Singh migrated to Delhi. He died at Kasauli on 9 July 1948.

J.B.S.

AMAR SINGH (1888-1962), who came into prominence in the Gurdwārā reform movement, was the eldest of the three sons of Gopāl Singh of Jhabāl, in Amritsar district of the Punjab. His grandfather and great-grandfather, had served the Lahore Darbār. Born in 1888, Amar Singh was educated at the village school and at Khālsā Collegiate School, Amritsar. After passing the matriculation examination, he joined the police department and became a sub-inspector. Demolition by the British of a portion of the outer wall of Gurdwārā Rikābgañj in Delhi, ban on the wearing of *kirpān* by Sikhs and incidents such as the Budge Budge firing led Amar Singh to resign his appointment in the police. He got started on a political career by organizing and addressing, in association with Dān Singh Vachhoā, a series of public meetings in his own village and in the neighbourhood. He defied the ban by authorities and organised a meeting at Mañjī Sāhib, close to the Golden Temple, and passed resolutions castigating the manager of the Golden Temple for giving a robe of honour to General Dyre. He also played an active role in the Gurdwārā Reform movement. He was also a member of the Committee which took control of the Akāl Takht on 16 November 1920.

Amar Singh presided over the third annual session of the Sikh League held at Lyallpur in 1922. He participated in the non-cooperation movement. On 16 July 1922, he was elected vice-president of the Shiromani Gurdwārā Parbandhak Committee. He suffered imprisonment in several *morchās* launched by the Akālī Dal. After the Sikh Gurdwārās Act was passed, Amar Singh drifted more towards the Congress and remained for some time

AMAR SINGH MAJĪTHĪĀ

president of the Punjab Provincial Congress Committee. He died on 8 March 1962 at Dayāl Bharaṅg, in Amritsar district.

Jg.S.

AMAR SINGH MAJĪTHĪĀ, soldier and administrator in Sikh times, called Amar Singh Kalān (senior) to distinguish him from his namesake Amar Singh Khurd (junior) who was also from the village of Majīthā, was the son of Dargāhā Singh Majīthā. He took part in many an early campaign under Mahārājā Ranjīt Singh. He became governor of the Hazārā district in 1820, and while engaged in curbing the activities of the Afghān tribes, he was killed treacherously in an ambush. Amar Singh was a fine bowman and the local tribesmen still point to a large tree pierced through and through by an arrow which, they say, came from the bow of Amar Singh.

B.J.H.

AMAR SINGH MAJĪTHĪĀ (d. 1848), known as Amar Singh Khurd (junior) to distinguish him from his namesake Amar Singh Kalān (senior) who was also from the village of Majīthā, son of Mahā Singh was a *jāgīrdār* and military commander under Mahārājā Ranjīt Singh. He was placed in the regiment of irregular cavalry composed of the sons of the Sikh nobility. The young Amar Singh distinguished himself in the siege of Multān in 1818 and in the Kashmir campaign the following year. In 1834, he accompanied the army under Prince Nau Nihāl Singh and General Harī Singh Nalvā to Peshāwar when the province was formally annexed to the Sikh kingdom. He was employed on outpost duty in this campaign and he had many a fierce encounter with the Afghāns and was wounded by a musket-ball in one of them. He fought with distinction in the battle of Jamrūd (30 April 1837). Being a celebrated marksman, he was chosen in 1846 to instruct the young Mahārājā Duleep Singh in shooting. In the year following, he left the Punjab on a pilgrimage to Haridvār, and died there in 1848.

S.S.B.

AMAR SINGH MĀN, landowner in Amritsar district who left his village about the year 1759, adopted the Sikh faith and joined the Kanhaiyā *misal*. He

overran and took possession of a large part of Gurdāspur district. After a lifelong fighting career, he died quietly in his bed in the year 1805.

G.S.N.

AMAR SINGH, RĀJĀ (1748-1782), of Paṭiālā, was born on 6 June 1748, the son of Sardul Singh. In 1765, he succeeded his grandfather, Ālā Singh, but his succession to the throne was challenged by his step-brother, Himmat Singh, who seized a major portion of the town of Paṭiālā and neighbouring area. Amar Singh secured the eviction of Himmat Singh through the help of the chiefs of Jīnd, Nābhā and Kaithal. In 1766, he captured Pāyal and Īsrū from the Kotlā Afghāns with the help of trans-Sutlej Sikhs under Jassā Singh Āhlūvālīā, from whom he had received the rites of Khālsā baptism. Pāyal was annexed to Paṭiālā state, while Īsrū was given to Jassā Singh Āhlūvālīā. During Ahmad Shāh Durrānī's invasion of 1767 Amar Singh sided with him and in return got governorship of Sirhind, title of *Rājā-i-Rājgan* and the drum and flag as insignia of absolute authority. In 1768, Amar Singh marched against Ghariḍ Dās of Manī Mājra and got back the Piñjore Fort. He next attacked the fort of Koṭ Kapūrā, killing Jodh Singh, the local chief, in the battle. In 1771 he occupied the district and fort of Bathindā and in 1774 reduced Saitābād. He made extensive conquests throughout the Mālwa with the help of shrewd political alliances he made with the rulers of Nāhan and Bikaner as well as with the Sikh Chief Jassā Singh Rāmgarhiā and Jassā Singh Āhlūvālīā.

Rājā Amar Singh died at Paṭiālā on 5 February 1782.

Kr.S.

AMAR SINGH THĀPĀ, Nepalese general, was the son of Bhīm Sen Thāpā, the prime minister of Nepal. In 1794, he conquered Kumāon and began extending Gurkhā dominions westwards. He subdued the Garhwāl state lying between the Gaṅgā and the Yamunā, and overran the hilly areas lying between Yamunā and Satluj and even beyond. In 1806, he laid siege to the Kāngrā Fort when on a request from Kāngrā ruler, Saṁsār Chand, the Sikh forces of Lahore Darbār drove him away. During

the Gurkhā war of 1814-16, Amar Singh surrendered to the British who allowed him to retire unmolested to Nepal.

H.R.G.

AMAR SINGH WĀSŪ (1884-1932), Akālī activist and journalist, was born Gaṅgā Rām at Wāsū, in Gujrāt district, now in Pakistan, in 1884, the son of Ladhā Mall. Under the influence of the Singh Sabhā movement, the family went through the Sikh initiatory rites, Gaṅgā Rām becoming Amar Singh Khālsā. Amar Singh matriculated from the Mission High School, Gujrānwālā, and intermediate (1904) from Khālsā College at Amritsar. In 1906, he went to the United States to train as a journalist, returning to India in 1908. He had vowed not to take up government service under the British. In partnership with historian Karam Singh, he set up an Ayurvedic pharmacy (the Sannyasi Ashram) at Sargodhā in 1908 and in 1909, joined the Jīwan Sewaks, a society formed by Bhāī Jodh Singh. In 1920, Amar Singh became editor of the English weekly, the *Khālsā Advocate*, started by the Chief Khalsa Diwan. He took over as assistant secretary of the Chief Khālsā Dīwān. He assumed charge of the Nankānā shrines after the massacre of 1921, but was shifted to Amritsar at the time of Gurū kā Bāgh *morchā*. From 1927-30 he remained a member of the Shiromani Gurdwārā Parbandhak Committee. He died at Sargodhā on 27 June 1932, after a prolonged illness.

S.S.Am.

AMĀVAS (AMĀVASYĀ), *massiā* in Punjabi, lit. a combination of *amā*, i.e. together, and *vasyā*, i.e. stationing, signifying coming of the sun and the moon together in one line, is the last day of the dark half of the lunar month when the moon remains entirely hidden from our view. According to Sikhism, no single day is more auspicious than the others. That day alone is auspicious and well spent which is spent in meditating on the Divine Name and in doing good deeds. Although there is no ritualistic or formal observance prescribed in Sikh system for Amāvas, the day is marked by special congregations in certain *gurdwārās*.

T.S.

AMBĀLĀ, a city in Haryānā, has several historical

shrines sacred to the Gurūs.

GURDWĀRĀ BĀDISHĀHĪ BĀGH occupies the site which used to be a halting place for the Mughal emperors when travelling from Delhi to the Punjab or Kashmir. Gurū Gobind Singh came here at the end of 1670 or in early 1671 during one of his excursions from Lakhnāur. Then only a small child, he had greatly impressed Pīr Nūr Dīn (or Mīr Dīn) who made obeisance to the Gurū, and built a platform in his honour.

GURDWĀRĀ GOBINDPURĀ PĀTSHĀHĪ DASVĪN, located along the Jain College Road, is sacred to Gurū Gobind Singh. According to local tradition, on a Muslim divine's request, the Gurū suggested a place to dig the well for sweet water. The well dug at the Gurū's instance still exists in the backyard of the *gurdwārā*.

GURDWĀRĀ MAṆJĪ SĀHIB (BĀOLĪ SĀHIB) is the premier *gurdwārā* of the city. Gurū Hargobind, while on his way to Delhi to meet Emperor Jahāngīr, stayed here for a night. The place, then a small village called Khurampur, suffered from a chronic scarcity of water. The Gurū asked his followers to construct a *bāolī* which was ready by the time he returned and broke journey here again for an overnight halt. Gurū Gobind Singh is also said to have visited the place travelling towards Kurukshetra in 1702. According to local tradition, Bandā Singh Bahādur also halted here before advancing upon Chhat-Banūr and Sirhind in 1710. GURDWĀRĀ SATSAṆG SĀHIB honours the memory of Gurū Tegh Bahādur and Gurū Gobind Singh. The latter, once on his way from Anandpur to Kurukshetra, halted here under a tree near the potter's huts. Bhāī Jaitā is said to have hung the basket with Gurū Tegh Bahādur's head in it for a while as he was travelling to Anandpur. Gurū Gobind Singh prolonged his stay holding holy assemblies or *satsaṅg* for the Sikhs. The shrine came to be known as Gurdwārā Satsaṅg. For a long time this sacred spot remained part of the private house of its priests. It was only in 1934 that a committee was formed.

GURDWĀRĀ SĪS GAṆJ, about 300 metres from Gurdwārā Maṇjī Sāhib, is sacred to Gurū Tegh Bahādur in Delhi. Bhāī Jaitā travelling incognito

with Gurū Tegh Bahādūr's head (*sīs*) stayed in a Sikh's house in Ambālā, the site of the present Gurdwārā. Local devotees raised a platform to mark the spot. In 1913, when the Sikh Educational Conference met here for its sixth annual session at the site sprang into limelight.

M.G.S.

AMĪĀ, BHĀĪ (d. 1635), a devoted Sikh of the time of Gurū Hargobind. He was one of the five disciples sent to supervise the inhabitation of the village of Ruhelā, renamed after Gurū Hargobind. Bhāī Amīā took part in the battles of Amritsar (1634) and Kartārpur (1635). He was killed in action and Gurū Hargobind had the cremation rites performed.

B.S.

AMĪR CHAND, son of Misr Rām Kumār of Dalvāl, in Jehlum district joined service in Mahārājā Ranjīt Singh's treasury in 1830, soon becoming superintendent of Belā Toshakhānā, i.e. the treasury for charitable purposes, and rose to be the governor of Gujrat and Pinḍ Dādan Khān. After the first Anglo-Sikh war (1845-46), he was dismissed from service and his *jāgīrs* were confiscated.

H.R.G.

AMĪR SINGH, an Akālī or Nihāṅg and a companion of Bhāī Mahārāj Singh. When the British deputy commissioner of Jalandhar, Vansittart, raided Mahārāj Singh's camp near Shām Chaurāsī, on the night of 28-29 December 1849, Amīr Singh attacked him with an axe but was himself wounded by a pistol shot fired by Vansittart. He died three days later.

M.L.A.

AMĪR SINGH, GIĀNĪ (1870-1954), a widely revered Sikh schoolman, was born in 1870 at the village of Dargāhī Shāh in Jhang district, now in Pakistan to Prem Singh and Thākari Devī. He got his education in Sikh sacred music and scripture from Mahant Jawāhar Singh and then from Mahant Uttam Singh whom he succeeded as head of the Sevāpanthī *ḍerā* in Sattovālī Galī in Amritsar. For over 60 years, Giānī Amīr Singh taught Sikh scriptural texts to hundreds of scholars at his *ḍerā* which became a well-known school of Sikh learning. In expounding the scriptural literature he had few rivals.

Giānī Amīr Singh died at Amritsar on 17 October 1954 at the ripe age of 84.

S.S.Am.

AMĪR SINGH SANDHĀNVALĪĀ (d. 1827), a collateral of Mahārājā Ranjīt Singh, was born the son of Dīdār Singh Sandhānvalīā. As Mahān Singh and Ranjīt Singh rose to power, he seized several villages in the neighbourhood of Rājā Sānsī. In 1803, however, Amīr Singh fell into disgrace at the Sikh court. He took refuge with Bābā Sāhib Singh Bedī of Ūnā at whose intercession the Mahārājs again took him into his favour. Amīr Singh accompanied the Mahārājā in the Kasūr campaign of 1807, and in the expedition against the Muhammadan tribes between the Chenāb and Indus. Amīr Singh received the Jammū territory in 1809 and Shakargarh in 1821 as *jāgīr*.

Amīr Singh died in 1827.

S.S.B.

AMĪR UL-IMLĀ, also known as MUNTAKHAB UL-HAQĀ'IQ, a collection of miscellaneous letters, in Persian script, mostly of Sikh chiefs of the Punjab addressed to one another on subjects relating to private and public affairs. Compiled by Amīr Chand in A.H. 1209 (AD 1794-95), the manuscript comprises 127 folios and 247 letters and is preserved in the Oriental section of the British Library, London, and a photocopy of it is available at Punjabi University Library, Patīālā. The colophon inscribed on this copy indicates that Dalpat Rāi, son of Khushiābī Mall Sahgal, of Janḍiālā Sher Khān, originally collected these letters for compilation, but death prevented him from accomplishing the work which was then completed by his brother, Amīr Chand.

The collection contains correspondence of chiefs such as Mahārājā Ranjīt Singh, Taimūr Shāh, Karam Singh Bhaṅgī, Jai Singh Kanhaiyā, Jodh Singh, Sāhib Singh of Patīālā, Fateh Singh Ahlūwālīā, Jhaṇḍā Singh Bhaṅgī, Rānī Sadā Kaur and some of the Marāṭhā rulers. In all these letters, the Sikh chiefs address each other Singh Sāhib, Bhāī Sāhib, or Khālsā Jīo.

B.S.

AMRĪK SINGH, of Maghiānā in Lahore district, was a devoted Sikh of the time of Gurū Gobind

Singh. He is said to have received baptismal rites on the day the *Khālsā* was initiated (30 March 1699), and also took part in Gurū Gobind Singh's first battle at Anandpur in 1700.

Gn.S.

AMRĪK SINGH, BHĀĪ. See SRĪ DARBĀR SĀHIB AMRIT, derived from Sanskrit *amṛta*, defined variously as immortal, imperishable; beautiful, beloved; world of immortality, heaven; immortality, eternity; final emancipation; nectar, ambrosia; nectar-like food; antidote against poison; or any liquid or drink by consuming which one attains everlasting life. It is in this sense that the word was first used in the Vedic hymns. According to Hindu mythology, *amrit* was extracted by gods by churning the ocean. A similar concept also exists in Greek and Semitic mythologies. In the Sikh tradition, *amrit* is not some magical potion but the term is however retained figuratively to signify what leads to such release. In this sense, *amrit* is not something external to man "but is within him and is received by God's grace" (GG, 1056, 1238). *Amrit* is repeatedly equated with *nām*, the Name, or Word (GG, 729, 644, 538, 394). It is *amrit* of the True Name which when imbibed quenches and satiates all appetites (GG, 594).

The *amrit* of God's Name is realized from within the self and can be realized at any hour of day or night, but the best time conducive to this realization is the last quarter of night or the early morning to which Gurū Nānak refers as *amrit velā* when the devotee may contemplate the greatness of God (GG, 2). Historically, *amrit* in the Sikh tradition refers to the baptismal water Gurū Gobind Singh consecrated for the initiatory rites promulgated. This is called *Khaṇḍe dā Amrit* or nectar touched with the double-edged sword.

See PĀHUL.

M.G.S.

AMRITA SHER-GIL (1913-1941), colourful and innovative painter of modern India, was the eldest daughter of Umrāo Singh Sher-Gil, scholar and savant, of Majithā, in Amritsar district of the Punjab. Her mother, Marie Antoinette, was a Hungarian of noble descent with artistic leanings.

She made the acquaintance of Umrāo Singh in Shimlā when she came to India along with Duleep Singh's daughter, Princess Bamba, and this acquaintance led to marriage. Amrita was born on 30 January 1913 in Budapest and she first visited Punjab at the age of eight. The scenic beauty of the hills and dales and of the Himalayan peaks not far away from their Summer Hill residence left a deep impact on Amrita's aesthetic sensibility. In 1924 she went, accompanied by her mother, to Florence, Italy, to join the art school of Santa Anunciata. However, she returned to India without completing the course. In April 1929 she joined Grand Chaumiere, a well-known art school in Paris, shifting thereafter to the Ecole Nationale des Beaux Arts. She made a very minute study of the human anatomy, perspective and various techniques of oil painting. She studied the original works of the great masters. The paintings of Paul Cezanne taught her the art of compact composition and the technique of modelling to represent the third dimension. Gauguin's Tahitian paintings, with their sensitive draughtsmanship and effective use of colour, especially his technique of using flat areas of pigments marking Tahitian sunshine, made a special appeal to her.

Amrita left for India in November 1934 and in 1936 visited Ajanta and Ellora and the magnificent morals at Travancore and Cochin. She went back to Hungary in 1938 and married her maternal cousin, Dr Victor Egan. The couple returned to India to work for sometime at Sarāyā and then shifted to Lahore in September 1941. Here Dr Egan set up his own practice and she started work on a painting of buffaloes in a suburban setting which was never to be completed. In Lahore she fell a prey on 3 December 1941 to virulent bacillary dysentery and died two days later.

Amrita Sher-Gil's career, tragically brief, remains a landmark in the history of the art of painting. She synthesized the technique of the West with the influence of Indian environment. The struggle to realize herself through paint dominated her and she remained an experimentalist throughout her life, waging an uncompromising war against complacency, and straining to achieve

greater control over her medium. She developed a unique style of painting, maintaining a mysterious harmony of idea, perception and visual image. She rejected verisimilitude and refused to reproduce a mirror-image of an actual scene and turned from an empirical to a conceptual method of representation. Her stylistic implications and colour harmonies introduced a new trend in Indian painting.

M.R.A. & M.S.G.

AMRITDHĀRĪ (*amrit*, lit. nectar, commonly Sikh sanctified initiatory water + *dhārī* = practitioner) is one who has received baptismal vows of the *Khālsā* initiated by Gurū Gobind Singh and abides by them. He ever wears the prescribed five K's and cultivates values these external symbols stand for. See. PĀHUL

P.S.S.

AMRIT RĀI, a son of Chhail Rāi, a Bhatt of Lahore who came under the patronage of Gurū Gobind Singh at Anandpur. Among his works include *Ras Ratnākār*, *Chitra Bilās*, Hindi translation of a *parva* of the *Mahābhārata* and a stanza singing the fame of the Gurū as a bounteous patron.

P.S.P.

AMRIT SAṆSKĀR. See PĀHUL

AMRITSAR, principal holy city of the Sikhs, is the headquarters of a district (Amritsar) in the Punjab. The foundation of the town was laid in 1577 by Gurū Rām Dās (1534-81) when he inaugurated the digging of the holy tank *amrit-sar* (*amrit*=nectar, *sar*=pool) on a piece of land which, according to some sources, was purchased from the residents of the neighbouring village of Tuṅg during the time of his predecessor and according to other sources, was a gift from the Mughal Emperor Akbar to Gurū Amar Dās's daughter, Bibī Bhānī, married to (Gurū) Rām Dās. The habitation that grew around the sacred pool was initially called Rāmdāspur, or Chakk Rāmdās, or simply Chakk Gurū. Gurū Rām Dās encouraged people from various trades and professions to take up residence here. The town expanded further under his son and successor, Gurū Arjan (1563-1606), who constructed Harimandar, now famous as the Golden Temple and also had two more tanks,

Santokhsar and Rāmsar, excavated near by. It was on the bank of Rāmsar that he carried out the compilation of the Ādi Granth (later Gurū Granth Sāhib). With the installation on 16 August 1604 of the Granth Sāhib in the Harimandar, the shrine and the *sarovar* surrounding it together became the central attraction of the town and a site of pilgrimage for Sikhs. In time, the town itself came to be called Amritsar.

Gurū Hargobind (1595-1644) constructed near the pool and opposite the Harimandar, the Akāl Takht. He also gave two more tanks, Kaulsar and Bibeksar, to the town. Gurū Hargobind constructed fortress, Lohgarh (lit. steel fort) on the western outskirts of the town. He soon came into conflict with the Mughal authority and left Amritsar early in 1635. None of the later Gurūs resided at Amritsar which was controlled during the rest of the seventeenth century by leaders of the schismatic Mīnā sect. It was in 1699 that Gurū Gobind Singh deputed Bhāi Manī Singh with a few other Sikhs to resume control of the town and manage the holy shrines there on behalf of the Khālsā Panth.

During the eighteenth century, Amritsar, like the Sikh community as a whole, witnessed many vicissitudes of history. It suffered repeated desecration and destruction until it was finally liberated upon the establishment of sovereign authority of the Sikh *misls*, principalities, over the Punjab in 1765. Different *sardārs* or chiefs constructed their own *buñās* or residential houses around the principal *sarovar* and also their respective *kaṭrās* or wards encouraging traders and craftsmen to reside in them and over which each exercised exclusive control. Thus Amritsar became the common capital of the Khālsā. The sacred shrines were however administered by a joint council comprising representatives of the chiefs who had made endowments in land for their maintenance. By the early 1820's, Ranjit Singh's occupation of Amritsar was complete. He then constructed a double wall and a moat around the city with twelve gates and their corresponding bridges over the moat. Already in 1809 he had constructed the Gobindgarh Fort outside Lahaurī Gate. Amritsar thus had already become his second

capital. The royal *toshākhānā* or treasury was kept in Gobindgarh Fort which was also used as the royal residence during the Mahārājā's frequent visits to the city before his palace in the city, Rām Bāgh, was completed in 1831. Several members of the nobility also raised palatial houses and beautiful gardens in and around the city. Ranjīt Singh devoutly provided liberal funds to have the exteriors of the Harimandar gold-plated and its interiors embellished.

During Sikh rule, Amritsar grew into a leading industrial and commercial city. The most important industry was textiles, particularly shawl and fine cotton cloth called *sūsi*. The shawl-making industry received an impetus in 1833 when many Kashmiri weavers migrated to the city because of famine there. Other important industries included silk-weaving, carpet-making, brass and copper ware and ivory goods. It continued to be the most important commercial and industrial centre in the northwest India even after the annexation of the Punjab to the British empire in 1849. It was connected by rail to Lahore in 1862 and to Delhi in 1870, providing further fillip to its industry, trade and commerce. For textiles and shawl-making, there were in 1883-84 nearly 4,000 looms in the city.

Amritsar made great strides in the field of education after annexation. By 1882, there were in the city 132 *maktabs* and *madarsās*, 65 *pāthshālās*, 63 Gurmukhī schools and 24 Mahājani schools with a total number of 4,860 pupils on their rolls. The first English school, was opened in 1851 under a European headmaster. Christian missionaries opened other schools, the first of them in 1853. In 1870, the Christian Vernacular Education Society opened a School for the training of teachers. The first Srī Gurū Singh Sabhā was formed here on 1 October 1873, and the Khālsā College in 1892. At present the city claims more than a dozen colleges as also the Gurū Nānak Dev University. It also has the headquarters of the Shiromani Gurdwārā Parbandhak Committee.

In addition to incidents during the Kūkā uprising of the 1870's, what made Amritsar politically alive was the Jallianwālā Bāgh massacre of 1919. Most

of the Sikh agitations have been launched from the holy shrine in the city. The growth of the city, population-wise, was irregular up to 1921. In fact, it was negative during the decades 1881-91 (-9.96%) and 1901-11 (-5.96%), the reason being the frequent epidemics and a decline in shawl trade caused by a change in fashions in Paris and in Europe as a whole. But the decades 1921-31 and 1931-41 saw a rapid increase (+65.30 and +47.64 per cent, respectively). The number recorded during 1991 Census was 7, 09, 456 including persons living in the cantonment area. Although Amritsar was founded by the Sikh Gurūs and continued to be the most important sacred city of the Sikhs, Sikhs formed only a minority of its population. As per 1971 census, the Sikhs were 34.18% against Hindus 64.21%.

SRĪ HARIMANDAR SĀHIB. See SRĪ DARBĀR SĀHIB

AKĀL BUṄGĀ housing Srī Akāl Takht Sāhib. See AKĀL TAKHT

GURDWĀRĀ LĀCHĪ BER, a small domed structure raised upon a marble-paved platform near the gateway to the Harimandar, is named after the *berī* (jujube) tree by its side which yields small (*lāchī* or cardamom-size) berries. According to tradition, Gurū Arjan used to sit under this tree and watch the digging of the sacred tank.

BER BĀBĀ BUḌḌHĀ JĪ, is an old jujube tree standing in the *parikarmā* or circumambulatory terrace along the northern bank of the sacred pool. It is here that Bābā Buḍḍhā, entrusted with the supervision of the digging of the tank, used to sit with his piles of digging tools and implements. GURDWĀRĀ DUKH BHAṆJANĪ BERĪ stands on the eastern flank of the *sarovar* by the side of yet another jujube tree known as Dukh BhaṆjanī (lit. eradicator of suffering) Berī.

GURDWĀRĀ THARHĀ SĀHIB, situated in a narrow street called Bazār Tharhā Sāhib, a little way north of the Akāl Takht, commemorates Gurū Tegh Bahādūr's visit to Amritsar in 1664 when he was not allowed by the Miñā management to go inside. The Gurū sat here for some time.

GURDWĀRĀ MAṆJĪ SĀHIB, adjacent to the eastern boundary of the compound housing the

Harimander and the *sarovar*, is situated in what was formerly known as Gurū kā Bagh. This was the place where Gurū Arjan used to hold the daily *divān*. A marbled platform marks the spot where the Gurū used to sit on a *mañjī* (cot) with the Sikhs squatting on the ground in front.

GURDWARĀ GURŪ KE MAHAL marks the residential house of the Gurūs. It is situated west of the Akāl Takht across Gurū kā Bazar street. Originally constructed as a modest hut by Gurū Rām Dās in 1573, it was enlarged and beautified by Gurū Arjan Dev and Gurū Hargobind. The old house has since been converted into a *gurdwārā*. GURDWARĀ BĀBĀ AṬAL SĀHIB, a 9-storey octagonal tower, over 45 meters high, about 200 metres southeast of the Harimandar, marks the spot where Bābā Aṭal Rāi, 9-year-old son of Gurū Hargobind, passed away on 9 Assū 1685 BK/ 13 September 1628, See AṬAL RĀI, BĀBĀ. A simple memorial in honour of Bābā Aṭal was originally raised on the site. The cornerstone the present edifice was laid in 1770 and the first three storeys had been completed by 1784. The doors on the ground floor and interior walls and the ceiling are covered with murals.

GURDWARĀ MĀI KAULĀN DĀ ASTHĀN is on the bank of the Kaulsar tank, both the tank as well as the shrine sharing the name Kaulān. The shrine marks the site where she lived before shifting to Kartarpur.

GURDWARĀ RĀMSAR stands on the bank of the Rāmsar *sarovar*, near Chāṭīviṇḍ Gate, on the southeastern side of the walled city. It was here that Gurū Arjan got a tank dug in the shady nook away from the bustle. He composed *Sukhmanī* and completed the compilation of the Gurū Granth Sāhib here.

GURDWARĀ BIBESAR stands on the eastern flank of the tank Bibesar got dug by Gurū Hargobind in 1628 for the convenience of such pilgrims as would prefer seclusion.

GURDWARĀ ṬĀHLĪ SĀHIB is connected with yet another *sarovar* Santokhsar close to the Town Hall in the heart of the old city. Santokhsar, 148x110 metres and next only to Amrit *sarovar* in size, is said to be the first tank the digging of which was

commenced by Bhāi Jeṭhā (later Gurū Rām Dās) in 1564 but was completed later by Gurū Arjan in 1588. It fell into neglect during the turbulent eighteenth century and was resurrected only in 1903. The Gurdwārā derives its name from a ṭāhlī tree, *dalbergia sisoo*, of which only a stump now remains near the main gateway. It is believed that this was the tree under which Gurū Rām Dās and after him Gurū Arjan stood supervising the excavation of the tank.

GURDWARĀ CHAURASTĪ AṬĀRĪ, lit. a tall house at a road crossing (*chaurastā*, in Punjabi) is located by the side of a plaza at the end of Gurū kā Bazar in the heart of the old city. It is dedicated to Gurū Hargobind who occasionally came here to rest. The plaza was the site of the initial encounter with an imperial force that attacked the Gurū in 1629. The original house was demolished under the orders of the British officials soon after the annexation of the Punjab, in order to widen the plaza. The present building, smaller in size, was built later on.

GURDWARĀ LOHGARH SĀHIB, about one km to the northwest of Harimandar, marks the site of a fort of the same name (lit. fort of steel) constructed by Gurū Hargobind for the defence of the town. The main battle of Amritsar between the Gurū and an imperial force under Mukhlis Khān in May 1629 was fought here. The present Gurdwārā stands on the ruined mound of the fort, which was razed by Ahmad Shāh Durrānī during one of his invasions.

GURDWARĀ PIPLĪ SĀHIB, about 1.5 km west of Amritsar railway station towards the Khālsā College, marks the spot where a large *saṅgat*, column of devotees, coming from Afghanistan and north western districts of the Punjab to take part in the excavation of the main Amritsar tank was welcomed by Gurū Arjan, who came forward personally to receive them and who subsequently made it into a resting place for *saṅgats* coming to Amritsar from that direction.

GURDWARĀ SHAHĪDGAŅJ BĀBĀ DIP SINGH near the Chāṭīviṇḍ Gate of the walled city commemorates the martyrdom of Bābā Dīp Singh who, coming from Damdamā Sāhib in Baṭhiṇḍā

district to liberate the Darbār Sāhib, which had been attacked and desecrated by the Afghān invaders, was mortally wounded here on 11 November 1757. Jassā Singh Rāmgarhiā raised a memorial platform on the site which was developed into a Gurdwārā by Akālī Phulā Singh (d. 1823). GURDWARĀ SHAHĪDGAŅJ BĀBĀ GURBAKḤSH SINGH, behind the Akāl Buṅgā, commemorates the saga of heroism of Bābā GurbakḤsh Singh Nihaṅg and his twenty nine comrades who faced a Durrānī horde in December 1764 and fell to the last man fighting in defence of the Harimandar. DHARAMSĀLĀ BHĀI SĀLHO JĪ, near Gurdwārā Gurū ke Mahal, commemorates the name of Bhāi Sālho (d. 1628), a devout Sikh who served Gurū Rām Dās, Gurū Arjan, and Gurū Hargobind. Entrusted with the general administration of the nascent town, he was popularly called *kotwāl*, the police chief, of Amritsar. The Dharamsālā which served as his residence as well as his place of work has since been converted into a *gurdwārā*.

GURDWARĀ DARSHANĪ DĪORHĪ represents the gateway to Amritsar during its infancy built by Gurū Arjan. As one entered the new habitation through it, one could have a glimpse of Gurū ke Mahal on the right and the Harimandar on the left with no houses in between to obstruct a view of the two holy places. Hence the name Darshanī Dīorhī (*dīorhī* = portal or gateway).

GURDWARĀ DAMDAMĀ SĀHIB, located about 3 km east of Amritsar railway station, is dedicated to Gurū Tegh Bahādur who halted here for some time on his way from Amritsar to Vallā in 1664 (See Gurdwārā Tharhā Sāhib). As the news that the Gurū had been denied entry into the Harimandar by the Mīnā priests spread, the Amritsar *sarigat*, mostly women, followed the Gurū and caught up with him at this spot and begged his forgiveness for what had happened. Gurū Tegh Bahādur declined their request to go back, adding that he had no complaint or rancour against anyone.

Some other sacred spots in Amritsar are Har Kī Paurī, a flight of steps going down to the water level behind the Harimandar; Aṭhsaṭh Tīrath, a gilded Kiosk constructed by Mahārājā Ranjīt Singh along the southern bank of the *sarovar*; and Tharhā

Sāhib, a small shrine between Aṭhsaṭh Tīrath and Ber Bābā Buḍḍha Jī commemorating Gurū Amar Dās and Gurū Arjan.

Besides spots and shrines sacred to the Sikhs, Amritsar has many other places of interest, the better known among them being the Durgianā Mandir, a Hindu temple built during the 1930's on the model of the Golden Temple; Jallianwālā Bāgh, the site of the tragedy of 13 April 1919; Gobindgarh Fort constructed by Mahārājā Ranjīt Singh; and Rām Bāgh gardens and palace where Mahārājā Ranjīt Singh used to put up during his frequent visits to the city.

M. G. S.

AMRITSAR KHĀLSĀ DĪWĀN. See KHĀLSĀ DĪWĀN, AMRITSAR

AMRIT VELĀ, lit. ambrosial hour, the last quarter of night or pre-dawn morning hours, is reckoned in Sikh spirituality as period of time most conducive to concentration and appropriate for meditation and practising *nām*. There are numerous references in the scripture reiterating this view. *Amrit velā* in Sikhism is the prime hour not for its own sake, but because of its suitability for practising *nām*. Every moment of one's life is meant for the remembrance of God "Blessed is the hour (*velā*) when one gets absorbed in contemplation of Him" (GG, 562).

M. G. S.

ANAHATA-ŚABDA figures variously in the Gurū Granth Sāhib as *anahada śabad*, *anahada tūrā*, *anahada jhunkāra*, *anāhada bāṇī*, *anahata nāda*, *anahada bāṇī* and *anahada dhunī* and in the *Dasam Granth* as *anāhada bāṇī* and *anāhada bājā*. The word *anahata* is from the Sanskrit language. It occurs in Pālī and Prākṛit texts as well. In the Sanskrit original, it implies unstruck; it stands for pure or immaculate in Pālī and for eternal in the Prākṛit. The suffix words like *śabad* or *śabda*, *tūrā*, *jhunkāra*, *bāṇī* and *dhunī* stand for word, rhythm, sound or speech. Thus, *anahata śabda* would mean the unstruck or pure or eternal sound. In a theistic system, *anahata śabda* would signify an eternal voice symbolizing the reality of God. Indeed, Kabīr uses the word *anahata* as an epithet of God. This interpretation is paralleled in Gurū Nānak's *Japu*

where he refers to God, the Creator, as the original, the pure, the beginningless and the eternal. Sikhism believes in the non-dual dynamic reality realizable through loving devotion. Thus, the concept of *anahata śabda* in Sikhism had to be understood in the light of the Sikh concept of Reality which can be realized only through *nām-simran* (GG, 483). In the Sikh ontological view, this mystic sound (*anahata śabda*) has no meaning if it does not relate to the glory of God. In Sikhism, the mystic sound in itself is not of much significance, but what matters is the source of this sound. The Sikh scripture declares that he who strikes the instrument and produces the sound is God Himself. It is the constant mindfulness of God (*nām simran*) which has to be made the life breath (*prāṇa pavana*) of the devotee; controlling his left and right nerves (*iḍā* and *pingalā*), he cultivates the central nerve (*suṣumnā*), and then starts the reverse process by turning the life breath upwards. When this life breath made by *nām simran* passes in the reverse order through the *suṣumnā*, it pierces all the six plexuses on its upward march and it then settles in the void (GG, 333). The Gurūs are not concerned with the details of *nāḍīs*, *cakras*, and *kuṇḍalīnī*; their central concern is to bear the eternal sound signalling the omnipresence of the Almighty. When this is achieved by the grace of God, the self realizes its innate nature spontaneously, enjoys the innate bliss, becomes free of all impurities, merges into the emptiness trance (*sunna-samādhi*) and attains supreme peace (*nirbāṇ pada*) which characterizes the fourth station. One has to 'kill' one's sinful existence and live an immaculate existence called *jīvan - mukti*, then alone can one hear the *anahada - bāṇī*.

L. M. J.

ANAK SINGH, warrior son of Bhāī Manī Rām, resident of the village of 'Alīpur, district Multān (now in Pakistan), received baptismal rites at Anandpur on 30 March 1699, and took part in the battles of Nirmohgarh and Anandpur. He fell a martyr in the battle of Chamkaur fought on 7 December 1705.

P. S. P.

ANAND denotes mystical experience, spiritual bliss or a state of consciousness such as that of a

jīvan mukta. Ānand in the Upaniṣadic texts is taken to be one of the three inherent attributes of *ātman* or Brahman, the other two being *sat* and *chit*. In the *Taittirīya Upaniṣad* (II. 15), it acquired this meaning of pure bliss. In Sikh theology, *anand* is one of the attributes of the Supreme Self; so it can be the state of the individual soul as well. Gurū Amar Dās's composition *Anandu*, in the measure Rāmkalī, gives an exposition of the experience of *anand*, of the union with the immaculate Hari attained through absorption in *nām*. Gurū Arjan attests that the Supreme Self is bliss itself, is full of bliss (GG, 387). Gurū Amar Dās prefaces his *Anandu* with the affirmation that the experience of *anand* comes only through meeting with the true Gurū and fully imbibing his instruction. He says that the longing for experiencing *anand* is inherent in man and is universal (GG, 917), but it actually falls to the lot of the very few, for it cannot be had without the grace of the Gurū which destroys sins, touches one's eye with the collyrium of true knowledge (*giān aṅjanu sārīā*), cuts asunder the knot of attachment and bestows a sublime way of living. It is liberation from all suffering. It brings one complete fulfilment, and is realized by listening to the Divine word.

Anand is not an intermediate state in the journey of the individual self towards the Supreme Self, but the unitive one. The Gurū is the sole guide and remembrance of the Name is the sole discipline or *sādhnā*. Grace of the Lord acts as the initial inspiration as well as the final arbiter. Gurū Nānak, in *Japu*, has signified *anand* as the state of being *nihāl* or fulfilled; Gurū Arjan, in *Sukhmanī*, as the state of *sukh* or peace; Gurū Tegh Bahādur, in his *ślokas*, as the state of the *giānī*, the enlightened one who has achieved *sahaj* or equipoise and Gurū Gobind Singh, in his verse, as the state of the heroic and dedicated one whose joy or *anand* is in philanthropic action and sacrifice.

T. S.

ANAND, BĀBĀ, was the second son of Bābā Mohrī and a grandson of Gurū Amar Dās. Bābā Anand lived up to the time of Gurū Hargobind (1595-1644), who held him in high esteem. He

once sent messengers, with a palanquin, to escort Bābā Anand to Kiratpur. The palanquin in which he travelled is still kept as a relic at Goindwāl where he spent his last days.

B. D. S.

ĀNANDGHANA, SVĀMĪ, an Udāsī *sādhū* known for the commentaries he wrote on some of the Sikh scriptural texts. Not much biographical detail is available, but references in his own works indicate that he was a disciple of Bābā Rām Dayāl, that he was born into the family of Gurū Nānak, tenth in descent from him, presumably around middle of 18th century. He spent the early years of his life at Derā Bābā Nānak where he was born. A wall painting in a shrine there shows him sitting with his spiritual mentor. At some stage he was sent for higher learning to Kāshī (Vārāṇasī) staying there for about ten years and after engaging in learned debate with the *paṇḍits*, trying to establish the supremacy of the Gurūs' word over other philosophical systems. He seems to have spent the last years of his life at Derā Bābā Nānak. Of his works, manuscripts containing commentaries on *Japu*, *Āratī*, *Siddha Goṣṭi* and *Anand* are preserved in the Punjab State Archives, Paṭiālā, and the Languages Department, Punjab, Paṭiālā. These four commentaries were, according to internal evidence, written at Kāshī between AD 1795 and 1802. The only known manuscript copy of his sixth commentary *Oaṛīkār* was available at the Sikh Reference Library, Amritsar, until the collection perished in the Army attack in 1984.

Ānandghana's technique of writing commentary is that of a symposium. Wherever an important point is to be explained, he follows the question-answer format. He is argumentative and at places prolix. The language used is old Hindi which is not exempt from the influence of his native Punjabi. His commentary on Gurū Nānak's *Japu* which he completed in Bk1852/AD 1795 is considered to be his masterpiece and a representative work of the Udāsī school. It is available in two recensions - one exhaustive and the other abridged. He is not chary of casting aspersions upon other commentators whom he declares to be "dunces". This led Bhāī Santokh

Singh, the Nirmalā scholar, to write his own commentary on the *Japu* (*Garabgañjanī Tīkā*) challenging the interpretations advanced by Ānandghana.

R. S. J.

ANAND KĀRAJ, lit. joyful ceremonial occasion or proceedings, is the name given the Sikh marriage ceremony. For Sikhs married state is the norm and the ideal; through it, according to their belief, come the best opportunities for serving God's purpose and the well being of humanity. Unlike in the West, most marriages among Sikhs, as also in India as a whole, are arranged. It is regarded as a duty for the parents to arrange for and actively contribute towards the marriage of their offspring. *The Sikh Rahit Maryādā*, manual of Sikh conduct and custom, prescribes marriage of a Sikh girl only to a Sikh male without consideration of caste or sub-caste. It prohibits child marriage, permits widow remarriage, and enjoins that a Sikh marriage must be performed under Anand marriage rites. The Anand Marriage Act, 1909, gives legal recognition and validates marriages solemnized following this ceremony.

The history of Anand marriage ceremony is traced back to the time of Gurū Amar Dās (1479-1574), who composed the long 40-stanza hymn *Anandu*, suitable to be sung or recited on all occasions of religious import. His successor, Gurū Rām Dās, composed a four stanza hymn, *Lāvānī*, which is recited and sung to solemnize nuptials. The Niraṅkarī reform movement of the mid-19th century and later on the Singh Sabhā made the practice of Anand ceremony a vital plank in their programme, and it eventually received legal sanction in 1909. The ceremony is now universally observed by the Sikhs.

According to *Sikh Rahit Maryādā*, a formal engagement or betrothal prior to marriage is not absolutely necessary, but if the parties so desire, the betrothal ceremony takes place usually at the boy's residence where a few near relations of the girl go with some gifts, sweets and fruit. They are handed over to him in the presence of relations, collaterals and friends assembled usually in *saṅgat* in the presence of Gurū Granth Sāhib. The eatables

include a *chhuhārā* (dried date) of which the boy takes a bite signifying acceptance of the match as well as of the gifts. This ceremony concludes with *sirvārnā* (money waved around the head of the boy in offering, given away thereafter in charity) and *ardās* (liturgical supplicatory prayer). Actual wedding takes place at the girl's residence. The date of the wedding is set by mutual consultation to suit both parties. Before setting out for bride's house, the bridegroom may go to a *gurdwārā* to make obeisance and offer *ardās* before the Gurū Granth Sāhib. On arrival at the house of the girl's parents, the party is received by the girl's parents, relations and friends outside the house with the chanting of hymns of welcome and *ardās* followed by *mīlnī* or formal meeting of the two families. The marriage party is then escorted inside for refreshments after which *anand kāraj* takes place either in a *gurdwārā* or under a marquee in the presence of the Gurū Granth Sāhib. This purely religious part of the proceedings commences with *kīrtan*, singing of hymns. The couple to be wed sit facing the Gurū Granth Sāhib, the bride on the left of the bridegroom. Any Sikh chosen to conduct the ceremony will officiate. He will say a short opening *ardās* seeking felicity for the bridegroom and the bride, their respective parents or guardians only standing for this *ardās* with the rest of the *sarigat* remaining seated. The girl's father places one end of a scarf, usually saffron or pink in colour, in the groom's hand, passing it over his shoulder and placing the other end in the bride's hand, signifying that he had entrusted her to his protection. The Gurū Granth Sāhib is then opened at page 773 and the first stanza of the *Lāvān* quartet is read from it. The same stanza is then sung by the choir while the couple slowly and reverentially circumambulate the Holy Book, Gurū Granth Sāhib, clockwise, the bridegroom leading and the bride following, both continuing to hold their ends of the scarf throughout. They bow together before the Gurū Granth Sāhib before rising up for the circumambulation and again before resuming their seats on completing it. This process is repeated for each of the remaining three stanzas. The ceremony

is concluded with the customary singing of the first five and the concluding hymn of *Anandu* followed by *ardās*, in which the whole congregation joins; *vāk* or *hukam* (reading a verse from Gurū Granth Sāhib opened at random) is then received and *kaṛāhprasad*, the Sikh sacrament, distributed.

The prescribed marriage ritual, the *anand kāraj*, is an expression of the basic principles of the faith. It was first given statutory recognition and thus officially and legally distinguished from the observances sanctioned under Hindu Customary Law, by the Anand Marriage Act of 1909. According to Sikh rules, religious endogamy is essential, but not endogamy within the caste or sub-caste group. Though customary rules of exogamy are held to prohibit the marriage of near consanguines. Broadly speaking, the marriage of a person within his or her own *gotra* (sub-caste) is not permissible.

A series of rites takes place separately in the home of the parents of the boy and the girl heralding nuptials. *Māīerī painā* is the period of seclusion from outsiders observed by the boy and the girl for one to three days before the marriage. Singing of songs by womenfolk starts a day, or sometimes several days, before the wedding ceremony at both the homes. The songs for the groom are called *ghoṛīānī* and those for the bride *suhāg*. On the eve of or in the morning of the day of marriage, the bride and the groom take the ritual bath which is called *khāre chaṛhnā*. Several ceremonies take place before the groom sets off for the bride's home with the wedding party. After the *ardās* is recited, the boy's sister ties around his head a circlet with a plume and gilded strings hanging in front of his face. This is the groom's crown or *sihrā*. After the *anand kāraj* ceremonies as the bride is about to leave her home, her relatives and close friends come out to see her off. The band breaks into farewell songs. The bride and the groom leave together for the home of the latter's parents. Earlier when girls married young, the bride was usually accompanied by a younger brother, or traditionally, by the village barber's wife.

J.P.S.U., T.H. & N.Q.K.

ANAND MARRIAGE ACT was passed in 1909 by the Imperial Legislative Council to establish legal "validity of the marriage ceremony common among the Sikhs." The origins of marriage by Anand ceremony go back to early Sikhism. The practice which somewhat lapsed during the time of Mahārājā Ranjīt Singh was sought to be revived as part of the religious reform initiated by the Niraikārī movement and followed up especially by the Singh Sabhā. Anand marriages were readily reported in the Sikh Press towards the close of the 19th century. Early references to Anand marriages occur in old Sikh texts such as *Rahitnāmā Bhāi Dayā Singh* and Giānī Giān Singh's, *Panth Prakāsh*.

The Anand Marriage Bill was introduced in the Imperial Legislative Council in 1908 by Tikkā Ripudaman Singh of the princely state of Nābhā. It had been drafted by a committee of the Chief Khālsā Dīwān. The Imperial Council referred the bill to a select committee. The bill received overwhelming support from the Sikh respondents. In 1909 Sundar Singh Majithiā who replaced Tikkā Ripudaman Singh as a member of the Imperial Council moved the bill in the Imperial Legislative Council held on Friday, 10 September 1909. The bill was placed on the Statute Book on 22 October 1909.

K.S.TI.

ANANDPUR, lit. City of Bliss, is situated on one of the lower spurs of the Śivālik range in Ropar district of the Punjab. Being one of the supremely important pilgrimage centres of the Sikhs, it is reverently called Anandpur Sāhib. Takht Sri Kesgarh Sāhib, one of the five *takhts* (lit. thrones) or seats of highest religious authority for Sikhs, and several other holy shrines are located here. Having been the abode of the last two Gurūs of the Sikhs for two score years, the town was witness to many a momentous event of Sikh history. The foundation of Anandpur was laid by Gurū Tegh Bahādur (1621-75), on 19 June 1665, on the ruined mound of an older village, Mākhovāl, which the Gurū had earlier purchased from the Rājput hill state of Kahlūr (Bilāspur). He named the new habitation Chakk Nānakī after his mother, and shifted here with his family from near by Kīratpur.

The small habitation gradually grew into a flourishing town frequented by devotees from the Punjab and elsewhere. Gurū Tegh Bahādur was beheaded in Delhi in 1675, and his head was brought here by Bhāi Jaitā and cremated. Gurū Gobind Singh grew up here. He renamed the town Anandpur after one of a ring of forts (Anandgarh) which he, apprehending trouble from the hill Rājās, now undertook to raise. The forts were Kesgarh, in the centre and Anandgarh, Lohgarh, Holgarh, Fatehgarh and Tārāgarh around it. Bhīm Chand and his son, Ajmer Chand of Kahlūr, made an alliance with the Katogh ruler of Kāngrā and several other chiefs, attacking Anandpur more than once, but each time Gurū Gobind Singh repulsed their onslaught. It was also at Anandpur on the Baisākhī day, 30 March 1699, that Gurū Gobind Singh created the Khālsā. The emergence of the Khālsā caused panic among the chiefs of the surrounding hill principalities and they planned together strategy to dislodge the Gurū from Anandpur. The Gurū had to fight several battles against these hill chiefs until he along with his family and men left the town during the night of 5-6 December 1705.

Before departing, the Gurū directed one of his Sikhs, Gurbakhsh, an Udāsī by faith, to stay behind to look after the local *saigat* and the shrines. Years later, as the situation permitted, Gulāb Rāi and Shyām Singh, sons of Gurū Gobind Singh's first cousin, Dīp Chand, who had since the evacuation of Anandpur taken refuge with the friendly Rājā of Nāhan, came back. Gulāb Rāi purchased the town of Anandpur from the Rājā of Bilāspur and pretending to be a successor to Gurū Gobind Singh established his own religious seat, remonstrances from Gurbakhsh Udāsī notwithstanding. All the four sons of Gulāb Rāi had predeceased him. His widow managed the affairs for some time, but soon died having bequeathed the *gaddī* to Sodhī Surjan Singh, a grandson of Shyām Singh. After the conquest of the Punjab by the Sikhs, several rulers and chiefs made rich endowments to the shrines which continued to be managed by the local Sodhī family until the rise of the Gurdwārās reform movement. The shrines at Anandpur were occupied by the Akālīs on 12 January 1923; they were

formally handed over to the Shiromani Gurdwara Parbandhak Committee by the local Sodhis on 15 March 1923.

TAKHT SRĪ KESGARH SĀHIB is the principal shrine at Anandpur. Resplendent in its white marble glory, the shrine stands on a hillock and marks the site of the Kesgarh Fort where the historic Vaisākhī congregation of 1699 had taken place. The present complex was constructed during 1936-44 under the supervision of Sant Hari Singh Kahārpuri. Being on a slope, the complex has two levels protected by retaining walls on the sides. On the lower level, approached by a flight of steps is the imposing two storeyed gateway, offices, and a 30-metre square courtyard. The level on which stands the main building is 2.5 metres higher than the courtyard. The 16-metre square hall with a balcony in front contains within it the *sanctum*, a 5.5 metre square room in which some old weapons preserved as sacred relics from the time of Gurū Gobind Singh are displayed on a low platform. The Gurū Granth Sāhib is seated under a canopy outside the *sanctum*, above which rises a fluted lotus dome topped by a tall ornamental pinnacle of gilded metal, and a gilded *khaṇḍā* as a finial. On the roof, corners of the hall and the balcony are adorned with domed kiosks. The lower slopes of the Kesgarh hill are covered with rows of residential rooms for staff and pilgrims. This complex is collectively known as Dashmesh Nivās.

GURDWARĀ QILĀ ANANDGARH SĀHIB is situated on another spur, about 800 metres southeast of Takht Sri Kesgarh Sāhib. It is a newly-constructed building though marks of the old, original structure are still traceable. Earlier, during the 1930's, Kartār Singh Kalāsvālīā had got a fort-like building constructed which is still intact on top of the hillock. The present Gurdwārā is separated from this building by a spacious terrace paved with slabs of streaked marble.

GURDWARĀ QILĀ FATEHGARH SĀHIB, situated on the northern outskirts of the town, marks the site of another fortress bearing this name. In front of it is an old well which once served the needs of Fatehgarh Fort.

GURDWARĀ QILĀ LOHGARH SĀHIB, to the southwest of Takht Sri Kesgarh Sāhib, marks the site of the fort of that name constructed by Gurū Gobind Singh to protect the riverside flank. It was here that Bhāi Bachittar Singh faced and turned back a drunken elephant which the hill chiefs, during their siege of Anandpur in 1700, had sent to batter down the fort gate.

GURDWARĀ HOLGARH SĀHIB stands on the site of Holgarh Fort across the Charan Gaṅgā rivulet. It was here that the Gurū introduced, in the spring of 1701, the celebration of *holā* on the day following the Hindu festival of *holī*.

GURDWARĀ MAṬĀ JĪTO JĪ, to the northwest of Anandpur marks the site where the body of Mātā Jīto Jī, wife of Gurū Gobind Singh, was cremated in December 1700.

GURDWARĀ MAÑJĪ SĀHIB, also called Damālgarh, located close to the precincts of Takht Sri Kesgarh Sāhib, is dedicated to Gurū Gobind Singh's sons who used this place for learning and practising martial skills.

GURDWARĀ SĪS GAÑJ SĀHIB is sacred to Gurū Tegh Bahādur whose head was cremated here in November 1675. A memorial shrine in the form of a platform within a small room was got constructed over the ashes by Gurū Gobind Singh himself.

AKĀL BUṆGĀ opposite Gurdwārā Sīs Gañj within the same compound is a small shrine housed in an old building said to have been built in 1889. It marks the spot sitting where Gurū Gobind Singh delivered a sermon to his followers.

GURDWARĀ DAMDAMĀ SĀHIB stands, along with Tharā Sāhib and Bhorā Sāhib in the same compound, close to Sīs Gañj, formerly called Gurū ke Mahal, i.e. residential quarters of Gurū Tegh Bahādur. Damdamā Sāhib marks the site where the Gurū used to sit while receiving and addressing visiting *saṅgats*. The ceremony of installing Gurū Gobind Singh as Gurū was performed here.

THARĀ SĀHIB, an half a metre high and 5 metre square marble paved platform stands in the open space in front of Damdamā Sāhib. It was here that Gurū Tegh Bahādur received the group of Kashmirī Paṇḍits who called on him in 1675.

GURDWĀRĀ BHORĀ SĀHIB, a three-storeyed domed building close to Damdamā Sāhib, was a part of Gurū ke Mahal. Here in a *bhorā* (basement) Gurū Tegh Bahādur used to retire for solitary meditation.

M.G.S.

ANANDPUR DĪ VĀR is a versified account in Punjabi, by one Rām Singh, of a battle fought in 1812 between Sodhī Surjan Singh of Anandpur and Rājā Mahā Chand of Kahlūr. Sodhī Surjan Singh was a lineal descendant of Sūraj Mall, a son of Gurū Hargobind and he inherited overlordship of the area from his father, Nāhar Singh. Mahā Chand, was jealous of the growing power of Surjan Singh and demanded land revenue from him. The Sodhī refused saying that he was an autonomous ruler in his territory. Rājā Mahā Chand led a force against him and a fierce battle ensued. The poem describes the action in some detail. Surjan Singh received help from Sardār Hukmā Singh, about whose identity no exact information is supplied by the poet. The invading troops were defeated and they fled leaving a large number of dead on the field. From the minute details of the combat and of the feats displayed by some of the contestants, the poet seems to have been an eye witness to the whole campaign.

P.S.P.

ANANDPUR SĀHIB RESOLUTION, a frequently invoked document of modern Sikhism pronouncing its religious rule as well as its political goal. After having enjoyed power for a while in the newly demarcated Punjab, the Shiromanī Akālī Dal lost to Congress in the 1971 elections to Parliament and 1972 elections to State Assembly. It appointed on 11 December 1972 a sub-committee to reflect upon the situation and to proclaim afresh its programme and policies. The 12-member committee consisted of Surjit Singh Barnālā, Gurcharan Singh Tauhrā, Jiwan Singh Umranāgal, Gurmeet Singh, Dr Bhagat Singh, Balwant Singh, Giān Singh Rārewālā, Amar Singh Ambālavi, Prem Singh Lālpurā, Jaswinder Singh Brār, Bhāg Singh, and Major General Gurbakhsh Singh of Badhanī. The committee completed its

task in ten successive meetings. The document was adopted unanimously by the working committee of the Akālī Dal at a meeting held at Anandpur Sāhib. Since it was adopted at Anandpur Sāhib (October 16-17, 1973) the resolution came to be known as the Anandpur Sāhib Resolution. It was endorsed in the form of a succession of eleven resolutions at the 18th All-India Akālī Conference of the Akālī Dal at Ludhiānā on 28-29 October 1978.

Apart from defining the basic postulates and principles of policies and its ultimate goal, the open session of the General House of the Shiromanī Akālī Dal, held at Ludhiānā, also traced the outlines of the long-term socio-economic and cultural aims and objectives of the Party, for the attainment of which it adopted twelve sub-resolutions. A closer analysis of these sub-resolutions shows that while the core of the basic resolutions passed by its working committee at Anandpur Sāhib in 1973, namely the attainment of special Constitutional status for the Sikhs to ensure their growth in accordance with their own socio-spiritual traditions and tenets, was fully endorsed, the scope of the greater autonomy to the state of Punjab for the aforesaid purpose was widened to include all the states. Thus, the shape and scope of the Anandpur Sāhib resolution as it finally emerged out of the Ludhiānā meet of the Shiromanī Akālī Dal envisages:

1. The attainment of pre-eminence of the Khālsā through special constitutional safeguards and powers for the Sikhs.
2. Greater autonomy to all the states by recasting the Centre-State relations on the basis of limited powers for the Centre.

M. A. S.

ANAND SINGH, RĀI (d. 1827), *vakīl* or agent of the Sikh Kingdom, belonged to the famed Bhaṇḍārī family of Baṭālā founded by Bhāg Mall, a wealthy adventurer. In 1809, Anand Singh got his first posting at Ludhiānā political agency and was then shifted to Delhi. He had a good knowledge of Persian and English and accompanied Sir Charles Metcalfe on the

successful expedition against Bharatpur, receiving on his return from Mahārājā Ranjīt Singh the title of Rāi with a robe of honour. Rāi Anand Singh died in 1827.

B. S. N.

ANANDU, non-canonically spelt *Anand*, by Gurū Amar Dās, is set in the Rāmkaḷī musical measure and comprises forty stanzas. It is recited liturgically, especially in its shortened form, at the conclusion of all congregational services and at prayers offered at all ceremonies to seek God's grace and solace and to rejoice on happy occasions in the favours granted by Him. The Sikh marriage ceremony itself has come to be called *anand*, which term has also been used in the legislative enactment governing the custom. The *Anandu* centres upon the experience of *anand* (bliss, supreme beatitude) resulting from the individual soul's merging with the Supreme Soul which is attained through constant remembrance of God under the direction of the Gurū. Herein, *anand* is a positive spiritual state of inner poise and equanimity wherein one is freed from all *dukkha* (suffering), *roga* (malady), and *santāpu* (anxiety), and one realizes the ultimate goal of union with the Lord. The *Anandu* comprises forty stanzas stressing the significance of *nām* which is bestowed by God (3) and which sustains life, banishes desire and gives peace (4) and which eradicated all evils (6). The Gurū is the source of *anand*, for his teachings lead man from darkness to enlightenment: he leads man to the company of the holy (9) and breaks the bondage of *māyā* and frees the spirit (26). Blessed is the man who is devoted to God (35) and who sees God everywhere (36).

T.S.

ANANTĪ, MĀTĀ, wife of Bābā Gurdittā and mother of Gurū Har Rāi. She was also known as Nattī, Nihāl Kaur and Bassī.

See NATTĪ, MĀTĀ

M. G. S.

ANANTNĀG, a district town on the southern edge of the Kashmīr valley, is named after a nearby spring which is regarded as sacred by the Hindus. The town claims a historical Sikh shrine

commemorating the visit of Gurū Nānak who passed through here on his way to Maṭṭan in 1517.

Gn.S.

ANĀRKALĪ, the oldest Mughal tomb in Lahore, was built between 1605 and 1615 by Emperor Jahāngīr for his former favourite dancing girl Anārkalī. The tomb was surrounded by extensive gardens and buildings enclosed within a high protective wall. In 1799, Mahārājā Ranjīt Singh put up his headquarters there. In 1822, he gave this monument to his French generals, Allard and Ventura, as their personal residence and headquarters of the Fauji-i-Khās. It was the most comfortable and modern building of Lahore during the 1830's and 1840's. In 1846 Henry Lawrence, the British Resident, moved here, hence its present name: the Residence. It occupies today a section of the Punjab Government Secretariat, and the tomb of Anārkalī was transformed into the Punjab Records Office with a museum and library organized by H.L.O. Garrett by the 1930's.

J.M.L.

ANDREWS, CHARLES FREER (1871-1940), Anglican missionary, scholar and educationist, was born to John Edwin Andrews on 12 February 1871 in Newcastle on Tyne in Great Britain. He graduated in 1893 and joined service in the Church in 1895. He came out to India in 1903 and taught at St Stephen's College (1904-14) and then he moved to Santiniketan. What Andrews saw of the manner of the British government in India shocked his Christian conscience.

Early during his stay in India, the Rev. Andrews formed an admiration for Sikh character and values. There were several occasions when he showed his solidarity with the Sikh people and interceded on their behalf when he found that they had been wronged. After the Jallianwāla Bāgh massacre (1919), Andrews was put under military arrest by the British to prevent him from going to the Punjab, yet he wrote and spoke extensively condemning this and such other incidents. In April 1929 Andrews went to Vancouver (Canada). For many years he had been advocating citizenship rights for Sikhs who had settled in Canada and

now he came in personal contact with them. He died in Calcutta on 5 April 1940.

C. O. M.

ĀNGAD DEV, GURŪ, (1504-1552), the second of the ten Gurūs or prophet teachers of the Sikh faith, was born Lahiṇā on Baisākh vadī 1, Sammat 1561 Bikramī, corresponding with 31 March 1504. His father, Bhāī Pherū, was a Trehan Khatri and a trader of humble means near the village of Matte dī Sarāi, now known as Sarāi Nāngā, 16 km from Muktsar, in the Punjab. In Māgh 1576 Bk/January 1520, he was married to Khivī, daughter of Devī Chand, of Saṅghar, near Khaḍūr, in Amritsar district. He had two sons, Dāsū and Dātū, and a daughter, Amaro, (two according to some). He became a disciple of Gurū Nānak in his late twenties when he met the Gurū at Kartārpur. Earlier he was a devotee of goddess Durgā. After meeting the Gurū, Lahiṇā spent most of the remainder of his life in Kartārpur. Gurū Nānak bestowed the name Āngad on him to signify that the disciple had become as much a part of him as his own limbs (*aṅg*). Āngad devoted himself wholeheartedly to the Gurū's word and to deeds of service. Sikh chronicles lay insistent stress on the patient, unquestioning loyalty of Āngad the disciple, distinguishing him in this respect not merely from Gurū Nānak's sons but also from other reputable disciples. Bypassing his own sons, Gurū Nānak nominated Āngad his successor on Hār vadī 13, 1596 Bk/13 June 1539.

Gurū Āngad now shifted to Khaḍūr from where he continued his work. Like his predecessor, he taught people the virtues of piety and dedicated service. Balvaṇḍ, who composed in praise of the Gurū a portion of the panegyric now included in the Gurū Granth Sāhib, declares that Gurū Āngad was celebrated for his practice of meditation, austerities and abstinence (*japu tapu saṁjamu*). Other anecdotes are on record testifying to these qualities, as also those of humility, wisdom and generosity. Two varieties of memorials bear visible witness to the life and teachings of Gurū Āngad. The first consists of *gurdwārās* commemorating particular episodes in his life and these are almost all clustered in or near Khaḍūr.

The second kind of memorial is provided by

the small collection of compositions by Gurū Āngad preserved in the Gurū Granth Sāhib. It comprises sixty - three *ślokās*.

Gurū Āngad was an inspired poet. His *ślokās*, in chaste Punjabi, faithfully reflect the teachings embodied in the works of Gurū Nānak. Two doctrines receive particular emphasis in these *ślokās*. One is the total authority of God. This imposes upon all who seek liberation an inescapable obligation to know and observe the Divine Will (*hukam*). The second prominent doctrine concerns the means of recognizing the Divine Will. It is, Gurū Āngad insists, by the grace of Gurū that man may know the way of liberation. The style in which this message finds expression is simple, direct, and effective. Pungency is the quality which distinguishes the *ślokās* of Gurū Āngad, an unadorned vigour which communicates his message in terms easily understood by any member of his following.

Gurū Āngad passed away at Khaḍūr on Chet sudi 4, 1609 Bk/29 March 1552.

W. H. M.

ANGLO-SIKH RELATIONS need to be traced to the transformation of the British East India Company, a commercial organization, into a political power in India and the Sikhs rise to power in the second half of the eighteenth century. Having stopped Afghān invasives from the north-west by mid-18th century, the Sikhs began to extend their area of operation to Gaṅgā-Yamunā Doāb and Ruhilkhaṇḍ. In August 1765, the grant of the *dīwānī* rights had made the company virtual rulers of Bihār, Bengal and Orissā. In 1773, Warren Hastings (1732-1818) became the governor-general of India. He felt deeply perturbed at the increasing power of the Sikhs and wanted to know all about them. Meanwhile, the Sikhs audaciously continued their raids into the Doāb and Ruhilkhaṇḍ which formed part of the British protectorate. They also raided parts of Delhi. Warren Hastings directed Major James Browne, the British Agent at the Mughal court, to organize a confederacy against the Sikhs. Though this attempt failed, he did get in touch with several Sikh *sardārs* and compiled an account under the

title *History of the Origin and Progress of the Sikhs* [sic]. In response to Browne's overtures, however, some leading Sikh *sardārs* expressed their willingness to form a friendly alliance with the British, but the latter were too apprehensive of their power. A Sikh expedition into the Outh territories across the Gaṅgā was averted in January 1784. In December 1784, Warren Hastings prepared his own plan to checkmate the Sikh influence at Delhi, but the plan failed partly because Mahādī Scindīā, the Marāṭhā chief, would not allow a passage to British troops to reach Delhi through his trans-Yamunā territory. In 1785 there were efforts at forging Sikh-Marāṭhā and Sikh-British alliance, but neither of them succeeded.

With their conquest of Delhi on 11 September 1803, the British established their supremacy in the region. In the trans-Satluj areas, Mahārājā Ranjīt Singh emerged as the ruler of the Sikhs. The cis-Sutlej Sikh chiefs accepted the suzerainty of the British who now entered into direct relationship with the Sikh monarch, Ranjīt Singh. Thus, the Sikh raids into the Doāb and the region north of Delhi came to an end.

H. R. G.

ANGLO-SIKH TREATY (1806) followed Jasvant Rāo Holkar's crossing over into the Punjab in 1805 after his defeat at Fatehgarh and Dīg in December 1804 by the British. Accompanied by his Ruhilā ally, Amīr Khān, and a Marāṭhā force estimated at 15,000, Holkar arrived at Paṭiālā, but on hearing the news that the British general, Lake, was in hot pursuit, both the refugees fled northwards, and ultimately reached Amritsar. Ranjīt Singh, then camping near Multān, hastened to Amritsar to meet Holkar. He was hospitable and sympathetic towards the Marāṭhā chief, but was shrewd enough not to espouse a forlorn cause and helped, through diplomatic negotiation, bring about reconciliation between Holkar and the British. A treaty of friendship and amity was entered into by Ranjīt Singh along with Sardār Fateh Singh Ahlūvālīā of Kapūrthālā with the East India Company on 1 January 1806 whereby it was agreed that, as long as these Sikh chiefs had no friendly connections with enemies of the British or committed no act of

hostility, the British armies would never enter into the territories of the said chieftains, nor would the British government form any plan for the seizure or sequestration of their possessions or property. Signed on 1 January 1806, the Anglo-Sikh treaty brought the Sikh chief into direct contact with the British government. Ranjīt Singh's reluctance to precipitate a clash with the British saved the infant State of Lahore from becoming a theatre of war between two foreign armies, but also saved the Marāṭhā chief from utter ruin and had his territories beyond Delhi restored to him.

B.J.H.

ANGLO-SIKH TREATY (AMRITSAR, 1809). Apprehension of a French attack on India via Afghanistan made the British adopt friendly attitude towards Sikhs, and sent a young officer, Charles Theophilus Metcalfe, to Mahārājā Ranjīt Singh's court with an offer of friendship. The meeting between the two took place on 12 September 1808. Ranjīt Singh showed his willingness to co-operate with the British, but rejected Metcalfe's terms and made his own, seeking the British to recognize his authority over the Sikh country to the south of the Sutlej. Metcalfe expressed his inability to make any changes in the draft of the treaty, but offered to forward Ranjīt Singh's proposal to the Governor-General. Ranjīt Singh suddenly struck camp and crossed the Sutlej and overran the areas on the north bank of the river, without giving an opportunity to the English for a meeting and making him a mute witness to the cis-Satluj acquisitions. However, the British attitude changed after Napoleon's danger lessened. They took the Sikh chiefs south of the Sutlej under their protection. The British sent a force under the command of Colonel David Ochterlony who came very close to the Sutlej and stationed himself at Ludhiānā. Ranjīt Singh also started making warlike preparations, sending troops to Phillaur, strengthening Lohgarh (Amritsar) and Lahore. Meanwhile, Metcalfe presented a new treaty which in its new form was acceptable to the Sikh ruler. Although it stopped him from extending his influence beyond the Sutlej, he was left master of

the territories, south of the river, which were in his possession before Metcalfe's visit. The treaty was signed at Amritsar on 25 April 1809. Both governments pledged friendship to each other.

B. J. H.

ANGLO-SIKH TREATY (1840). In 1832, a treaty was signed by the British with the Lahore Darbār concerning navigation through the Sutlej and the Indus rivers within the *Khālsā* territory. Another treaty on the subject was subsequently executed in 1834, fixing a duty on every mercantile boat, independent of its freight and of the nature of its merchandise. A third treaty was executed on this subject in May 1839, adjusting the rate of duties on merchandise, according to quantity and kind. The treaty between the Sikh and British governments, signed in the time of Mahārājā Kharāk Singh on 27 June 1840, provided for duties, on a fixed scale, proportionate to the measurements of boats, and not on the variety of commodities. The treaty provides a schedule of rates of duties on the mercantile boats. Grain, wood and limestone were declared to be free of duty.

B. J. H.

ANGLO-SIKH TREATIES (LAHORE, 9 and 11 March 1846). After the end of the first Anglo-Sikh war, the British governor-general, Lord Hardinge, entered the Sikh capital on 20 February 1846, and on 9 March imposed upon the young Mahārājā Duleep Singh, then aged seven and a half years, a treaty of peace. The preamble to the treaty accused the Lahore government and the Sikh army of having violated the terms of the treaty of 1809 by unprovoked aggression on British provinces. The territories of Mahārājā Duleep Singh situated on the left bank of the Sutlej, were confiscated and annexed. According to the terms of the treaty, the Mahārājā renounced for himself and his heirs all claims in connection with these territories. He ceded to the East India Company in perpetual sovereignty, "all his forts, territories and rights" in the Jalandhar Doāb and agreed to the payment of one and a half crores of Rupees as indemnity for the expenses of the war. As the Lahore government was unable to pay this amount, additional hilly territory situated between the Beās and the Indus,

including the provinces of Kashmīr and Hazārā, was taken over by the British. The Sikh army which the British dubbed in the treaty as "mutinous troops of the Lahore Army," was disbanded, and the strength of the new one to be organized was restricted to 25 battalions of infantry (20,000 men), and 12,000 cavalry. Under certain specific conditions, British troops were to have free passage through Lahore territories. All guns used in the war were to be surrendered to the British. Mahārājā Duleep Singh also agreed never to take or retain in his service any British subject nor any European or American national without the consent of the British. The Lahore government were to recognize the independent sovereignty of Rājā Gulāb Singh in his possessions, and in those which would be made over to him by the British government.

Additional articles supplementary to the treaty, added two days later (11 March 1846), provided (a) that at the solicitation of the Darbār, a British force would remain in occupation of Lahore, in the fort as well as in the city, till the end of the year 1846, to protect the Mahārājā during the reorganization of the army, (b) that the British government shall respect the bona fide rights of *jāgīrdārs* in the Lahore territories, and (c) that the British government shall be at liberty to retain any part of the State property in the forts in the ceded territories, paying adequate compensation.

B. J. H.

ANGLO-SIKH TREATY (BHYROWĀL/ BHAROVĀL, December 1846), signed on 16 December 1846 between the East India Company and the minor Mahārājā Duleep Singh, provided for a British controlled regency till the Mahārājā came of age. Mahārānī Jind Kaur, who was acting as regent of her son, Duleep Singh, had believed that, as stipulated in the treaty of Lahore (11 March 1846), the British force would leave Lahore. But she was soon disillusioned as the British, instead of quitting, started strengthening their authority over Lahore administration. Frederick Currie came to Lahore and, isolating Mahārānī Jind Kaur, manipulated the leading *sardārs* and chiefs into requesting the British for a fresh treaty. This led to the signing of the Treaty of Bhyrowāl. By this

agreement every article of the treaty of 9 March 1846 was reaffirmed except article 15, which precluded British interference in the internal administration of the State of Lahore. The regent (Mahārājā Jind Kaur) was pensioned off; a British resident was to direct and control the administration of the State of Lahore with a new council of regency of eight members. A British force was to remain at Lahore for the protection of the Mahārājā. The Governor-General could also disband and recruit Sikh armies and occupy any fort in the Punjab. The council of ministers was to hold office during the pleasure of the British resident. The treaty of Bhyrowāl effective during the minority of Mahārājā Duleep Singh, was to terminate on 4 September 1854 when the Mahārājā would attain the age of sixteen. This transformed the Sikh kingdom into a virtual British protectorate and the "officer of the company's artillery became, in effect, the successor of Ranjit Singh."

B. J. H.

ANGLO-SIKH WAR I, 1845-46, resulting in the partial subjugation of the Sikh kingdom, was the outcome of British expansionism and the near anarchical conditions that overtook the Lahore court after the death of Mahārājā Ranjit Singh in June 1839. The English, by then firmly installed in Firozpur on the Sikh frontier, were watching the happenings across the border with more than a neighbour's interest. The disorder that prevailed there promised them a good opportunity for direct intervention. Although the British began to increase the army and artillery much earlier yet the British military preparations for a war with the Sikhs began seriously in 1843 when the new governor-general, Lord Ellenborough (1842-44), discussed with the Home government the possibilities of a military occupation of the Punjab. English and Indian infantry reinforcement began arriving at each of the frontier posts of Firozpur and Ludhiānā. Cavalry and artillery regiments moved up to Ambālā and Kasaulī. Plans for the construction of bridges over the rivers Mārkaṇḍā and Ghaggar were prepared, and a new road link to join Meerut and Ambālā was taken in hand.

Exclusive of the newly constructed cantonments of Kasaulī and Shimlā, Ellenborough had been able to collect a force of 11,639 men and 48 guns at Ambālā, Ludhiānā and Firozpur. Seventy boats of thirty five tons each, with the necessary equipments to bridge the Sutlej at any point, were under construction; fifty six pontoons were on their way from Bombay for use in Sindh, and two steamers were being constructed to ply on the River Sutlej. In July 1844 when Ellenborough was replaced by Lord Hardinge as governor-general of India, the garrison strength at Firozpur, Ambālā, Ludhiānā and Meerut increased several folds. An elaborate supply depot was set up at Bassiān, near Rāikot, in Ludhiānā district. The Lahore Darbār's *vakīls* or representatives and news-writers in the cis-Sutlej region sent alarming reports of these large scale British military movements across the border. The Sikhs were deeply concerned, especially by Broadfoot's acts of hostility. The rapid march in November 1845 of the governor-general towards the frontier and a report of Sir Charles Napier's speech in the *Delhi Gazette* saying that the British were going to war with the Sikhs filled Lahore with rumours of invasion. The Sikh ranks, alerted to the danger of a British offensive, started their own preparations. The affairs of Lahore forces were then in the hands of the army *pañches* or regimental representatives.

The emergence of the army Pañchāyats as a new centre of power greatly perturbed the British authority. However, in this process the Sikh army had indeed been transformed. It had now assumed the role of the *Khālsā*. It worked through elected regimental committees, declaring that Gurū Gobind Singh's ideal of the Sikh commonwealth had been revived, with the Sarbatt *Khālsā* or the Sikh Panth as a whole assuming all executive, military and civil authority in the State. The British decried this as "the dangerous military democracy of the Pañchāyat system."

When the British agent made a reference to the Lahore Darbār about military preparations in the Punjab, it replied that they were only defensive measures to counter the designs of the British. The Darbār, on the other hand, asked for the return of

the treasure estimated at over seventeen lakh of rupees the Lahore grandee Suchet Singh Dogrā had left buried in Firozpur, the restoration of the village of Maurān granted by Mahārājā Ranjīt Singh to one of his generals, Hukam Singh Malvaī, but subsequently resumed by the ruler of Nābhā with the active connivance of the British, and free passage for the Punjab armed constabulary a right that had been acknowledged by the British on paper but more often than not denied in practice. The British government rejected the Darbār's claims and severed diplomatic relations with it. The armies under Hugh Gough and Lord Hardinge began proceeding towards Firozpur. To forestall their joining those at Firozpur, the Sikh army began to cross the Sutlej on 11 December 1845 near Harike Pattan into its own territory on the other side of the river. The crossing over the Sutlej by Sikhs was made a pretext by the British for opening hostilities and on 13 December Governor-General Lord Hardinge declared war on the Sikhs.

Hesitation and indecision marred Sikh military operations. Having crossed the Sutlej with five divisions, each 8,000-12,000 strong, an obvious strategy for them would have been to move forward. They did in a bold sweeping movement first encircle Firozpur, but withdrew in a wide semicircle from Harike to Mudki and thence to Ferozeshāh, 16 km southeast of Firozpur. The abandonment of Firozpur as a first target was the result of the treachery of the Sikh prime minister, Lāl Singh. And, the Sikh division on the other hand precipitately moved towards Ludhiānā but remained inactive long enough to lose the benefit of the initiative.

On 18 December, the Sikhs came in touch with British army from Ludhiānā at Mudki. Lāl Singh, who headed the Sikh attack, deserted his army and fled the field when the Sikhs stood firm in their order, fighting in a resolute and determined manner. The leaderless Sikhs fought a grim hand to hand battle against the more numerous enemy led by the most experienced commanders in the world. The battle continued with unabated fury till midnight. The Sikhs retired with a loss of 17 guns while the British suffered heavy casualties

amounting to 872 killed and wounded, including some senior officers.

The second action was fought three days later on 21 December at Ferozeshāh, 16 km both from Mudki and Firozpur. The governor-general who had offered to become second-in-command, and the commander-in-chief, assisted by reinforcements from Firozpur, made an attack upon the Sikhs who were awaiting them behind strong entrenchments. The British, 16,700 men and 69 guns, tried to overrun the Sikhs in one massive cavalry, infantry and artillery onslaught, but the Sikhs gave a tough fight causing confusion in the ranks of the English. Lāl Singh and Tej Singh again came to the rescue of the English. The former suddenly deserted the Khālsa army during the night and the latter the next morning (22 December) which enabled the British to turn defeat into victory. The British loss was again heavy, 694 killed and 1,721 wounded. The Sikhs lost about 2,000 men and 73 pieces of artillery.

A temporary cessation of hostilities followed the battle of Ferozeshāh. The English waited for heavy guns and reinforcements to arrive from Delhi. Lāl Singh and Tej Singh allowed them the much needed respite inasmuch as they kept the Sikhs from recrossing the Sutlej. A Sikh *sardār*, Ranjodh Singh Majithiā, crossed the Sutlej in force and was joined by Ajit Singh, of Lādvā, from the other side of the river. They marched towards Ludhiānā and burnt a portion of the cantonment. Sir Harry Smith and his column, sent to relieve Ludhiānā, were greatly harried, but Harry Smith retrieved his position a week later by inflicting a defeat on Ranjodh Singh Majithiā and Ajit Singh (28 January).

The last battle of the campaign took place on 10 February. To check the enemy advance on Lahore, a large portion of the Sikh army was entrenched in a horse shoe curve on the Sutlej near the village of Sabhrāon. By this time the British had received reinforcements of men and material. They also had all the information about the deployment of Sikh forces. As the sun broke through the mist, the Sikhs found themselves encircled between two horse shoes: facing them

were the British and behind them was the Sutlej, now in spate. After a preliminary artillery duel, British charged Sikh entrenchments from three sides. Tej Singh fled across the pontoon bridge as soon as the contest started and had it destroyed making reinforcement or return of Sikh soldiers impossible. Gulāb Singh Dogrā stopped sending supplies and rations from Lahore. Lāl Singh's *ghorcharās* did not put in their appearance at Sabhrāon. In the midst of these treacheries, a Sikh warrior, Shām Singh Aṭārīvālā, symbolizing the unflinching will of the *Khālsā*, vowed to fight unto the last and fall in battle rather than retire in defeat. He rallied the ranks depleted by desertions. His courage inspired the Sikhs to make a determined bid to save the day, but the odds were against them. Shām Singh fell fighting in the foremost ranks along with his dauntless comrades. The British casualties at Sabhrāon were 2,403 killed; the Sikhs lost 3,125 men in the action.

Two days after their victory at Sabhrāon, British forces crossed the Sutlej and occupied Kasūr. The Lahore Darbār empowered Gulāb Singh Dogrā, who had earlier come down to Lahore with regiments of hillmen, to negotiate a treaty of peace. The wily Gulāb Singh first obtained assurances from the army Pañches that they would agree to the terms he made and then tendered the submission of the Dārbar to Lord Hardinge, but the governor-general, realizing that the Sikhs were far from vanquished, forbore from immediate occupation of the country. The victorious British signed a peace treaty on 9 March, and then on 11 March. A week later, on 16 March 1846, another treaty was signed at Amritsar which recognized Gulāb Singh as the ruler of Kashmir. Although Mahārājā Jind Kaur continued to act as the regent of the minor Mahārājā Duleep Singh, effective power had passed into the hands of the British resident, Colonel Henry Lawrence.

B. J. H.

ANGLO-SIKH WAR II, 1848-49, which resulted in the abrogation of the Sikh kingdom of the Punjab, was virtually a campaign by the British to overcome the resistance of some of the *sardārs* who chafed at the defeat in the earlier war which, they

believed, had been lost owing to the treachery on the part of the commanders at the top and not to any lack of fighting strength of the Sikh army. It marked also the fulfilment of the imperialist ambition of the new governor-general, Lord Dalhousie (1848-56). Now the power was in British hands. The Sikhs resented this gradual liquidation of their authority and abolition of *jāgirs* in the Jalandhar Doāb. Mahārājā Jind Kaur, was kept under close surveillance and many conditions were imposed on her.

In January 1848, the British contrived a rebellion in Multān and utilized it as an excuse for the annexation of the Punjab. The British Resident at Lahore increased the levy payable by the Multān governor, Dīwān Mūl Rāj, who, finding himself unable to comply, resigned his office. Frederick Currie appointed General Kāhn Singh Mān in his place and sent him to Multān, along with two British officers, to take charge. Though Mūl Rāj handed over the keys, his soldiers rebelled and killed the British officers. Some Lahore soldiers also deserted and joined the rebels. The news reached Lahore, but action was delayed and even efforts were made to fan the flames of rebellion. Mahārājā Jind Kaur, then under detention, was being humiliated in several ways. Meanwhile, Lieutenant Herbert Edwardes, the Resident's Assistant at Bannu, marched on Multān and inflicted a crushing defeat on Mūl Rāj's forces at Kinerī. Edwardes' action turned Sikh national sentiment in favour of Mūl Rāj and there was restiveness among the troops. British forces began to be moved towards the frontier. The Lahore garrison was reinforced; likewise more regiments reached Ambālā and Fīrozpur. By June 1848, an army had been assembled at the frontier-11,740 men in the Bārī Doāb, 9,430 in the Jalandhar Doāb—to quell what was no more than a local rising. Meanwhile, Captain James Abbott, the Resident's assistant at Hazārā, charged Chatar Singh Aṭārīvālā, the governor of the province, of conspiracy and marched against him. Later on, however, Chatar Singh was exonerated of the charge of treason, but was offered terms which were humiliating and amounted to his virtual dismissal. Consequently,

his son, Rājā Sher Singh who had so far fought on the side of the British joined hands with Mūl Rāj's forces. He made a passionate appeal to his countrymen inviting them to join his standard in a final bid to preserve their freedom. Many old soldiers of the Khālsā army responded to the call and joined Dīwān Mūl Rāj, Rājā Sher Singh and Chatar Singh. This made Lord Dalhousie declare on 5 October 1848 war against the Sikhs.

The numerical strength of the Sikhs was comparatively much smaller than the British army. The powerful Khālsā army of Ranjīt Singh was broken up after its capitulation at Sabhāraṁ in 1846. A skeleton army of 25 battalions (20,000 men) and 12,000 horse permitted to the State under the treaty of March 1846 was a shadow force under British control and dispersed to far flung districts for garrison duty. Lord Gough crossed the Sutlej on 9 November and reached Lahore on 13 November. Moving rapidly into the Rachnā Doāb, he arrived at Rāmnaṅgar on 22 November. Sher Singh's entire force was on the right bank of the River Chenāb. Brigadier General Campbell with the 3rd Infantry Division (8,171 men) was ordered to move out to disperse the Sikh force in the vicinity of Rāmnaṅgar. In this action at Rāmnaṅgar, the Sikh forces came out victorious, with the British losing 90 officers and men. Lord Gough was severely castigated for lack of drive and initiative. Lord Dalhousie openly charged him with incompetency and blamed him for incomplete actions and enormous losses. Under the shadow of these adverse strictures, Lord Gough fought the battle of Chelīānvālā on 13 January 1849. British preparations for encampment were rudely interrupted by sharp Sikh artillery fire. Lord Gough hesitated, but instantly drew up the order of the battle. The British guns started firing upon the Sikh centre. The density of the jungle made it impossible to preserve order and formation and the British brigades and regiments got separated from one another. The ground proved unsuitable for cavalry action, and the artillery failed to provide cover. Sikhs fought with determination and their artillery took a heavy toll. The British infantrymen were mowed down by fire from Sikh musketry, and

the successive onslaughts of the Sikh *ghorcharās* broke the British cavalry line. While Campbell's charge failed to dislodge the Sikhs, the Khālsā horsemen swept the field like lightning raising vociferous Khālsā war cries. In another direction, Brigadier Pennycuik's brigade was routed by Sikh artillery. They fled leaving behind nearly half a regiment which faced total destruction. The most serious disaster befell Gilbert's division which halted in utter bewilderment when a large body of Sikhs surrounded the 2nd Infantry brigade which had neither the cover of guns nor the support of cavalry. In the hand to hand fight, the brigade was repulsed and driven back with heavy loss. The battle lasted over three hours when Lord Gough ordered the whole army to retreat. British casualties in the action amounted to 2,446 men and 132 officers killed with four guns lost. The British commander-in-chief claimed a victory, which claim the governor-general scornfully dubbed as "perhaps poetical." In the meantime, however, Multān fell and Dīwān Mūl Rāj surrendered to Major General Whish on 22 January 1849.

Lord Gough repaired his reputation in the battle of Gujrāt fought on 21 February 1849. The battle of Gujrāt must be reckoned as one of the most notable in the annals of British warfare in India. Never, perhaps, the British had amassed so many guns and men in any single battle. The British army now consisted of 56,636 men, four infantry divisions, 11,569 horse, 96 field guns, and 67 siege guns including ten 18-pounders and six 8-inch howitzers drawn by elephants. For this obvious reason the battle of Gujrāt has often been described as "the battle of guns." On the morning of 21 February, the whole British army advanced with the precision of a parade movement. The Sikh guns opened fire, thus disclosing their positions and range. The British General brought the three divisions to a sudden halt and ordered the whole line of artillery to fire which soon blunted Sikh artillery. When the British guns had spent up their fury, their infantry line advanced rapidly. The Sikh infantry positions were captured, and the Sikhs driven out of cover. The battle was over within a few hours. The advance of the whole British line

completely overwhelmed the Sikhs and they fled the field in confusion. With the decisive British victory at Gujrat the hostilities ended on 11 March 1849. Sher Singh and Chatar Singh formally surrendered their swords to Major-General Gilbert near Rāwalpindī. They were followed on the 14th by the whole Sikh army.

Lord Dalhousie proclaimed annexation of the Punjab on 29 March 1849.

B. J. H.

ANĪ RĀI, author of *Jaigñāmā Gurū Gobind Singh Jī* was one of the numerous court poets and scholars of Gurū Gobind Singh. The *Jaigñāmā* is 70-stanza account in verse of a battle on the banks of the River Sutlej in which an attack from the imperial troops was countered and repulsed by Sikhs under the personal command of Gurū Gobind Singh. No date is given of the event, but a reference in the text to "*Khālsā*," and other details indicate that it was one of the last battles of Anandpur. A manuscript of the work is preserved in the private collection of the Mahārājā of Patialā though it is also available in some printed anthologies.

P.S.P.

ANĪ RĀI, BĀBĀ (b.1618), son of Gurū Hargobind, was, born at Amritsar on 16 Maghar 1675 Bk/14 November 1618. As he grew up, Anī Rāi remained absorbed within himself most of the time. He never married and lived the life of a recluse. He died at Kīratpur where a shrine honouring his memory still exists.

Gn. S.

ANJULĀ(N), by Gurū Arjan, is a short composition comprising two hymns entered in the Gurū Granth Sāhib under Mārū *rāga*. This word *anjulī* means the joining together of palms in supplication, reverence or salutation. It contains prayer to God seeking from Him the gift of *nām*, i.e. meditation on His Name. Everything in this world happens in His Will and those who are favoured by Him practise *nām* in holy company. The tragedy of man is that he seeks happiness in material life *sans* any spiritual reference. That is why he is ever in misery. One of these hymns also rejects the ritual of *anjulī* as libation and teaches man to willingly accept His will.

D.S.

ANJUMAN-I-PAÑJĀB, founded in Lahore on 21 January 1865 by the distinguished linguist, Dr Gottlieb, Wilhelm Leitner, who became successively the first principal of the Government College at Lahore and the first Registrar of the University of the Pañjāb, was a voluntary society which aimed at the development of "vernacular literature" and dissemination of popular knowledge through this medium. Its actual activities spanned a wide range of educational forums and social issues, including encouragement of Vedic and Unānī medicine, poetical symposium, newspaper journalism, a free public library, a system of private primary schools, lecture series and publication of literary works in Indian languages. The Añjuman held meetings for the discussion of questions of literary, scientific and social interests, sent memorials to the government, established a public library and compiled a number of treatises and translations in Urdu, Hindi and Punjabi. It also started an Oriental school and was instrumental in the establishment of the Pañjāb University College/Pañjāb University.

The Añjuman had a membership of 244 in 1865. Among its charter members were several Sikh "wards of the court," the surviving heirs of decimated Sikh nobility. Añjuman defended the right to study the Punjabi language written in Gurmukhī script. It was through its efforts, especially Sir Attar Singh that Punjabi studies won admission at the Pañjāb University. With the establishment of Pañjāb University and the worsening communal situation in 1880's, Añjuman gradually ceased to exist.

J.P.

ANNEXATION OF THE PUNJAB to British dominions in India in 1849 by Lord Dalhousie, the British governor-general, which finally put an end to the sovereignty of the Sikhs over north-western India, was the sequel to a chain of events that followed the death of Mahārājā Ranjīt Singh. Internal dissensions and treachery had caused the defeat of the Sikh army at the hands of the British in the first Anglo-Sikh war (1845-46). When on 16 December 1846, the Lahore Darbār was forced to sign the treaty of Bhyrowāl (Bharovāl), the

Kingdom of the Punjab was made a virtual British protectorate. The British assumed the guardianship of the young Mahārājā Duleep Singh during his minority; and a British Resident was appointed to direct and control the entire civil and military administration of the State of Lahore with a council of ministers nominated by himself. For political, financial and military reasons, Lord Hardinge, the then Governor-General of India, had avoided annexation of the territory, and he offered the plea that the arrangement of Bharovāl was in reality annexation, minus the disadvantages of the direct acquisition. In April 1848 the revolt at Multān opened the prospect of a fresh war in the Punjab. The killing of two English officers by the rebel Multān soldiers was a local mutiny, but the British authorities let the situation deteriorate and then use this as an excuse for full-scale invasion resulting in Mūl Rāj's surrender.

On 15 August 1848, Lord Dalhousie outlined his arguments for annexation in a private communication to the President of the Board of Control. Since the treaty of Bharovāl, they had assumed the guardianship of the minor Mahārājā. Although the British Cabinet was averse to the governor-general's view of putting the entire blame on the Lahore Darbār for the proposed drastic policy but the President of India Board in a way endorsed his policy though he eschewed henceforth all direct reference to annexation in his despatches to the Secret Committee. In his private despatches to its president however he continued to emphasize that the insurrection in the Punjab was a general uprising of the Sikhs against British power, and that abolition of the Sikh dynasty had become essential to the security of India. On 29 March 1849 after the second Anglo-Sikh war had ended, Dalhousie took the final step without any authority from the Home Government, declaring that the Kingdom of the Punjab had ceased and that all the territories of Mahārājā Duleep Singh had become part of the British dominions in India. With British troops in complete occupation of the Punjab, the members of the Regency Council had no choice but to sign the document.

As per the 1846 treaty, the British army in the Lahore territories was, so said the Resident at Lahore later on 15 November 1848, not an enemy to the constituted government but aimed at restoring order. The Lahore Darbār had placed all the available troops and resources at the disposal of the British Resident for the suppression of the Multān rebellion and had been, throughout, under the impression that the British army had been called in "for the preservation of the peace of the country and to restore order and obedience." They were completely disillusioned when they discovered that the British force had in fact entered the Punjab as an army of occupation. Early on the morning of 29 March 1849 a *darbār* was held in the palace inside the Fort and the Mahārājā was called upon to affix his signature to the document of terms drawn up by the British divesting him of his crown and kingdom. Immediately after the document had been signed, Elliot read out in the Darbār the Proclamation issued by Lord Dalhousie to justify his policy and action, putting the entire blame on the Sikhs for the violation of agreements. However, the British Resident at Lahore, Sir Henry Lawrence, described the annexation of the Punjab and the deposition of young Mahārājā Duleep Singh as unjust and impolitic. John Sullivan, a member of the Madras Council, also condemned it as an immoral act.

B.J.H

ANOKHĪ, BĪBĪ, born, in 1592Bk/AD1535, was the third child and the younger of the two daughters of Gurū Aṅgad Dev and (Matā) Khivī.

M.G.S.

ANŪPDEĪ, MĀTA, mother of the fourth Gurū, Gurū Rām Dās (1534-81). See HARDĀS, BĀBĀ

P.S.P.

ANŪP SINGH and Sarūp Singh, grandsons of Duni Chand a *masand* or parish leader during the time of Gurū Gobind Singh, were residents of Majithā, in present-day Amritsar district of the Punjab. They came to Anandpur to meet Gurū Gobind Singh and besought the Gurū to forgive their grandfather for having deserted him earlier. The Gurū granted their request.

Gn.S.

APOCRYPHAL COMPOSITIONS, known in Sikh vocabulary as *kachchī bāṇī* (unripe, rejected texts) or *vādhū bāṇī* (superfluous texts) are those writings, mostly in verse but prose not excluded, which have been attributed to the Gurūs, but which were not incorporated in the Gurū Granth Sāhib at the time of its compilation in 1603-04. Since the Sikh scripture was compiled by one of the Gurūs and the text as approved by him has come down to us intact, compositions not included therein must be reckoned as spurious. Still there are compositions which some attribute to the Gurūs. Most of them are attributed to Gurū Nānak, at least one *śabda* to Gurū Tegh Bahādur, and some to Gurū Gobind Singh. "Nānak" was the *nom de plume* the Gurūs used for their compositions, and the custom was appropriated by some schismatists or those who had otherwise set themselves up as rivals to the growing faith.

Apocryphal writings attributed to Gurū Nānak are mostly compiled in one volume popularly called *Prāṇ Saṅgī* and known for its closeness to Gurū Nānak's diction and style. The *Kakār Vichār* and *Bihāṅgam Bāṇī* are other apocryphal compositions attributed to Gurū Nānak, but they go against his teachings. Verses by Bābā Miharbān and his successors which they composed using the *nom de plume* 'Nānak' under the title of Mahallā VI, VII and VIII are also apocryphal. Other compositions in this category are *Nasiḥat Nāmāh* or Epistle of Admonitions; *Hāzar Nāmāh* or a discourse on the importance of being alert; *Pāk Nāmāh* or an address on pure living; and *Karnī Nāmāh* or an address on the importance of good conduct. The *śabda* attributed to Gurū Tegh Bahādur reads: *chit charan kamal kā āsrā chit charan kamal saṅg jorīai*.... Among the apocryphal writings attributed to Gurū Gobind Singh are *Sarbloh Granth* and *Prem Sumārag* and some part of the Dasam Granth.

T.S.

ĀRATĪ, is the name given the ceremony which for the Hindus is a mode of ritual worship to propitiate the deity. In the Sikh system, which totally rejects image worship, there is no sanction for this form of worship. "Āratī" is also the title of a composition

by Gurū Nānak included in the Gurū Granth Sāhib. Herein the Gurū tells us how Nature's tribute to the Creator was superior to any ritualistic oblation offered before images. In spite of such depreciation of the ritual, *āratī* was performed in some of the Sikh temples under Brāhmanical influence during the late 19th or early 20th century. But in the Sikh case, the *āratī* was performed in front of the Gurū Granth Sāhib. Wherever the word *āratī* occurred in the Gurū Granth Sāhib, the hymn was pressed into service. For instance, there was a chain of *śabdas* culled from the compositions of Ravidās, Sain, Kabīr and Dhannā. However, a careful reading of these hymns reveals that they reject the *āratī* ritual and lay down loving devotion shorn of all formal practices as the path of true worship. There could, however, be no objection to the singing of the *āratī* hymns occurring in the Gurū Granth Sāhib.

M.G.S.

ARDAMAN SINGH, BHĀYEE (1899-1976), of pious lineage, was born on 20 September 1899 (father: Bhāyee Arjan Singh; mother: Devinder Kaur) at Bāgariān, in present-day Saṅgrūr district of the Punjab. The family traces its descent from Bhāī Rūp Chand, a devout Sikh of the time of Gurū Hargobind, and has for the past several generations been a leading religious family among the Sikhs. For his schooling, Ardaman Singh began his education at the Khālsā School at Ludhiānā and graduated from Khālsā College, Amritsar, in 1918. He left off his law studies midway to lend his father a helping hand in his religious work. Ardaman Singh studied music under famous musicologists of the day such as Mahant Gajjā Singh, Bhāī Javālā Singh and Bhāī Ghasīṭā, and the Sikh texts with his father, Bhāyee Arjan Singh himself. In 1923 he was appointed an honorary magistrate in place of his father. He took out preaching trips to different parts of India to preach Sikh tenets and administer to seekers the vows of the Khālsā. He delivered lectures on different aspects of Sikhism at public meetings as well as at academic institutions. Bhāyee Ardaman Singh helped start the Sikh Academy of Religion and Culture, Patialā, was president of Gurmat Academy as well as of the Singh Sabhā, Shimlā. He was closely

associated with the Singh Sabhā centenary celebrations. He was assigned to updating the *rahit Maryādā* or the Sikh code of conduct, but could not complete the draft during his lifetime.

Bhāyee Ardaman Singh died on 25 December 1976 at Chaṇḍigarh due to a cardiac obstruction, and was cremated the next day at his native village Bāgarān.

D.S.

ARDĀS, supplication and recollection, is the ritual prayer which Sikhs, individually or in congregation, recite morning and evening and in fact whenever they perform a religious service and at the beginning and conclusion of family, public or religious functions. The word *ardās* means a petition, a memorial or an address to a superior authority. The Sikh *ardās* is rendered to God Almighty in a supplicatory mood standing generally in front of the Gurū Granth Sāhib. *Ardās* is not inscribed in the Gurū Granth Sāhib. It is an evolute of the community's heart in prayer over the centuries.

Broadly, the *ardās* consists of three parts. As the audience rise for *ardās*, the officiant leading the prayer usually begins by reciting a *paūṛī* or stanza from the *Sukhmanī*: *tū thākuru tum pahi ardāsī*... Then will follow recitation verbatim of the prelude to Gurū Gobind Singh's composition *Vār Sri Bhagautī Jī Kī*. This stanza invokes the Timeless One and the first Nine Gurūs. The first addition that the Panth made was to extend this invocation to include the name of Gurū Gobind Singh himself and the Gurū Granth Sāhib, "body visible of the Gurūs" after him. The second part is a recital of Sikhs' deeds of dedication and sacrifice. The *ardās* thus encapsulates Sikh history, but transcending the time-and-space setting. In this respect, history has been continually contributing to *ardās* with the result that, along with the martyrs of the Gurū period and of the periods of persecution following, it recalls those of the Gurdwārā reform movement of the 1920's and movements thereafter. The third part comprises words improvised to suit any given occasion.

Ardās is, thus, the epitome of Sikh history and enshrines in its text the community's aspirations

at various periods of its history and enables the devotees to unite in a brotherhood of faith over the centuries, transcending time. These aspirations are couched in expressions coined by minds saturated in faith. Thereafter, the congregation recounts Sikh places of worship over the expanse of space. Prayer is made for and on behalf of the whole community, seeking the Lord's protection and grace for the entire *Khālsā*, ending with a supplication for universal weal. Then it asks for the specific boons of holy discipleship, a life of restraint, discrimination and faith and a firm and confident attitude of mind inspired by the holy Name. The focus shifts from the community life to the life of the individual believer and the quality of his life. Gifts like the virtues of humility and wisdom are besought, as well as purity of understanding to discern the Divine Will. Protection is sought against evils and fellowship is craved with persons of faith and purity.

Anyone from among the assembly can lead *ardās*. At prescribed intervals during *ardās*, the entire *sangāt* associates itself with the leader repeating at his instance, 'Vāhigurū'. As the *ardās* concludes, the whole congregation kneels down and then rises again and utters in unison, 'Vāhigurū Jī kā Khālsā Vāhigurū Jī Kī Fateh'. The *Khālsā* belongs to the Lord to whom too belongs the Victory. This is followed by the slogan 'Bole so Nihāl' (he who pronounces these words shall be fulfilled), to which the whole assembly responds by shouting, 'Sat Sri Akāl' (True is the Timeless Lord). Although, in its structure *ardās* is essentially a congregational prayer, it is equally the prayer for the individual.

J.S.N.

ARJAN DEV, GURŪ (1563-1606), fifth in the line of ten Gurūs or prophet-teachers of the Sikh faith, was born on Vaisākh vadī 7, 1620 Bk/15 April 1563 at Goindvāl, in present-day Amritsar district, to Gurū Rām Dās, fourth in succession from Gurū Nānak, and Bibī Bhānī, daughter of Gurū Amar Dās, the Third Gurū. The youngest son of his parents, (Gurū) Arjan Dev was of a deeply religious temperament. Gurū Arjan entered upon the spiritual office on the death of Gurū Rām Dās on

1 September 1581. Under his fostering care the Sikh faith acquired a strong scriptural, doctrinal and organizational base, and became potentially a force for a cultural and social revolution in the Punjab. Its religious and social ideals received telling affirmation in practice. It added to its orbit more concrete and permanent symbols and its administration became more cohesive. By encouraging agriculture and trade and by the introduction of a system of tithe collection for the common use of the community, a stable economic base was secured. Gurū Arjan gave Sikhism its Scripture, the Granth Sāhib, and its main place of worship, the Harimandar, the Golden Temple of modern-day. He taught, by example, humility and sacrifice, and became the first martyr of the Sikh faith. The work of the first four Gurūs was preparatory. It assumed a more definitive form in the hands of Gurū Arjan. Later Gurūs substantiated the principles manifested in his life. Gurū Arjan thus marked a central point in the evolution of the Sikh tradition.

The first task that Gurū Arjan undertook was the completion of the Amritsar pool. He also started extending the town. He had the Harimandar built in the middle of the holy tank and had the cornerstone of the building laid by the famous Muslim Sufī Mīān Mīr (1550-1635). This new shrine was given four doors, one in each direction, symbolizing the catholicity of outlook to be preached from within it. Each door could also be taken to stand for one of the four castes which should be equally welcome to enter and receive spiritual sustenance. At the temple, Gurū Arjan, in keeping with the tradition of his predecessors, maintained a *langar* which was open to all castes and creeds. Around the temple developed markets to which the Gurū invited traders to settle and open their business. Rest houses for pilgrims were also built and soon a city had grown up with the Harimandar as its focus. In addition, Gurū Arjan completed the construction of Santokhsar and Rāmsar *sarovars* started by his predecessor.

Gurū Arjan undertook a tour of the central Punjab to spread the holy word. From Amritsar, he proceeded on a journey through the Mājāhā

territory. Coming upon the site of the present shrine of Tarn Tāran, 24 km south of Amritsar, he felt much attracted by the beauty of its natural surroundings. He acquired the land from the owners, the residents of the village of Khārā, and constructed a tank as well as a sanctuary which became pilgrim spots for Sikhs. Especially drawn towards Tarn Tāran were the lepers who were treated here by the Gurū with much loving care. As he moved from village to village, Gurū Arjan helped people sink wells and undertake several other works of public weal. Another town raised by the Gurū was Kartārpur. He also rebuilt a ruined village, Ruhelā, on the right bank of the River Beās, and renamed it Srī Gobindpur or Srī Hargobindpur. Many more people were drawn into the Sikh fold in consequence of Gurū Arjan's travels. This growing following was kept united by an efficient cadre of local leaders, called *masands* who looked after the *saigats*, Sikh centres, in far flung parts of the country. They collected from the disciples *tithe* of their income which they were enjoined to give away for communal sharing, and led the Sikhs to the Gurū's presence periodically. The Gurū's assemblies had something of the appearance of a theocratic court. The Sikhs had coined a special title for him, Sachchā Pādshāh, i.e. the True King, as distinguished from the secular monarch. Offerings continued to pour which were spent on feeding the poor and on works of public beneficence, the Gurū and his family living an austere life. A son, Hargobind, was born to Gurū Arjan and his wife, Matā Gaṅgā, in 1595. Emperor Akbar himself visited Gurū Arjan at Goindvāl, in November 1598 and besought him for spiritual guidance. At the Gurū's instance, the Emperor remitted 10 to 12 per cent of the land revenue in the Punjab.

A significant undertaking of Gurū Arjan's career was compilation of the scripture. He had his father's hymns with him. He persuaded Bābā Mohan, Gurū Amar Dās's son, to lend him the *pothis* or collections of the compositions of the first three Gurus and of some saints and Sufis he had in his possession. In addition, he sent out emissaries in every direction in search of the Gurūs'

compositions. The making of the Granth involved sustained labour and rigorous intellectual discipline. Selections had to be made from a vast mass of material, rejecting the counterfeit. Then the selected material had to be assigned to appropriate musical measures, edited and recast where necessary, and transcribed in a minutely laid out order. Gurū Arjan accomplished the task with extraordinary exactness. The Holy Volume was installed in the centre of the inner sanctuary of the Harimandar on Bhādon *sudī* 1, 1661 Bk/16 August 1604. Gurū Arjan was an unusually gifted and prolific poet. Over one-third of the Ādi Granth consists of his own utterances - more than two thousand verses. These are in part philosophical, enshrining his vision of the Absolute. The deeper secrets of the self, the immortal divine spark lodged in the tenement of the flesh and of the immutable moral law regulating the individual life no less than the universe, find repeated expression in his compositions. Alternating with these is his poetry of divine love, of the holy passion for the eternal. In this devotional passion all humanity, without distinction of caste or status, is viewed as one and equally worthy to touch the feet of the Lord. He uses Brajī Hindi in his compositions which are philosophical in content and uses western Punjabi in those which are mainly devotional. A few of his compositions, are couched in the Prākṛit idiom called Sahaskṛitī or Gāthā.

Gurū Arjan's martyrdom, pregnant with far reaching consequences in the history of Sikhism and of the Punjab, occurred at Lahore on Jeṭh *sudī* 4, 1663 Bk/30 May 1606 after a period of imprisonment and torture. In the 18th century a shrine, Dehrā Sāhib, was erected on the spot where every year the day is marked by a vast concourse of pilgrims coming from all over the Sikh world. There are conflicting accounts of the circumstances leading to Gurū Arjan's death. A Sikh tradition places the responsibility on a Hindu Khatri official, Chandū, whose pride had been hurt when the Gurū refused to accept his daughter as a wife for his son, Hargobind. The real cause was the attitude of the Emperor himself. Jahāngīr felt especially alarmed at the growing influence of Gurū Arjan and he has

given vent to these feelings in his *Tuzk*. Within a few months of Jahāngīr's succession, his son, Khusrāu, rebelled against his father and, on his way to Lahore, met Gurū Arjan at Goindvāl and sought his blessing. All this resulted in the Guru's arrest. The Gurū was taken to Lahore. For several days he was subjected to extreme physical torment. He was seated on red hot iron plates and burning sand was poured over him. He was made to take a dip in boiling water. Miān Mir, the Gurū's Muslim friend, came to see him and offered to intercede on his behalf. But the Gurū forbade him and enjoined him to find peace in God's Will. The Gurū was then taken to the Rāvi. A dip in the river's cold water was more than the blistered body could bear. Wrapped in meditation, the Gurū peacefully passed away.

G.S.T.

ARJAN SINGH (d. 1859), a military commander in Sikh times, was born the son of Jamīat Singh of Raṅghar Naṅgal, in Gurdāspur district. He took part in the battle of Sabhrāon and the Kashmir expedition. In 1848, he accompanied Rājā Sher Singh Aṭārīvālā to Multān, and became an ally in his rebellion. After the annexation of the Punjab by the British, the estates of Arjan Singh were confiscated. Arjan Singh died in 1859.

S.S.B

ARJAN SINGH, BHĀĪ (c. 1906-1924), born to Kishan Singh of the village of Kamālīā, now in Sāhīvāl district of Pakistan, was a zealous worker in the cause of Sikh Gurdwārās reform. As a young boy he felt deeply affected by events at Nankānā Sāhib in 1921 (See NANKĀNĀ SĀHIB MASSACRE). Closing down his business he joined the Akālī ranks and participated in the Gurū kā Bāgh and Jaito agitations: he officiated as one of the Pañj Piāre when the *jathā* left for Jaito on 12 April 1924. His health deteriorated while he was in police custody and he died on 26 November 1924.

G.S.G.

ARJAN SINGH, BHĀYEE (1875-1946), of Bāgarīān, titled chief much honoured in Sikh piety, was a descendant of Bhāī Rūp Chand, a devoted disciple of Gurū Hargobind, who had bestowed on

him the title 'Bhāi' (also written as Bhāyee). Born in 1875 the son of Bhāi Kīshan Singh at Bāgarīān, a village now in Saṅgrūr district, to which the family had shifted, Arjan Singh had his early education under his uncle Bhāi Narain Singh who was a reputed man of letters and who taught him several modern Indian and classical languages. Arjan Singh succeeded to his estate when he was very young. Besides his position as a landed aristocrat, he was acknowledged by the Sikh ruling chiefs of Paṭiālā, Nābhā, Jind, Farīdkot, Kapūrthala and Kālsīā as a religious mentor. He presided over the religious and social ceremonies in the Sikh princely families. He himself administered the rites of initiation to Mahārājā Bhupinder Singh of Paṭiālā and Mahārājā Ripudaman Singh of Nābhā, and installed the latter on the throne after the death in 1911 of his father, Mahārājā Sir Hīrā Singh.

Bhāi Arjan Singh was widely respected in the Sikh community. He was chosen to be the first president of the Chief Khālsā Dīwān, serving in that capacity for nearly 15 years. In 1934, he presided over the Sarab Hind Sikh Samparadāi Conference at Bhainī Sāhib and in 1938 over the 27th Sikh Educational Conference at Amritsar. He was awarded by the British government the title of Sardār Bahādur (1916), and, the Order of the British Empire (1919).

Bhāi Arjan Singh died at Bāgarīān on 8 November 1946.

S.S.A.

ARJAN SINGH CHĀHAL, SARDĀR BAHĀDUR (1839 - 1908), a landed aristocrat who later in life served as honorary magistrate and civil judge, assistant collector and such other positions, was the son of Javālā Singh (d.1846) of Chāhal in Amritsar district. He received the title of Sardār Bahādur in 1894 and was made a Companion of the Indian Empire in 1906. He was manager of the Darbār Sāhib, Amritsar, for over seven years until he resigned in 1896. He was appointed president of the 11-member lighting committee set up in 1896 for the installation of electricity in the Golden Temple.

Arjan Singh died in January 1908 at the age of 69.

S.S.B.

ARJAN SINGH GARGAJJ (1905-1963), revolutionary and journalist, was born the son of Sundar Singh Rāmgarhiā, an artisan of Tarn Tāran, in Amritsar district of the Punjab. In 1919, when he was studying in class VI, Arjan Singh was expelled from school for refusing to salute the imperial standard of the British rulers. Undaunted, he plunged into the Akālī agitation launched in 1920. He left home soon after and took up residence in the office of the Gargajj (lit. thunderous) Akālī Dīwān Jathā (q.v.). This earned him the epithet "Gargajj". Arjan Singh was arrested in April 1922 on a charge of publicly reciting a seditious poem and sent to jail for six months. Again in 1923, in the wake of the Nābhā agitation, Arjan Singh was taken into custody and awarded one-year imprisonment, but was not released until September 1926. From the Akālī Dal, he went across to Naujawān Bhārat Sabhā, an organization of young socialist revolutionaries. He became a member of the editorial staff of the *Kirtī* (See KIRTĪ KISĀN SABHĀ). He was imprisoned for his anti-government writings in 1929 and, again, in 1930. Speech - making was banned for him in 1931, and in 1932 he was interned in the town of Tarn Tāran. After briefly serving as sub-editor of the *Babar Sher* and chief editor of the *Cartoon*, he joined the *Akālī* as a sub-editor in 1935. He suffered imprisonment for his political convictions even after Independence and worked on newspapers such as *Jarig-i-Āzādī* and *Nawān Zamānā*. His three published works, all in Punjabi, are *Do Pair Ghatt Turnā*, *Shahīd de Bol* and *Merā Āpna Āp*.

Arjan Singh Gargajj died on 10 March 1963.

J.S.A.

ARJAN SINGH NALVĀ (d. 1848), a minor *jāgīrdār* in Sikh times, was youngest of the four sons of the famous general, Harī Singh Nalvā. He was a favourite of Kaṁvar Nau Nihāl Singh, but was once fined Rs 10,000/- for killing one of his servants in July 1840. In October 1848, on the eve of second Anglo-Sikh war, he joined hands with the Sikh army and shut himself up in his fortified house at Gujrānwālā but escaped when surrounded by the British forces. He died soon thereafter.

J.R.G.

ARMY OF MAHĀRĀJĀ RAJĪT SINGH, a formidable military machine that helped the Mahārājā carve out an extensive kingdom and maintain it amid hostile and ambitious neighbours, was itself the creation of his own genius. His inheritance was but a scanty force which, in the manner of the Sikh *misldārī* days, comprised almost solely horsemen, without any regular training or organization. Everyone brought his own horse and whatever weapon he could afford or acquire. What held these troopers together was their personal loyalty to the leader. The tactics followed were those of the guerrilla warfare. The system had stood the *Khālsā* in good stead during the turbulent and anarchic eighteenth century, but was unsuited to Ranjīt Singh's ambition to establish a secure rule. Early in his career, he was impressed by systematic training and discipline of British forces. He had realized the importance of a well drilled infantry as well as artillery. In 1802, soon after his occupation of Amritsar, he engaged some deserters from the army of the East India Company to train his own platoons of infantry. He even sent some of his own men to Ludhiānā to study the British methods of training and tactics. As Sikhs generally looked down upon infantry service, he recruited soldiers from Gangetic plain, Punjabi Muslims and Afghāns and, later, Gurkhās as well. However, infantry service became enviable after it won in 1803-04 the campaign against chiefs of Jhang and Uchh, and Sikhs also started joining it. Ranjīt Singh gave equal importance to artillery, increased the number of guns and undertook the casting of guns of larger calibre and manufacture of ammunition. The reorganization and training of cavalry, however, waited until the induction into Sikh service of European officers.

The arrival of Ventura and Allard, two veterans of the Napoleonic Wars, at Lahore in 1822 was the starting point. Ranjīt Singh gave them employment after considerable initial hesitation and elaborate verification. He charged them with the raising of a special corps of regular army, the *Fauj-i-Khās* or *Fauj-i-Ā'in*. General Ventura trained battalions of infantry and General Allard trained the cavalry. Artillery, its training and command and ordinance

were under Punjabi generals until the arrival of a French General Claude Auguste Court in 1827 and the American Colonel Alexander Gardner in 1832. There was a rapid increase in the strength of the army -infantry increased from 7748 in 1819 to 26,617 in 1838; cavalry (regular) from 750 to 4090 and (irregular) from 3577 to 10,795; artillery personnel from 834 to 4535, with the increase in guns from 22 to 188 and swivels from 190 to 250. These figures do not include the *jāgīrdārī fauj* or feudal levees for which no figures are available. This force consisted almost entirely of horsemen which the *jāgīrdārī* had to maintain and produce in time of need or at the annual general reviews, normally held at the time of Dussehrā in October. There were, besides, the King's bodyguards, *Fauj-i-Qilājāt* or garrison infantry to guard important forts, and a 4000-strong crack brigade of Akālīs or Nihāngs.

Infantry was the central force, with cavalry and artillery as supporting arms. It was organized into battalions of about 900 men each. A battalion, commanded by a *kumedān* or commandant, assisted by an adjutant and a major, was the standard administrative and manoeuvring unit. A battalion had eight companies of 100 men each, further divided into sections of 25 men each. Similarly, regular cavalry was organized in *risālās*, regiments, sub-divided into troops, and artillery into *qerās* and batteries. Artillery was further classified according to its mode of traction which was generally determined by the size of the guns. In 1804, this arm had been bifurcated into heavy artillery and light artillery. *Zambūrak*s or swivels, usually carried on camels, were attached to infantry units. Horse drawn artillery was introduced in 1810. During the same year, a special artillery corps, known as *topkhānā-i-khās* or *topkhānā-i-mubārak*, was formed as the royal reserve under Ghaus Muhammad Khān. In 1827, General Court reorganized the artillery into three wings.

The entire field army was divided into *fauj-i-a'in* or regular army, *fauj-i-beqavā'id* or irregular army and *jāgīrdārī fauj* or feudal levees. *Fauj-i-Ā'in*, with five infantry battalions under General Ventura, three cavalry regiments under General

Allard and 34 guns under General Ilāhī Bakhsh, formed the hard core troops under the overall command of General Ventura. *Fauj-i-Beqavāid* forming a larger bulk consisted of *ḍerās* of *ghorcharhās*, or irregular cavalry grouped into divisions, each under one of the many distinguished generals. Each *ḍera* comprised several smaller groups, *misl*s, composed of members of a clan or their close relations commanded by heads of respective clans known as *misdārs*. *ḍerās* of *jāgīrdārī fauj* were similarly organized forming part of one or the other division. Artillery formed a single central corps from which attachments were made to the divisions, depending upon the requirements of a particular campaign. Nominal overall command of a particular expedition was vested in one of the princes royal. Ranjīt Singh himself was the supreme commander. The crack brigade of Akālīs under their famous leader, Phūlā Singh, was virtually an autonomous formation.

Regular troops were prescribed distinctive uniforms. Cavalrymen were dressed in red jackets (French grey for lancers), long blue trousers with a red stripe, and crimson turbans. Woollen jackets were used during winter. The regiments were armed with varying combinations of weapons. Infantry was clad in scarlet jacket/coat, white trousers with black belts and pouches. Different regiments were distinguished by the colour of their headdress - white, red, green or yellow. The Gurkhās had green jackets and black caps. The gunners wore white trousers and black waist coats with cross belts. Officers were not bound by rules of uniform. The *ghorcharhās* or the irregular cavalry had no uniform laid down for them.

Recruitment to the army was on a purely voluntary basis. There was no class composition on the basis of religion or nationality, nor was there a prescribed age limit for enrolment or retirement. Physical fitness and loyalty to the State were the essential conditions. Bravery in the field and efficiency in the performance of duty were the only considerations for promotion and reward, which were also extended to the sons of those who died in action. A well defined system of reward and

punishment was enforced to maintain discipline and morale. The earlier system of payment was replaced by regular monthly payment in cash. Rates of pay ranged between Rs 400-500 for a general, Rs 17-25 for an infantry soldier and Rs 22-26 for a horseman per month, including, in the last case, maintenance of a horse and accoutrements. European officers enjoyed much higher salaries. There was no provision for retirement benefits, but allowances were sanctioned sometimes to those permanently disabled in active service or to the dependants of those killed in action. Military titles were high-sounding Persian expressions. For military officers, the title of Sardar was considered one of considerable distinction.

G.I.S.

ARŪR SINGH, Mahārājā Duleep Singh's personal attendant and confidant, belonged to Kohālī, in Amritsar district. He was one of the five Sikhs who administered *pāḥul* to Mahārājā Duleep Singh at Aden on 25 May 1886. From Aden, Arūr Singh accompanied the Mahārājā to Europe. In 1887, he was sent by the Mahārājā to India as his ambassador with letters of introduction to some kings and princes. As he reached Calcutta in pursuit of his mission, he was betrayed by a professed supporter of the Mahārājā and arrested. He was detained in the Chunār Fort for three years. He was released from prison on 15 December 1890, with permission to return to England if he so wished.

S.S.B.

ARŪR SINGH (1890-1917), also known as Doctor Rūr Singh, described in British government records as "a dangerous man," was born the son of Arjan Singh in 1890 at Saṅgvāl, in Jalandhar district of the Punjab. Working as a compounder in a veterinary hospital at Jalandhar, he came under the influence of Ghadrīte Bantā Singh of his own village. Arūr Singh resigned from the hospital and became a Ghadr activist. He learnt bomb-making from Javand Singh, of Naṅgal Kalān. Soon warrants for Arūr Singh's arrest were issued. He worked underground for two and a half years, exhorting the people to rise against the alien government. During this period, he killed one government informer and seven policemen. On 2 November

1916, he went to meet a friend of his in Lahore jail, where he was immediately recognized and apprehended. Tried in the Lahore Conspiracy Case III (1916), he was, on 4 January 1917, sentenced to death with forfeiture of property, and was hanged shortly thereafter. During his trial he refused to defend himself.

G.S.D.

ARŪR SINGH, BHĀĪ (1872-1921), one of the Nankāṇā Sāhib martyrs, was born in November 1872 at Thothīān village in Amritsar district, the son of Bhāī Nihāl Singh. He learnt Gurmukhī in the village *gurdwārā*. He grew up into a tall young man and enlisted in 126th Balūch Battalion in British times but came back a reservist after three years. He was recalled for active service at the outbreak of the first World War. After his final retirement at the end of the war, he started taking interest in the Gurdwārā Reform movement. He received afresh the *Khālsā pāṇḍ* at the instance of Bhāī Mūl Singh Garmūlā. He joined the reformers' column, led by Bhāī Lachhman Singh, which was massacred at Nankāṇā Sāhib on 20 February 1921. See NANKĀṆĀ SĀHIB MASSACRE

G.S.G.

ARŪR SINGH, SARDĀR BAHĀDUR SIR (1865-1926), *sarbarāh* (manager) of the principal Sikh shrines at Amritsar and Tarn Tāran from 1907 to 1920, much maligned for his role during the Gurdwārā Reform movement, came of a well known Shergil family of Naushahrā Naiḡlī in Amritsar district. His grandfather, Jassā Singh, had been for two years in charge of the Golden Temple under Lahiṇā Singh Majiṭhīā. His father, Harnām Singh, died in 1868 and he was brought up under a court of wards and educated at Government High School, Amritsar, Arūr Singh came into full possession of his family estate in 1885. He held several important government positions and was also appointed by government *sarbarāh* in spite of the reformers' demand that the right to this appointment should vest in the Sikh community. It was bruited about that Arūr Singh had set apart for certain British officers valuable presents from the *toshākḥāna* (treasury) of the Darbār Sāhib. An agitation was set afoot against him on this account. However, it came to nothing.

Things came to a head when Arūr Singh and the priests of Sṛī Darbār Sāhib publically honoured General Dyer, responsible for Jallīānwālā Bāgh massacre in 1919. Demand for his removal as *sarbarāh* gathered momentum day by day. Ultimately, Arūr Singh bowed to the popular will. He resigned the office of *sarbarāh* and also tendered in August 1920 a public apology for his acts of omission and commission. He was honoured with the title of C.I.E. (1913) and became K.C.I.E. (Knight Companion of the Indian Empire) in 1926. Arūr Singh died in 1926.

I.J.K.

ARZ UL-ALFĀZ, lit. breadth or scope (*arz*) of words (*alfāz*) or petition, request or address (*arz*) in words (*alfāz*), is a versified composition in Persian by Bhāī Nānd Lāl Goyā. *Arz* is a long poem of 1,346 couplets of much literary as well as spiritual import. It is a laudation of the Almighty panegyricizing His many attributes, and it ends with verbal annotations and interpretations.

D.S.

ĀSĀ, one of the thirty-one *rāgas* into which most of the compositions in the Gurū Granth Sāhib are cast and in which they are meant to be recited and sung. This *rāga* is important in the Sikh system of music, and is said to have developed from the tune of a folk ballad *Tuṇḍe Asrāje dī Vār* prescribed as the musical key for singing the Sikh morning liturgy, *Āsā Kī Vār*. *Āsāvārī* and *Āsā Kāfī* are two subsidiaries of *Āsā* employed in the Gurū Granth Sāhib. According to old texts, the tune *Āsā* is appropriately sung during the second part of the night; however, in the Sikh tradition it is sung both early morning and in the evening. Also, more appropriately, it is assigned to the cold season and is meant to evoke a calm mystical mood. By its structure and mood, it lends itself very well to rendering devotional songs and hymns. *Komal nishād* and *Komal gandhār*, made as *vivādī*, are employed in the movements of this *rāga*. *Āsā* is a crooked *rāga* in that approaches to certain notes have to be made from a set position. Several Gurūs and *bhaktas* have composed hymns in this musical measure contained in the Gurū Granth Sāhib.

D.S.

ĀSĀ KĪ VĀR, as recorded in the index to the Gurū Granth Sāhib, but commonly designated *Āsā dī Vār*, lit. an ode (*vār*) in the musical measure *Āsā*, is a composition by Gurū Nānak sung by musicians at Sikh congregations as part of the early morning service. It is said that Bhāī Lahinā (later, Gurū Anḡad) was the first to sing it in the presence of Gurū Nānak. The *Vār* then comprised twenty-four *paurīs* or stanzas by Gurū Nānak and some *ślokas* which were also of his composition. However, Gurū Arjan when entering the composition in the Holy Book added some more *ślokas*. In its present form, it carries twenty-four stanzas with a total of fifty-nine *ślokas* - 45 by Gurū Nānak and 14 by Gurū Anḡad. At the time of recitation, the choir will prefix each of the stanzas by a quatrain from the series by Gurū Rām Dās entered separately under Rāga *Āsā*, collectively known as *chhakkās*, or sextettes from the groups of six quatrains each counting as a unit. They will also punctuate the singing with illustrative hymns from Gurū Granth Sāhib and with passages from Bhāī Gurdās and other approved literature. According to the musical direction recorded at the beginning of the *Vār*, it is meant to be recited in the tune of an old folk ballad which had *Asrājā* as hero.

From passage to passage, the *Vār* touches upon several different themes, but one central point of emphasis is the state of man, and how he may liberate himself from the bondage of self and prepare himself for union with the Divine. The text is also strewn with telling social comment. The ills of contemporary life, its inequalities and artificialities are sharply noticed. There are lines alluding to the prevalent moral decay, and showing how cant, hypocrisy and superstition passed under the name of religion.

The *Vār* opens with the praise of the Gurū, the spiritual preceptor. However, the true Gurū who puts man in the path of righteousness is found by Divine grace (3). The Gurū helps one to overcome one's attachment to what is unreal and leads one to liberation everlasting (6). They who cherish the true Lord turn not their feet towards sin. Their path is paved with good deeds and they practise righteousness. They sing praises of the Supreme

Being and rejoice in His grace (7). In the world beyond, neither caste nor power will prevail. They alone will receive honour there who are by the Lord favoured. Sweetness and humility are the essence of all virtue. Rejecting the sacred thread of the high born, Gurū Nānak makes his preference clear for a cord made of the cotton of compassion, spun into the thread of contentment, twisted with truth and knitted with continence. The hypocritical behaviour of man, especially the Brāhmins, the idea of woman's inferiority, etc. are rejected.

D.S.

ĀSĀVARĪ. See ĀSĀ

ASCETICISM, derived from the Greek word *askesis*, connotes the 'training' or 'exercise' of body and mind. The history of Indian religiousness presents the ultimate in the development of the theory and practice of asceticism. Evidence of the existence of ascetic practices in India has come down to us from the most ancient period of known history; archaeology and literature have documented its growth as a pan-Indian religious phenomenon. Ascetic way of life, in any religion, is the way of self-mortification. Injury to others is however disallowed. But Sikhism which of course emphasizes the importance of non-violence never lets this dogma to humiliate man as a man and accepts the use of force as a last resort. Sikhism denies the efficacy of all that is external or merely ritualistic.

Sikhism which may be described as *pravṛtti mārga* (way of active activity) over against *nivṛtti mārga* (way of passive activity or renunciation) enjoins man to be of the world, but not worldly. Non-responsible life under the pretext of ascetic garb is rejected by the Gurūs and so is renunciation which takes one away to a life totally devoid of social engagement. In Sikhism is found the rejection of asceticism and affirmation of disciplined worldliness. It commends non-attachment, but not asceticism or monasticism. The necessity of controlling the mind and subduing one's egoity is repeatedly taught. All the virtues such as contentment, patience, mercy, service, liberality, cleanliness, forgiveness, humility, non-attachment, and renunciation, are fundamental

constituents of the Sikh religion and ethics. Man is exhorted to eradicate evils but certainly not through ascetic self-mortification. *Sahaj* is attained through tension-free ethical living, grounded in spirituality.

In Sikhism all forms of asceticism are disapproved and external or physical austerities, devoid of devotion to God, are declared futile. An ascetic sage who is liberated from all evil passions is called *avadhūta* in Indian sacred literature. Gurū Nānak reorientates the concept as one who "in the midst of aspirations dwells bereft of aspirations" (GG, 877). An ascetic is defined again as "one who burns up his egoity, and whose alms consist in enduring hardships of life and in purifying his mind and soul. He who only washes his body is a hypocrite" (GG, 952).

L.M.J.

ĀS KAUR, daughter of Gurdās Singh, was married to Rājā Sāhib Singh (1773-1813) of Paṭiālā in 1792 and, in 1798, she bore him a son and heir Karam Singh. She was a woman of great ability and her role in the administration of the Paṭiālā state during part of her husband's reign and during the minority of her son won the admiration of all.

S.S.B.

ĀSMĀN KHĀN or ASMĀN KHĀN (d. 1635), a Paṭhān who sacrilegiously appropriated the robe of honour, a sword and a horse bestowed by Gurū Hargobind on his father-in-law, Pāindā Khān, and poached a hawk belonging to the Gurū's eldest son, Bābā Gurdittā. When Bhāi Bidhī Chand, at the bidding of Gurū Hargobind, recovered the articles from Āsman Khān's possession, he rose against the Gurū. A clash occurred at Kartārpur during the last week of April 1635. Āsman Khān was killed in this battle with an arrow from Bābā Gurdittā's bow.

B.S.

ASRĀR-I-SAMADĪ, a Persian chronicle by an anonymous writer who is now identified as Munshī Jot Prakāsh attached to the court of Nawāb 'Abd us Samad Khān, the governor of Lahore from 1713 to 1726. Written around 1728, the work, which the author claims to be an eye-witness

account of the events described, deals with the military expeditions of the Nawāb. The work, since published, has seven short chapters besides a preface. The preface sings glory of the Lord Almighty in elegant and florid Persian. The first chapter gives an account of the fight between him and Bandā Singh Bahādur at Gurdās-Naigal. The author praises the Sikhs for exemplary courage in battle and during the fierce siege. He records how the Nawāb promised safe conduct to the besieged Sikhs on condition that they evacuate, but broke his word and Bandā Singh and his companions were seized and despatched to Delhi. The remaining chapters deal with the rebellion of Īsā Khān Mañjh of Chaklā Sirhind, the revolt of the Afghāns of Kasūr, the Nawāb's Kashmir campaign, his transfer to Multān and his expeditions to Jammū and Kāngrā. The work throws light on the policy of Nawāb 'Abd us Samad Khān and his son Zakariya Khān and is singularly free from any personal prejudice on the part of the author.

Gb.S.

AṢṬPADĪ, from Sanskrit *aṣṭapada*, *aṣṭāpad* or *aṣṭāpadī* is a poetic composition comprising *aṣṭ* or eight *padās* or stanzas. No specific rhyme scheme, measure or burden is prescribed for it, but all the eight stanzas must be in the same metre and measure. Lines in each stanza are generally rhymed. In, the Gurū Granth Sāhib, there are *aṣṭpadīs* composed in different *rāgas* and metres. Although each of the eight stanzas in an *aṣṭpadī* of *Sukhmanī* comprises ten verses, the number of verses in a stanza elsewhere in the Scripture is restricted from two to four lines.

M.G.S.

AṬAL RĀI, BĀBĀ (1619-1628), son of Gurū Hargobind (1595-1644), was born to Mātā Nānakī at Amritsar on 23 October 1619. He is said to have revived a young playmate who had died of a snake bite. The Gurū did not approve of such miraculous deeds and showed his displeasure to his son who took the admonition to heart and gave up his life. This happened on 13 September 1628. A 9-storey octagonal edifice in Amritsar commemorates his memory.

Gn.S.

ATĀ MUHAMMAD KHĀN BĀRAKZAI, son of Paindā Khān Bārakzai, became the governor of Kashmir in 1809. Shāh Shūjā, the dethroned King of Afghanistan, was captured at Attock as he fled from Kābul, and was handed over to his brother 'Atā Muhammad Khān at Kashmīr. Ranjīt Singh and Fateh Khān, a Kābul wazīr, set up a joint expedition and their armies defeated 'Atā Muhammad Khān. Ranjīt Singh's prize was Shāh Shūjā who was freed from 'Atā Muhammad Khān's custody by the Mahārājā's men and brought to Lahore as his guest. From him the Mahārājā secured the celebrated diamond, *Koh-i-Nūr*.

H.R.G.

ATAR SINGH ATĀRIVĀLĀ (d. 1897), son of Chatar Singh Atārivālā, governor of Hazārā. He joined his father during the latter's revolt against the British in 1848-49 and was, after the annexation of the Punjab, confined within the limits of his village, along with his father and brother, Rājā Sher Singh. With his father and brother, he was removed to Allāhābād in January 1850, and thence to Calcutta. In January 1854, he was released from confinement. Atar Singh chose Rae Bāreilly for his residence and gradually severed his connection with the Punjab. He died in 1897, leaving behind a son, Prem Singh.

G.S.

ATAR SINGH ATLEVĀLE, SANT (d. 1937), Sikh holy man and preacher, born in early fifties of the nineteenth century, was the eldest son of Bhāi Kīshan Singh of Mīrpur, in Jammū and Kashmīr state. Atar Singh, originally known as Harī Singh, was adopted by his childless uncle, Mehar Singh, who had migrated to Jore, in Khāriān tahsīl of district Gujrat, now in Pakistan. Harī Singh thus joined the business of his foster father. His work frequently took him to Rāwalpīndī where he began to attend congregations at the Nirānkārī Darbār whose follower he became. He was so deeply committed to the Nirānkārī view that he fled from his own marriage in 1875 when he learnt that it was not being solemnised according to Anand rites. He made his way to Nāndēd. He returned to Damdamā Sāhib, in Bathīndā district, where he devoted himself to the study of Sikh theology.

Later, he changed his name to Atar Singh and established a *derā* at Atlā Kalān, near Mānsā, where students were trained in scripture reading and in *kīrtan*. He soon came to be known as Sant Atar Singh Atlevāle.

Sant Atar Singh died on 18 June 1937.

M.S.N.

ATAR SINGH KĀLIĀNVĀLĀ (d. 1851), soldier and feudatory chief in Sikh times, was son of Dal Singh Nahernā, a military commander under Mahārājā Ranjīt Singh. Atar Singh's ancestors belonged to the village of Kariāl, in Sheikhūpurā district, now in Pakistan. His ancestors served the Sukkarchakkīās and were given a *jāgīr*. Atar Singh was sent in 1834 to Peshāwar under the command of Prince Nau Nihāl Singh. While there, Dīwan Hākim Rāi, who was chamberlain to the Prince and a great favourite, won over some of the *sardārs* under the command of Atar Singh to his camp. On this Atar Singh left the army without permission and came to Lahore to complain to Mahārājā Ranjīt Singh. He refused to obey Mahārājā's orders to re-join his regiment, then in Bannu. The Mahārājā confiscated all his *jāgīrs* which were later partially restored by Mahārājā Kharak Singh. Mahārājā Sher Singh further added to these *jāgīrs*, subject to the service of two hundred horse. Atar Singh was made *Adālatī* (chief justice) of Lahore and the surrounding districts, and received command of the Piṇḍivālā irregular cavalry. He took part in the first Anglo-Sikh war. After the treaty of Bharovāl, he was appointed a member of the Council of Regency (December 1846) which position he retained till the annexation of the Punjab (1849).

Atar Singh died in December 1851.

J.R.G.

ATAR SINGH MAJĪTHIĀ (d. 1843), commander and civilian officer under Mahārājā Ranjīt Singh. He was the adopted son of Uttam Singh Majīthiā, and, in 1809, was appointed governor of Rāwalpīndī and its dependencies.

B.J.H.

ATAR SINGH SANDHĀNVĀLIĀ (d. 1844), son of Amīr Singh, was a collateral of Mahārājā Ranjīt Singh. After the direct descendants of the Mahārājā, he, as the eldest of the Sandhānvālīā family, stood

close to the throne. A daring soldier, Atar Singh was a calculating and shrewd courtier. He took part in several trans-Indus campaigns in Peshāwar and Hazārā. After the death of General Harī Singh Nalvā, he was considered to be the "champion of the Khālsā." He carried the titles "Ujjal Dīdār [of immaculate appearance], Nirmal Buddh [of clear intelligence], Sardār-i-ba-Waqār [the Sardār with prestige], Kāsir-ul-Iqtadār [eagle of power], Sarwar-i-Garoh-i-Nāmdār [leader of the renowned group], 'Ālī Tabā' [of exalted nature], Shujā' ud Daulā [valour of the State], Sardār Atar Singh Shamsheer-i-Jang Bahādūr [the valiant sword of battle]. But he was fickle minded and ambitious. At Ranjīt Singh's death he refused to swear fealty either to Kharak Singh or Nau Nihāl Singh. He became an active partisan of the Dogrā faction, but soon changed sides to Nau Nihāl Singh and then to Rānī Chand Kaur. Later feeling insecure in the Punjab, he took asylum in British territory at Thānesar along with his nephew, Ajit Singh. Both of them kept up an attitude of open hostility towards Mahārājā Sher Singh who had since succeeded to the throne. They solicited British interference in favour of Rānī Chand Kaur, and wrote letters to the officers of the Khālsā army inciting them to rise against their sovereign. However when, as a result of British mediation, a reconciliation was brought about between the Sandhānvālīs and Mahārājā Sher Singh, they were pardoned and allowed to return to Lahore. But Atar Singh refused to come back to the Punjab, and continued to conspire against the Mahārājā.

When in May 1844, Kanvar Pashaurā Singh and Kanvar Kashmirā Singh revolted, Atar Singh raised a small force and joined them at Naurangābād after crossing the Sutlej, near Harīke. Negotiations were going on in the ḍerā of Bīr Singh at Naurangābād when Atar Singh in a rage fatally wounded General Gulāb Singh who led the Lahore Darbār forces. The attendants of the General instantly fell upon Atar Singh and hacked him to pieces. This was in May 1844.

B.J.H.

ATAR SINGH, SANT (1866-1927), of Mastūānā, the most charismatic figure in latter day Sikh piety,

was born on 13 March 1866 in Chimā, in Saigrūr district. His father, Karam Singh, was a farmer of modest means and could not afford to send him to a school in town. So Atar Singh was sent to the local Nirmalā ḍerā for studies. Side by side with his progress in Sikh learning, he developed a deeply religious cast of mind. At the age of seventeen, Atar Singh enlisted as a gunner in the Artillery, later getting himself transferred to the 54th Sikh Battalion stationed at Kohāt. There he received Sikh initiation in the cantonment gurdwārā and continued his study of the Scripture under the guidance of its granthī, Bhāī Jodh Singh. He was still in the army when he took a vow not to marry. He was placed, in 1888, in the reserve list and, in 1891, got his name finally struck off the rolls of the army to devote himself solely to spiritual pursuits. He toured extensively in Jammū and Kashmir, Sindh and the North West Frontier Province preaching Sikhism. In the Pothohār region, many received pāhul at his hands. Master Tārā Singh and Bhāī Jodh Singh were administered the Khālsā baptism by him at ḍerā Khālsā. In 1902, he established his main centre at Gursāgar Mastūānā, near Saigrūr. His extensive tours, his melodious and resonant recitations of the Gurūs' bāṇī and his gentle and spiritual manner drew many into the fold of Sikhism.

After 1920, Sant Atar Singh focussed his attention on the area around Damdamā Sāhib where he raised a magnificent ḥunḡā and turned it into a major centre for the propagation of Sikhism. He sent abroad four Sikh young men - Tejā Singh, Amar Singh, Dharmanant Singh and Harī Singh Basrā - for the twin purposes of receiving higher education and spreading the Gurūs' message. Sant Atar Singh went to Delhi to attend the Delhi Darbār in 1911 as a guest of the Mahārājā of Jīnd. He was a distinguished participant in the ceremonial procession taken out from Paṭiālā House in Delhi in which, apart from the people in general, the chiefs of Paṭiālā and Jīnd participated. He also associated himself actively with the Sikh Educational Conference and participated in its annual sessions, presiding over that of 1915 at Fīrozpur. He helped found several institutions. In

1914, he went to Banāras at the invitation of Paṇḍit Madan Mohan Mālaviya to participate in the ceremonies for laying the foundation of the Sanskrit College. He shared the Sikh community's wider social and religious concerns.

On 31 January 1927, Sant Atar Singh passed away at Saṅgrūr. His body was cremated at Mastūānā where now a handsome monument in the form of a Gurdwārā perpetuates his memory.

S.S.G.

ATAR SINGH, SANT (1867-1927), of Gurdwārā Reṛū Sāhib at Rāmpur (Ludhiānā, Punjab), was born in March 1867 at Lopoṇ, now in Mogā district. He was the son of Lāl Singh, the village headman. Atar Singh was married in 1885 to Bishan Kaur of Toḍarpur, near Samrālā. A son, Indar Singh, was born to them in 1887. On 8 June 1887, Atar Singh enlisted in the 36th Sikh Battalion and once, while his battalion was in the Peshāwar region, he went to see Sant Karam Singh of Hotī Mardān and instantly fell under his spell, and determined to lead a life of *sevā* (service) and *simran* (meditation). Once, while on leave from his regiment, he visited Rāmpur where he found the old historical shrine, Reṛū Sāhib, commemorating Gurū Gobind Singh's brief halt under a *rerū* tree (*Mimosa leucophloea*) in December 1705, in a dilapidated state and determined to have it rebuilt. After his retirement on 18 October 1907, he settled permanently at Rāmpur. He developed Gurū kā Laṅgar, and initiated monthly congregations on full moon days. He also opened a school where young boys, especially the poor and the blind, were imparted instruction in scripture reading and *kīrtan* or hymn singing.

Sant Atar Singh died at Gurdwārā Reṛū Sāhib on 21 January 1927.

Bh.K.S.

ATĪ AKHAND PĀTH means an unbroken *pāth* of the Gurū Granth Sāhib by a single reader in one continuous sitting without once getting up or interrupting the reading in any manner. This type of *pāth* has been undertaken only rarely, for a *pāthi* or reader, with such bodily stamina and discipline and with such fluency and speed is not easy to come by. This *pāth* has to be performed in about

twenty seven hours. Only a few persons have so far performed this *pāth*.

T.S.

ĀTMĀ, Sanskrit *ātman*, originally meant 'breath'. Later the term came to connote 'soul' or 'principle of life'. The different systems of Indian philosophy gave it further semantic shades. In Sikh lore, *ātmā* is considered to be of the nature of pure resplendent consciousness (GG, 441). 'Light' here signifies consciousness. The Self (*ātmā*) is conscious while the non-self is the object of consciousness. Though itself not an object of consciousness, *ātmā* is apprehended by unmediated intuition. "As the Self realizes, enlightenment grows without effort" (GG, 87). In fact, consciousness is directed outwards to objects, inwards to *ātmā*. *Ātmā* is pure consciousness without any content. Thus the contentless consciousness within is *ātmā*.

Ātmā is not different from *param-ātmā*, the Cosmic Consciousness, but is only a fraction thereof. Kabīr designated it as Rām kī ānīs (a fraction of Lord). It is the subtlest, purest essence of life (GG, 1089). It remains unperturbed through life's vicissitudes, pleasures and pains (GG, 87). Uninterrupted tranquillity is its hallmark. In its corporeal attire, it passes through cycles of transmigration. Through Divine grace, it can merge back into the Cosmic Soul (*paramātmā*) and escape the throes of birth and death again and again. *Ātmā* is also equated with the Creator: the Self is the creator of the entire universe, beyond it reckon naught (GG, 846). It is also equated with the immanent God (GG, 916). The experiential realization of this identification is the *summum bonum* of Sikh mysticism. *Ātam dhiān* (self-absorption) is the operational mode for such an attainment and *ātam giān* (self-knowledge) is its apprehension.

The empirical ego (*haumai*) is only an object of consciousness. There must be a witness of the empirical ego, otherwise there can be no unity of apperception in our knowledge of the external objects and that of the empirical ego. *Ātmā*, in fact, is such witness. However, *ātmā* itself is not an object of knowledge; it is the presupposition of all knowledge - the knowledge of objects as well

as that of the empirical ego. *Ātmā* is thus the transcendental Self as distinguished from the empirical ego. Intuitive apprehension of this is *ātam giān* and its actual experience is *ātam daras*, vision of the Self. Such experiential absorption in the Self is attended with the highest aesthetic pleasure, *ātam ras* or *ātam rang*- aesthetic, because it is based on an experience of ultimate beauty.

J.S.N.

ĀTMĀ SINGH, also remembered as Ātmā Rām, was a *faqīr* of Shujā'bād, near Multān, who received the Sikh rites under the influence of Bābā Khudā Singh. He was familiar with *rāgas* and remembered the entire Sikh scripture by heart. Around 1900 Bk/AD 1843, he came to Bābā Bīr Singh at Naurangābād. In 1902 Bk/AD 1845 he shifted to Amritsar which became his last resting place.

D.S.

ĀTMĀ SINGH, BHĀĪ (1881-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Hīrā Singh, a Mazhabī Sikh of village Muṣṭrābād in Gurdāspur district. The family later shifted to village Dhārovālī in Sheikhūpūrā district where Ātmā Singh came in contact with Bhāī Lachhman Singh. After a brief stint in the army (1914-18), he started taking active interest in the Gurdwārā reform movement. He took part in the Dhārovālī conference on 1-3 October 1920 and later in the liberation of Gurdwārā Khārā Saudā. He was one of the members of the *jathā* which entered Gurdwārā Janam Asthān at Nankānā Sāhib on 20 February 1921 and fell a martyr.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

ATTAR SINGH, SARDĀR SIR (1833-1896), scholar nobleman, was son of Kharak Singh and a collateral of the rulers of Paṭiālā, and belonged to Bhadaur, in Saigrūr district of the Punjab. From the very beginning, he had a bent for learning and gained proficiency in Urdu, Persian, Arabic, Sanskrit, Punjabi and English. For his mastery in Sanskrit learning he was honoured by the British with the title of Mahāmahopādhyāya and was called Shamas ul-'Ulemā for his mastery of Arabic-Persian. Succeeding to the family estates in 1858, Attar Singh set up a library for himself and a school

for the children at Bhadaur. In 1878, he moved to Ludhiānā, shifting his library from Bhadaur to that city. In pursuance of his will, this library was after his death transferred to the Pañjāb Public Library at Lahore. For his scholarly tastes and for his work in the cause of education, he was appointed a member of the senate of the Pañjāb University College, Lahore, in 1870. Already in 1869 he had been elected a member, and then vice-president in 1880, of Añjuman-i-Pañjāb. He was elected a member of Asiatic Society of Bengal in 1869. The British authorities often consulted him on matters relating to Sikh affairs, faith and literature. A strong loyalist in sympathy, Attar Singh helped the British especially at the time of the uprising of the Nāmdhāris. For the benefit of the government, he prepared abstracts of certain texts from the Dasam Granth, translated into English *Sau Sākhī*, an apocryphal text attributed to Gurū Gobind Singh, some *rahitnāmās* as well as the *Mālwa Des Raṭan dī Sākhī Pothī*. He was a member of the Bengal Philharmonical Society and also served on the Committee of Management of the Aitchison Chiefs' College, Lahore. In recognition of his literary and political services he was awarded by the British the title of Fāzil ul-Fuzalā (lit. excelling the excellent learned men) in 1877, and C.I.E. in 1880. In 1888, he was admitted to Knighthood. Attar Singh was consulted on the question of official permission to Mahārājā Duleep Singh to visit India. He opposed the proposal and his opinion was accepted.

Sardār Attar Singh's services in the cause of Singh Sabhā movement are also noteworthy. He took a leading part in the establishment of the Khālsā Dīwān at Lahore of which he became patron-in-chief. In 1886 he had been nominated a member of the General Committee of the Darbār Sāhib (Golden Temple) at Amritsar. In 1890, he was made vice-president and trustee of the Khālsā College Establishment Committee and later vice-president of the Khālsā College Council. Attar Singh made a signal contribution to the development of Punjabi when he had the language included in the academic programme at the Oriental College at Lahore.

Sardār Sir Attar Singh died at Ludhiānā on 10 June 1896.

Nz.S.

AUCKLAND, GEORGE EDEN, EARL OF (1784-1849), Governor-General of India (1836-42). His policy towards the Sikhs was dominated by the prevalent fear of Russian invasion. While keeping up friendly relations with Mahārājā Rājīt Singh, he sought by various measures to contain his influence. The penetration of Russian influence into Persia and Afghanistan was a reality, but the possibility of a Russian advance to India and its ultimate threat to British possessions in India were purely imaginary. The British decided to resuscitate Saddozai power in Afghanistan. The scheme aimed at the installation on the throne at Kabul of ex-king Shāh Shujā'. This led to Sir William Macnaghten's mission to Lahore and the signing of the Tripartite Treaty in June 1838 between Shāh Shujā', Mahārājā Rājīt Singh and the British government, thus excluding the Sikhs from any positive role beyond Khaibar.

After the first Afghān war, which resulted in a disaster, Auckland was recalled in February 1842. He died on 1 January 1849.

B.J.H.

AUCKLAND PAPERS, comprising private correspondence and letters of Lord Auckland, governor-general of India (1836-42), now available in the British Library and Museum, London, provide interesting sidelights on political affairs in the Punjab (1836-1841), Sindh and Afghanistan, and also furnish useful information on the military power of the Sikhs, and persons and politics at the court of Mahārājā Rājīt Singh. Of a total of eight volumes, six deal essentially with events leading to the first Anglo-Afghān war, the tripartite treaty, and despatches of Wade and other British officers who accompanied a British auxiliary force through the Punjab to Afghanistan (MS. Volumes No. 37689-94). The other two volumes contain Lord Auckland's private correspondence with Sir John Hobhouse, President of the Board of Control, revealing the rising tension between the Sikhs and the English, and tracing

the course of events which ended in the disaster in Afghanistan.

B.J.H.

AURANGĀBĀD is a district town in Mahārāshtra and a Railway station on the Manmād-Kāchigudā section of the South Central Railway. In 1706, Gurū Gobind Singh had sent Bhāi Dayā Singh and Bhāi Dharam Singh as his emissaries to the Deccan with his letter, known as the *Zafarnāmah*, addressed to Emperor Aurangzīb. The Sikhs halted for a short while at Aurangābād, on their way to Ahmadnagar where Aurangzīb then put up. The house of a Sikh with whom they stayed became a meeting place for the Gurū's disciples. The place, located in Dhāmī Mohallā in the interior of the town, is now known as Gurdwārā Bhāi Dayā Singh.

M.G.S.

AURANGZĪB, MUHĪ-UD-DĪN MUHAMMAD 'ĀLAMGĪR (1618-1707), the last of the Mughal emperors of India, ascended the throne on 21 July 1658 after he had gained a decisive victory in the war of succession at Sāmūgarh, near Āgrā, on 29 May 1658. He literally waded through a river of blood to reach the throne - imprisoned his father and killed his own brothers. The first half of Aurangzīb's long reign was devoted to consolidating his power in northern India while the second half was spent in the fruitless attempt to conquer the Deccan. A pious man in his personal life, Aurangzīb was an orthodox Muslim. By his fanatical religious policy he wished to please the Muslim orthodoxy and win reprieve for the crimes he had committed to gain the crown. In 1669 he issued a rescript to all provincial governors "to destroy with a willing hand the schools and temples of the infidels and put an entire stop to their religious practices and teaching." All Hindus with the exception of Rajputs were prohibited from riding *pālki's*, elephants or thorough bred horses and from carrying arms. Most stringent was the imposition, in 1679, of *jizyah*.

The growing Sikh order had also to bear the brunt of Aurangzīb's policy of intolerance and religious persecution. Dārā Shukoh, heir-apparent to the Mughal throne is said to have called on

Gurū Har Rāi at Goindvāl after he fled from the battle at Sāmūgarh. It was reported that Gurū Har Rāi had helped the fugitive prince and that the Sikh Scripture contained verses derogatory to Islam. Aurangzib summoned the Gurū to Delhi. But he sent his elder son, Rām Rāi, to meet the emperor. Rām Rāi succeeded in winning the confidence of the Emperor, but overreached himself when, to please him, he deliberately misread one of the scriptural verses. The investiture of Har Krishan did not please Aurangzib as he wanted Rām Rāi instead. So he summoned the infant Gurū to Delhi, with the intention of arbitrating between his claims and those of his elder brother, Rām Rāi. Gurū Har Krishan arrived in Delhi and was put up at the house of Mīrzā Rājā Jai Singh of Amber. Gurū Har Krishan visited the Emperor's court on 25 March 1664, but a few days later, Gurū Har Krishan was stricken with smallpox and he died on 30 March 1664.

Gurū Tegh Bahādur, Nānak IX was arrested, under imperial orders, on 12 July 1675, taken to Delhi and martyred. The Mughal authorities and the hill Rājput chiefs together led out armies against Gurū Gobind Singh, the tenth Gurū of the Sikh faith. After the battle of Nadaun, fought on 20 March 1691, Aurangzib ordered his *faujdārs* in the Punjab to restrain Gurū Gobind Singh from holding assemblies of Sikhs and to demolish his hearth and home and banish him from the country if he departed ever so little from the ways of a *faqīr* and did not cease to have himself addressed as Sachchā Pātshah or True King. On 13 July 1696, he sent his eldest son, Mu'azzam, (later Emperor Bahādur Shah), to settle affairs in the Punjab. A letter written by the Gurū and sent to Aurangzib is his severe indictment, upbraiding him for breach of faith. Two of the Gurū's Sikhs, Dayā Singh and Dharam Singh, delivered this letter to him at Ahmadnagar. Thereafter, he sent an order to Mun'im Khān, deputy governor of Lahore, asking him to make peace with the Gurū. He also invited the Gurū for a personal meeting. But before the Gurū could see the Emperor, the latter died on 20 February 1707.

S.R.S.

AVITABILE, PAOLO CRESCENZO MARTINO (1791-1850), a Neapolitan soldier of fortune who, starting life as a private gunner, succeeded in obtaining high ranks in two widely separated Asiatic armies of Persia and Punjab, was born at Agerola, Naples, Italy, on 25 October 1791. He first served in Napoleon's army and then Shāh's army in Persia before reaching Lahore in early 1827 and joining service under Ranjīt Singh. Being a gunner and an expert in gun-making, he was employed in the artillery and was also given charge of the Mahārājā's arsenal and foundries. He was one of the few Europeans at the Sikh court given civilian appointments as well. Avitabile was made administrator of Wazīrābād (1829) and Governor of Peshāwar (1837-43). He left for Naples in 1843 and died there on 28 March 1850.

G.I.S.

AVTĀR SINGH VAHĪRĪĀ, polemicist and scholar of Sikh texts, was born on 12 June 1848 at Thohā Khālsā, in Rāwalpīṇḍī district, now in Pakistan. After he had learnt Gurmukhī in his own village, he went to school in Rāwalpīṇḍī. At the age of eight years, he took *pāhul* at the hands of Bābā Khem Singh Bedī and shifted his residence to Rāwalpīṇḍī to be closer to his mentor. He was the first to join Rāwalpīṇḍī Singh Sabhā in early 1880s. He also took up the cause of Khem Singh Bedī to get the Singh Sabhās renamed Sikh Singh Sabhās and to give him a special pontifical status. He edited, *Śrī Gurmat Prakāshak*, which was launched from Rāwalpīṇḍī in 1885. Avtār Singh's views on Sikh rites and ceremonies were too conservative. He and his supporters formed a separate association called Anin Sikhī dī Saṅgat Bhāichārā. In 1894, Avtār Singh Vahīrīā brought out *Khālsā Dharam Śāstra : Sariskār Bhāg*, later published in 1914, as *Khālsā Dharam Śāstra*, with a sub-title in English, *Sikhs' Religious National Law*. In 1898, Avtār Singh formed Chaldā Vahīr, a moving band of preachers, to tour villages and towns exhorting Sikhs to preserve the prevalent religious ceremonial and not to be 'misled' by the Singh Sabhā. The Vahīr which earned him the epithet Vahīrīā, leader of the marching column, lasted for two years. Thereafter Avtār Singh returned to

preaching his ideas through the printed word and produced his 8-volume *Khālsā Sudhār Tarū* (the Tree of Sikh Reformation) and a series of other books and pamphlets.

Jg.S.

AYODHYA also known as Ghāgharā, is sacred to the Hindus as the birthplace of Lord Rāma. This ancient town has Sikh shrines in memory of the First, the Ninth and the Tenth Gurūs. All three are located within 50 metres of each other on Saryū bank, and are collectively called Gurdwārā Brahmakuṇḍ. Gurū Nānak visited here at the beginning of the sixteenth century and Gurū Tegh Bahādur visited in 1670. Gurū Gobind Singh passed through Ayodhyā when, as a child, he was travelling from Paṭnā to Anandpur.

M.G.S.

ĀZĀD HIND FAUJ, or Indian National Army, was a force raised from Indian prisoners of war during World War II (1939-45) to fight against the British. India, then ruled by the British, automatically joined in the war under the governor-general's proclamation of 3 September 1939 although the Indians struggling for freedom did not support this. Congress-led ministries in eight of the provinces resigned. A group of left wingers in the Congress had already formed a separate party, the Forward Block, under the leadership of Subhās Chandra Bose, with the aim of intensifying struggle for independence. Bose gave the police the slip and reached Berlin on 28 March 1941 after a hazardous journey. There he made contact with Germany leaders who accepted his offer of raising Free India units from Indian prisoners of war. Disaffection against the British existed among Indian troops and had been evidenced earlier. Subhās Chandra's call to Indian prisoners of war was well received and 1,200 men, mostly Sikhs, were recruited during the first six months for a training camp set up at Frankenburg. This camp was the precursor of the Āzād Hind Fauj. It was initially named Lashkar-i-Hind or Indian Legion. However, Japan's entry into the war radically changed the situation so far as India was concerned.

Indian nationalist sections entertained hopes of liberating the country with Japan's help. The

two secret anti-British groups, led by Giānī Pritam Singh and Swāmī Satyananda Purī, agreed to collaborate with Japan. It was during Japanese advance into north Malaya that they met Capt Mohan Singh at Alostar on 14 December 1841. He was a straggler from the 14 Punjab Regiment. He was asked to restore order in the town. All Indian prisoners of war and stragglers were put under his charge. Kuala Lumpur fell on 11 January 1942 and Singapore on 15 February 1942, with many prisons of war. Mohan Singh asked for volunteers who would form the Āzād Hind Fauj to fight for freeing India from the British yoke. A large number, again mostly Sikhs, came forward. Mohan Singh established his headquarters at Neeson in Singapore. The Āzād Hind Fauj, however, was formally established on 1 September 1942 by which date 40,000 prisoners of war had signed a pledge to join it.

Difficulties, however, arose soon after. The crisis came on 8 December 1942 when the Japanese arrested Colonel Nirañjan Singh Gill branding him to be a British agent, without informing General Mohan Singh, whose protest was ignored and who was not even allowed to see Colonel Gill. On the same day the three civilian members of the Council of Action resigned. On 29 December 1942, General Mohan Singh was removed from his command and was taken into custody by the Japanese military police. The Indian National Army was disarmed. Efforts to revive it were made by Rāsh Behārī Bose, and it was on 5 July 1943 that Subhās Chandra revived it, giving it the battle cry "Chalo Delhi" ("March to Delhi") and the salutation Jai Hind ("Victory to India"). On 23 October 1943 he proclaimed the setting up of the Provisional Government of Āzād Hind, which was recognized within a few days by nine countries, including Japan, Italy and Germany. On 6 November 1943, the Japanese premier announced the handing over of the Andaman and Nicobar islands to the Provisional Government. Subhās organized the Fauj into three brigades for taking part in Japan's offensive campaign on India's eastern borders. The British forces, however, not only withstood the offensive during the winter of 1944-45 but also

launched a counter attack. The Japanese and the Āzād Hind armies retreated fast. Rangoon was occupied by the British early in May 1945. On 16 May, Shāh Nawāz, Gurbakhsh Singh Dhillon and many other officers and men of the Āzād Hind Fauj surrendered at Pegu in Lower Burma whereafter the Āzād Hind Fauj ceased to exist.

G.S.M.

ĀZĀD PUNJAB scheme marks a crucial turning point in the development of modern Sikh politics. With the introduction of the Montagu-Chelmsford Reforms of 1919, politics became pre-eminently focussed on the legislature. Hindus, Sikhs, and Muslims all saw the legislative council as the principal political arena for gaining and maintaining communal advantages; and the communal allocation of seats in the council was the dominant political issue in the Punjab during the 1920's and much of the 1930's. Under the Reforms, Sikhs, who comprised 13 per cent of the total population of the Punjab, were allocated 18.5 per cent of the seats; and Muslims, who comprised a majority of the population (55 per cent), 50 per cent of the seats. The allocations satisfied no one in the province. Disenchantment with the Reforms was particularly felt among the Sikh leadership. They wanted greater representation, but the British Government, in the Communal Award of 1932, 'froze' their representation at 19 per cent.

In the 1930's the notion of a separate territorial entity for their community began to gain ground among Muslims. In 1940, at its Lahore session, the Muslim League demanded a separate sovereign State for Muslims. Sikhs, too, began to echo this concern for territory as protection. They also wanted a territorial rearrangement of the province to consolidate the Sikh population and to create a province in which no single community would constitute a majority. Although this proposal had little initial following, but the British Government and the Congress seemed to accept the idea in its general form. The demand for a territorial rearrangement to enhance Sikh political influence was revived in 1943 by the Akālī Dal in the form of the Āzād Punjab scheme, which was the brain child of Giani Kartār Singh. The scheme called for

the detachment of Muslim majority districts from Punjab to create a new province, Āzād Punjab, in which the Sikh population was maximized and in which no single community, constituted a majority. The Akālī Dal president, Master Tārā Singh, said that Āzād Punjab "shall comprise Ambālā, Jalandhar, Lahore divisions, and out of the Multān division, Lyallpur District, some portion of Montgomery and Multān districts." In this way, Sikhs, it was argued, would achieve the balance of power in the province. As radical as the Āzād Punjab scheme was and despite its popularity in the Sikh community, it was quickly shuttled aside by events leading to partition. The quick demise of the Āzād Punjab scheme is not a true measure of its significance. As the first popular formulation of territorial rearrangement as a means of protection for the community, it set a pattern that continued to persist in Sikh politics for a long time.

G.A.H.

'ĀZIM KHĀN, MUHAMMAD (d. 1823), was one of the sons of Paindā Khān and a brother of Fateh Khān, who appointed him governor of Kashmir in April 1813. On the death of Fateh Khān in 1818, 'Āzim Khān hurried from Kashmir to Kabul, defeated Prince Kāmran, the assassin of Fateh Khān and placed Ayūb Khān, a son of Taimūr Shāh, on the throne, himself becoming prime minister. In 1819, Ranjīt Singh conquered Kashmir and, in 1822, he seized the city and province of Peshāwar from Yār Muhammad Khān, brother of 'Āzim Khān. 'Āzim Khān led an expedition to recover Peshāwar but was defeated, and he fled to Kabul. 'Āzim Khān died of grief shortly afterwards.

S.S.B.

'AZĪZ UD-DĪN, FAQĪR (1780-1845), physician, diplomat, and foreign minister at the court of Mahārājā Ranjīt Singh, was the eldest son of Ghulām Mohy ud-Dīn, a leading physician of Lahore. His brothers also held high positions in the Lahore Darbār. The family claims its descent from Ansārī Arab immigrants from Bukhārā, in Central Asia, who settled in Lahore as *hakims* or physicians.

In 1799, when Ranjīt Singh occupied Lahore, 'Azīz ud-Dīn was undergoing apprenticeship under

the principal Lahore physician, Hakīm Hākīm Rāi, who sent him once to treat Ranjīt Singh. The latter was so impressed by the intelligence and skill of the young man, that he appointed him his personal physician and assigned a *jāgīr* to him. He was also entrusted with drafting State papers in Persian. Faqīr 'Azīz ud-Dīn's first major diplomatic assignment was to look after Charles Metcalfe, the British envoy, and to help in the Mahārājā's negotiations with him which culminated in the Treaty of Amritsar (1809). Later on he held negotiation with various leaders and kings such as David Ochterlony (1810), Jahāndād Khān, the Afghān governor of Attock (1813), *rājās* of Mandī and Rajaurī (1815), Nawāb of Bāhāwalpur (1815), and others. He succeeded in realizing tribute from Muhammad Khān Bārakzāi (1823) and Anirodh

Chand of Kāngrā (1824). In 1827, he travelled to Shimlā with a goodwill mission to call on Lord Amherst, the British governor-general. In April 1831, he was a member of the mission which waited upon Lord William Bentinck. During the famous Ropar meeting between Ranjīt Singh and William Bentinck in October 1831, 'Azīz ud-Dīn, through Captain Wade and Prinsep, acted as an interpreter between the two chiefs.

Faqīr 'Azīz ud-Dīn was learned in Arabic as well as in Persian and was "the most eloquent man of his day", 'Azīz ud-Dīn continued in the service of the Sikh State after the death of Ranjīt Singh, remaining scrupulously aloof from factional intrigues which had overtaken Lahore. He died in Lahore on 3 December 1845.

F.S.A.

B

B40 JANAM SĀKHĪ derives its name from the number attached to the manuscript in the Catalogue of the India Office Library, London (MS. *Panj B40*). It consists of a unique collection of anecdotes concerning the life of Gurū Nānak, and, although it shares common sources with other traditions, it constructs a different *sākhī* sequence and incorporates a substantial block of stories not found in other major traditions. Another feature of particular interest and value is the inclusion of fifty-seven illustrations. The manuscript, commissioned by Saṅgū Mall, written in the hand of Dayā Rām Abrol, and illustrated by Ālam Chand, a mason, was completed on Bhādoṇ *sudī* 3, 1790 Bk/ 31 August 1733. The manuscript is said to be a copy of some other now non-extant manuscript which might have originally been written subsequent to Gurū Tegh Bahādur's martyrdom (1675) which is historically the latest event mentioned. The manuscript comprises 231 folios (with five folios numbering 15-18 and 23 missing) and has two apocryphal works entitled *Madīne dī Goṣṭi* and *Makke dī Goṣṭi* conjointly entered under the title *Makke Madīne dī Goṣṭi*. Nothing is known of the manuscript's history since its completion till 1907, when a Muslim book-seller, Hāfiz 'Abd ur-Rahmān, of Lahore, sold it to the India Office Library for ten pounds.

The first eight *sākhīs* follow the *Purātan* tradition because its first eight follow the *Purātan* style. From *sākhī* 9 onwards, however, the *B40* compiler chooses selectively from at least five different sources, but ignores chronology. The manuscript has since been published in original Gurmukhī and in English translation.

W.H.M.

BĀBĀ, a Persian word meaning 'father' or 'grandfather', is used among Sikhs as a title of affection and reverence. In its original Persian context, Bābā is a title used for superiors of the Qalandar order of the Sūfīs, but as transferred to India its meaning extends to cover the old as well as any *faqīr* or *sannyāsī* of recognized piety. This was also one of Gurū Nānak's honorific titles during his lifetime. It assumed a hereditary character and all the physical descendants of the Gurūs were generally addressed by this title. The title was also applied to one who combined piety with the exercise of a secular authority. One most revered name in Sikh history is that of the long-lived Bābā Buḍḍhā (1506-1631).

W.H.M.

BĀBĀ BAKĀLĀ, a small town in Amritsar district of the Punjab, is sacred to Gurū Hargobind and Gurū Tegh Bahādur. The original name of the place was Bakālā. As Gurū Har Krishan nominated his successor from his death bed, he only said 'Bābā Bakālā' meaning that (Gurū) Tegh Bahādur, his grandfather's brother, who was living at Bakālā, was to be the next Gurū. Bakālā, thereafter, came to be called Bābā Bakālā. Earlier, Gurū Hargobind had also resided here with his mother, Mātā Gaṅgā, who died at this place. Several shrines perpetuate their memory.

DARBĀR SĀHIB marks the site where Gurū Tegh Bahādur was anointed Gurū and where he used to preach to his Sikhs.

GURDWĀRĀ BHORĀ SĀHIB marks the basement room, *bhorā* in Punjabi, where Gurū Tegh Bahādur used to sit in meditation. Gurū Tegh Bahādur shifted here in 1644 after the death of Gurū Hargobind and lived here until 1664 when he was anointed Gurū.

GURDWĀRĀ CHHĀONĪ SĀHIB is situated in a grove of old banyan and *pīpal* trees. According to local tradition, Gurū Hargobind's soldiery had their camp here.

GURDWĀRĀ MAÑJĪ SĀHIB marks is the spot where, Gurū Tegh Bahādur was fired at and wounded by Shihān, the *masand*, at the behest of Dhīr Mall.

GURDWĀRĀ MĀTĀ GAṄGĀ JĪ is dedicated to Gurū Hargobind's mother, Mātā Gaṅgā, who died at Bakālā on 15 Hār 1685Bk/12 June 1628.

SHĪSH MAHAL MĀTĀ GAṄGĀ JĪ, close to Bhorā Sāhib, represents the house where Mātā Gaṅgā and, later, Mātā Nānakī lived.

Jg.S.

BĀBAK (d. 1642), a Muslim *rabābī* or musician, kept Gurū Hargobind company and recited the sacred hymns at *divāns* morning and evening. The word *bābak*, from Persian, means faithful. He is also said to have performed, on Gurū's bidding, the last rites of Sattā and Balvaṇḍ. He also took part in the battle of Amritsar in 1629 during which he assisted in the evacuation of the Guru's family to Jhabāl. Bābak died at Amritsar in 1642.

B.S.

BĀBĀ NAUDH SINGH, novel by Bhāī Vīr Singh published in 1921, seeks to present the Sikh way and vision of life through incident, example and argument. The aim here is to create memorable portraits of the ideal Sikh *homo* whose spirit never falters or wilts in the midst of life's miseries, confusions and terrors. The story principally involves the strange and troubled experiences of Jamunā, a young Jain widow, who is decoyed into false positions, appellations and conversions in rapid succession before she is ushered into the Sikh faith. *En route*, she encounters avarice, lust and sin in pious garbs. She plunges into a stream to die but a young Sikh saint meditating there saves her and, initiates her into the ordained faith. Quite clearly, he is, in Bhāī Vīr Singh's transparent symbology, an emblem of divinity in human form. Jamunā is now rechristened Subhāg jī or "the Fortunate one." Her sorrows now end, and she learns to live in an atmosphere of peace and bliss, unmindful of worldly temptations and distractions.

Viewed from today's perspective, we find *Bābā Naudh Singh* a horizontal study in idealism. It represents a moment in Sikh consciousness around the turn of the present century.

D.S.M.

BABAR AKĀLĪ MOVEMENT, a radical outgrowth of the Akālī movement for the reform of Sikh places of worship during the early 1920's. The incidents at Tarn Tāran (January 1921) and Nankānā Sāhib (February 1921) in which many Sikhs lost their lives led to the emergence of a group within the Akālīs which rejected non-violence and adopted violence as a creed. It was at the time of the Sikh Educational Conference at Hoshiarpur on 19-21 March 1921, that some radicals led by Master Motā Singh and Kishan Singh Gargajj, held a secret meeting and made up a plan to avenge the killings at Nankānā Sāhib. In November 1921, Kishan Singh formed a secret organization called Chakravartī Jathā and started working among the peasantry and soldiers inciting them against the foreign rulers. Around this time, Karam Singh of Daulatpur organized a band of extremist Sikhs in Hoshiarpur on similar lines. Towards the end of August 1922, these *jathās* resolved to merge together and rename their organization Babar Akālī Jathā. Kishan Singh was chosen *jathedār* or president. A cyclostyled news sheet called the *Babar Akālī Doābā* had already been launched. Contacts were sought to be established especially with soldiers in the army and students. The party's programme of violence centred on the word *sudhār* (reformation), a euphemism for liquidation of stooges and lackeys of the British.

The Babar Akālī Jathā had its own code. Persons with family encumbrances were advised not to join as full members, but to help only as sympathizers. The members were to recite regularly *gurbānī*. They were not to indulge in personal vendetta against anyone. Likewise, they must not molest any woman nor lift any cash or goods other than those expressly permitted by the group. The total strength of the Jathā scarcely exceeded two hundred: the exact number was not known even to its members. The outer circle of the Jathā consisted

of sympathizers who helped the active members with food and shelter, ran errands arranged *dīvāns* in advance for itinerant speakers and distributed Babar Akālī leaflets. In order to evade the police and keep their activities secret, they evolved a secret code. The movement was very active from mid-1922 to the end of 1923. Several government officials and supporters were singled out and killed. Encounters with the police also took place.

In April 1923, the Babar Akālī Jathā was declared unlawful. A joint force of military and special police was created to seize Babars sheltering themselves in the Śivālik hills. Punitive action was taken against those harbouring or sympathizing with the Babar Akālīs. These measures helped in curbing the movement. The arrests and deaths in police encounters of its members depleted the Jathā's ranks. The movement virtually came to an end when Varyām Singh Dhuggā was run down by the police in Lyallpur district in June 1924.

G.S.Z.

BĀBAR VĀNĪ (Bābar's command or sway) is how the four hymns by Gurū Nānak alluding to the invasions by Bābar (1483-1530), the first Mughal emperor of India, are collectively known in Sikh literature. The name is derived from the use of the term in one of these hymns (GG, 917). Three of these hymns are in Āsā measure at pages 360 and 417-18 and the fourth is in Tilāṅg measure on pages 722-23 of the Gurū Granth Sāhib.

Gurū Nānak was an eye witness to the havoc created during Babar's invasions. *Janam Sākhī*s mention that he himself was taken captive at Saidpur. A line of his, outside of *Bābarvāṇī* hymns, indicates that he may have been present in Lahore when the city was given up to plunder. *Bābarvāṇī* hymns are the outpourings of a compassionate soul touched by scenes of human misery and by the cruelty perpetrated by the invaders. The sufferings of the people are rendered here in accents of intense power and protest. The events are placed in the larger social and historical perspective. Decline in moral standards must lead to chaos. A corrupt political system must end in dissolution. Gurū Nānak reiterated his faith in the Almighty and in

His justice. Yet so acute was his realization of the distress of the people that he could not resist making the complaint: "When there was such suffering, such killing, such shrieking in pain, didst not Thou, O God, feel pity? Creator, Thou art the same for all!" In the eyes of God, all the people, the Hindus and the Muslims, the high caste and the low caste, soldiers and civilians, men and women are the same. These hymns are remarkable for their moral structure and poetical eloquence. Nowhere else in contemporary literature are the issues in medieval Indian situation comprehended with such clarity or presented in tones of greater urgency. Bābar is seen by Gurū Nānak to have been an unwitting instrument of the divine Will: the Lodhīs had violated God's laws, they had to pay the penalty. Bābar descended from Kābul as God's chosen agent, demonstrating the absolute authority of God and the retribution which must follow defiance of His laws. Gurū Nānak's commentary on the events which he actually witnessed thus becomes a part of the same universal message. God is absolute and no man may disobey His commands with impunity.

Sb.S.S.

BĀBAR, ZAHĪR UD-DĪN MUHAMMAD (1483-1530), soldier of fortune, founder of the Mughal dynasty in India, diarist and poet, was born on 14 February 1483. In 1504, he made himself master of Kābul and so came in touch with India whose wealth was a standing temptation. He entered the Punjab in 1523 on the invitation of Daulat Khān Lodhī, the governor of the province, and 'Ālam Khān, an uncle of Ibrāhīm Lodhī, the Delhi Sultān, and made the final invasion in November 1525. His decisive victory in the battle of Pānīpat on 21 April 1526 made him the master of Delhi and Āgrā.

The Sikh tradition strongly subscribes to a meeting in 1520 between Gurū Nānak and Bābar during the latter's invasion of Saidpur, now called Eminābād, in Gujranwālā district of Pakistan. Gurū Nānak and Mardānā, also among the captives, were ordered to be taken to prison. But impressed by the divinity on the Gurū's face he is said to have released not only Gurū Nānak and Mardānā but all the prisoners of Saidpur. Bābar's *Tuzk*, or

Memoirs, however, makes no mention of his having met Gurū Nānak. Nevertheless, the possibility of such a meeting having taken place cannot be ruled out. Bābar died on 26 December 1530 at Āgrā.

S.R.S.

BACHAN SĀ'IN LOKĀ KE, a book of morals in Punjabi prose belonging to the Sevāpanthī sect. There is no internal evidence to establish its date or authorship, but several of the *bachans* or sayings in this work are identical with those in Sahaj Rām's *Pothī Asāvārīānī*. A manuscript copy of this work is preserved in the Central Public Library, Patialā, under MS.No.2142. In the text, man is adjured to overcome attachment and ever to remember God. Man is advised to live truthful, honest and socially useful life. He must vanquish evils like anger, falsehood, greed, arrogance and resilement (215) because only then can he break the cycle of birth and death and get united with the Supreme Being.

D.S.

BACHCHHOĀNĀ, village 7 km northeast of Būdhāḍā Maṇḍī is sacred to Gurū Tegh Bahādūr, who, according to *Sākhī Pothī* came here from Bārhe and stayed for seven days under a *pīpal* tree on the bank of a pond. The Gurū was accompanied by a large *saṅgat* and the Raṅghar inhabitants of Bachchhoānā served them ample quantities of milk and curds. The Gurū blessed the villagers for their good milch cattle. A shrine, called Gurdwārā Pātshāhī IX, commemorates the Gurū's visit.

Jg.S.

BACHITRA NĀṬAK (*bachitra* = marvellous, wondrous + *nāṭak* = drama, play) is the name given a complex of compositions, commonly attributed to Gurū Gobind Singh, assembled in the *Dasam Granth*. The most familiar section of compositions collectively called *Bachitra Nāṭak Granth* is the *Bachitra Nāṭak* itself, some of the others being compositions on *Chandī*, *Avtārs* and *Giān Prabodh*.

The autobiographical *Bachitra Nāṭak* must have been completed before 1699, when Gurū Gobind Singh inaugurated the Khālsā Panth, for the text does not refer to the event. The poem, however, contains a detailed description of the battle of Bhaṅgānī which (1688). The *Bachitra Nāṭak* opens with an invocation to Bhagautī, i.e.

sword embodying the divine principle of justice. In the second canto the poet says that limitless is the Divine Reality, fathomless its deeds. The author then says that he would narrate his own story. The implication appears to be that the Divine has relevance for man only in its role in the human context. This seems to be the reason why the poet provides his story with a long preface (cantos 2-5) giving its mythical, legendary, historical and genealogical antecedents which link the action in heaven to that on the earth. In the sixth canto, the narrative becomes more personal. The poet tells us about his previous life, God's command for him to come to this earth, his unwillingness, God proclaiming him His son, and the Gurū's warning that he be not taken as God or God's incarnation. Cantos 7 to 13 deal with Gurū's departure from Anandpur for Paonṭā because of the hostilities of the neighbouring hill chiefs, attack by Fateh Shāh of Srīnagar followed by description of the armed conflicts at Bhaṅgānī, Nadaun, etc.

Bachitra Nāṭak is a clear and strong statement of God's and Gurū Gobind Singh's role in history. That is what gives it central importance in the formation of Sikhism. Gurū Gobind Singh confirmed the preceding Gurūs' teaching centring on the oneness and perfection of the Absolute. Such oneness also implied the essential perfection of creation as part of the Absolute. But creation is perfect only in relation to the Creator not in itself. If human life is believed to be a separate and complete affair in itself, selfishness prevails and human existence is perverted. Men thus immersed in the world are eventually chastised by God. Since evil is in man's perspective, it must be remedied in human terms; the visible action in God's war on evil must be performed by men of realization. The Gurū's proclamation of his gospel is but a readiness to fight in God's name and when he goes to battle, he does God's work. No wonder, he always wins. The *Bachitra Nāṭak* is thus a confident call to saints to put on arms in continuation and transformation of earlier Sikhism.

S.S.D.

BACHITTAR SINGH, BHĀ'Ī (d. 1705), warrior and martyr, was the second son of Bhā'ī Manī Rām, a

Parmār Rajpūt and devotee of the Gurūs. One of the five brothers presented by their father for service to Gurū Gobind Singh (1666-1708), he joined the order of the *Khālsā* on the historic Vaisākhī day, 30 March 1699, and shot into prominence during the first battle of Anandpur against the hill chieftains, when, on 1 September 1700, he was selected by Gurū Gobind Singh to face a drunken elephant brought forth to batter down the gate of the Lohgarh Fort. Bachittar Singh also took part in actions at Nirmohgarh and Basālī and in the last battle of Anandpur. On the fateful night of 5-6 December 1705, when Anandpur was evacuated, he was one of those who safely crossed the torrential Sarsā rivulet and was wounded in an encounter with a body of irregulars near Malikpur Rañghrañ. He was carried to Kotlā Nihang *Khān* where he died two days later (8 December 1705).

P.S.

BACHITTAR SINGH, BHĀI (d. 1921), was a *granthī* (officiant) at the *gurdwārā* in Chakk No. 85 Dālā Chanda Singhvālā in Sheikhpurā. Nothing is known about percentage on childhood. On the night of 19-20 February 1921, he joined the *jathā* that was proceeding to Nankānā Sāhib, where he, along with other members of the *jathā*, was showered with bullets by the Mahant's men.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BADDHAL KOTLĀ, village 4 km northwest of Kīratpur in Ropar district of the Punjab, is sacred to Gurū Hargobind, who used to pass through here following the chase. He got a well dug here for the benefit of the villagers. The shrine established near the well is now called *Gurdwārā Mīthāsar* (lit. pool of sweet water) Jhirā Sāhib Pātshāhī Chhevin.

Gn.S.

BADDON, village 10 km southeast of Māhilpur in Hoshiarpur district of the Punjab, has a historical shrine, *Gurdwārā Bābā Ajīt Singh*, commemorating the visit in March 1703 of Sāhibzādā Ajīt Singh, the eldest son of Gurū Gobind Singh. The Sāhibzādā, on his way back from Bassī Kalān where he had gone to rescue a young Brāhmaṇ bride from the clutches of the local Pathān chieftain, halted here to cremate one of his warriors, Bhāi Karam

Singh, who had since succumbed to his injuries suffered at Bassī

Gn.S.

BADRĪ NĀTH (d. 1871), son of Paṇḍit Gobind Rām who migrated from Kashmir to the Punjab at the beginning of the nineteenth century, entered Mahārājā Ranjīt Singh's army as a soldier in 1821, rising to the rank of colonel in 1835. He saw plenty of fighting during his service career including the action at Peshāwar (1834). During the uprising of 1857, the Fort of Multān, the magazine and the treasury were entrusted to Badrī Nāth's corps and he was granted Order of British India for his services. He retired from service in 1861 and in 1871.

S.S.B.

BAGGĀ SINGH, BHĀI (1893-1921), was the son of Bhāi Gaṅgā Singh of Chakk No. 38 Devā Singhvālā in Sheikhpurā district. He took part in the *Gurdwārā* Reform movement, and was a member of the Dhārovālī Akālī Jathā led by Bhāi Lachman Singh, which went to Nankānā Sāhib. He attained martyrdom there on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BĀGHAR SINGH, BHĀI, killed in 1740, was the youngest son of Bhāi Ālam Singh Nachnā, of Duburjī village in Siālkoṭ district, a warrior in Gurū Gobind Singh's retinue at Anandpur. His elder brothers, Mohar Singh and Amolak Singh, too, died fighting along with their father in the battle of Chamkaur on 7 December 1705. As he grew up, Bāghar Singh also joined the ranks of the *Khālsā*. That was the time when Sikhs faced severe State persecution. Bāghar Singh was also arrested and tortured, and his body was stretched on a revolving wheel before he was beheaded at Lahore in 1740.

M.G.S.

BAGHDĀD, capital of Iraq, situated on the banks of Dajalā (Tigris) River, has a historical shrine dedicated to Gurū Nānak, who visited here on his way back from Mecca and Madina early in the sixteenth century. Here he held discourses with some local Sūfī saints. A memorial platform was raised on the spot where the Gurū and his companion, Mardānā, the Muslim bard, had

stopped. A few years later, a room was constructed there and a stone slab, the date thereon now reading 917 Hijrī, with an inscription in Ottoman Turkish was installed in it.

M.G.S.

BAGHEL SINGH (d. 1802), who succeeded in 1765 Karorā Singh as leader of the Karorsinghiā chiefship, is celebrated in Sikh history as the vanquisher of Delhi. A Dhalivāl Jatt, Baghel Singh arose from the village of Jhabāl, in Amritsar district, to become a formidable force in the cis-Sutlej region. The Mughals, the Ruhlās, the Marāthās and the English sought his friendship. In the wake of the decay of Mughal authority in the Punjab during the latter half of the eighteenth century when the Sikhs began extending their influence, Baghel Singh took possession of portions of the Jalandhar Doāb and established himself at Hariānā, near Hoshiārpur. Soon after the Sikh conquest of Sirhind in January 1764, he extended his arms towards Karnāl, occupying a number of villages. In February 1764, Sikhs in a body of 40,000 under the command of Baghel Singh and other leading warriors crossed the Yamunā and captured Saharānpur and overran the territory of Najīb ud-Daulāh. The combined forces of Sikhs and Ruhlās overran villages around the present site of New Delhi. In March 1776, they defeated the imperial forces near Muzaffarnagar. When in April 1781, Mirzā Shafī, a close relative of the Mughal prime minister, captured the Sikh military post at Indrī, 10 km south of Lādvā, Baghel Singh retaliated by attacking Khalīl Beg Khān of Shāhābād who surrendered with 300 horse, 800 foot and 2 pieces of cannon. On 11 March 1783, Sikhs entered the Red Fort in Delhi and occupied the Dīwan-i-Ām, Mughal emperor, Shah Ālam II, made a settlement with them agreeing to allow Baghel Singh to raise *gurdwārās* on Sikh historical sites in the city and realize 37.5% of all the octroi duties in the capital. Baghel Singh stayed in Sabzi Maṇḍī, with 4000 troops, and took charge of the police station in Chāndnī Chowk. He located seven sites connected with the lives of the Gurūs and had shrines raised thereon within the space of eight months, from April to November 1783.

Baghel Singh died probably in 1802, at Hariānā, in present-day Hoshiārpur district.

H.R.G.

BĀGH SINGH VIRK (d. 1806), a feudatory chief under Mahārājā Ranjīt Singh. He was an influential chief in the vicinity of Lahore when Ranjīt Singh occupied the city in 1799. He accepted the Mahārājā's sovereignty and was appointed to command a unit of the army with a grant of *jāgīr* amounting to one and a half lakh of rupees, consisting of eighty-four villages. Bāgh Singh died in 1806.

G.N.S.

BAHĀDURGARH, Fort, 9 km northeast of Paṭiālā, marks the site of the old Saifābād Fort, the residence of Nawāb Saif ud-Dīn Mahmūd or Saif Khān. The Fort was acquired by Rājā Amar Singh (1748-82) of Paṭiālā in 1774 and was reconstructed by Mahārājā Karam Singh (1798-1845) in 1837. The latter renamed it Bahādurgarh after Gurū Tegh Bahādur who had visited the place more than once. He also raised two Gurdwārās, one outside the Fort and the other inside it, both honouring the memory of Gurū.

GURDWĀRĀ SRĪ GURŪ TEGH BAHĀDUR, BAHĀDURGARH, is about 200 metres north of the Fort. According to tradition, Gurū Tegh Bahādur, during one of his travels through the Mālṡā region, stayed here at the request of Nawāb Saif Khān. Gurū Tegh Bahādur is believed to have stayed here from 14 June to 17 September 1675. GURDWĀRĀ SRĪ GURŪ TEGH BAHĀDUR, BAHĀDURGARH FORT, is a modern construction enclosing the historical shrine built by Mahārājā Karam Singh of Paṭiālā. The original building, still intact, consists of a small room with a door on each of the four sides, radiating arches and a lotus dome. The entire interior surface is richly decorated with coloured-motifs. The outer surface of the walls, however, has since been plastered and colour-washed to match the colour scheme of the enclosing hall.

M.G.S.

BAHĀDUR SHĀH (1643-1712), Mughal emperor of India from 1707 to 1712. Born Muhammad Mu'azzam at Burhānpur on 14 October 1643, he

was actively employed by his father, Aurangzib, from 1663 onwards for subduing the Kingdom of Bījāpur and the Qutb Shāhī dynasty of Golconda in the south. He was the governor of Kabul when news arrived of the death, on 20 February 1707, of Aurangzib. The Emperor's death was a signal for the usual war of succession. Bahādur Shāh, who had the reputation of being liberal in his religious policy, requested Gurū Gobind Singh for help and the Gurū sent a body of Sikhs to fight on his side in the battle of Jajāu to defend his rightful claim to the crown. Bahādur Shāh won the battle on 8 June 1707, and Gurū Gobind Singh came to Āgrā on 23 July 1707 to pay him a formal visit. The Emperor thanked the Gurū and presented him with a *khill* at including a jeweled scarf, a *dhukhdhukhi* and an aigrette or *kalghi*. The Gurū's attendant who waited outside the hall was called in to carry the dress of honour to his camp, contrary to the Mughal practice of the recipient having to put it on in the court. This meeting became the starting-point of parleys between the Gurū and the Emperor on the question of the State's religious policy. But Bahādur Shāh had to leave suddenly for the Deccan to quell a rebellion by his brother, Kām Baksh. Gurū Gobind Singh traveled south with him to continue the negotiations which, however, remained inconclusive.

On his return in 1710 from the Deccan after a successful campaign, Bahādur Shāh found Bandā Singh Bahādur occupying territory in Punjab. He passed prohibitory laws against the Sikhs and issued, on 10 December 1710, a general warrant for the *fauj-dars* to kill Sikhs, wherever found but despite all the strict measures he could not control Bandā Singh and the Sikhs and died on 27 February 1712.

S.R.S.

BAHER, village in Patialā district, has a historical shrine dedicated to Gurū Tegh Bahādur who, according to local tradition, made a brief halt here on his way from Nandpur Kalaur to Dādū Mājra-Bhagrānā.

M.G.S.

BAHILO, BHĀĪ (1553-1643), of Phaphre, in present-day Bathinda district of the Punjab, and a

prominent Sikh of his time. He was originally a follower of Sultān Sakhī Sarwar and a local priest of that sect. In 1583, he visited Amritsar at the invitation of Gurū Arjan. Bahilo was converted the moment he saw the Gurū. He dedicated the labour of his hands to the excavation of the holy tank and construction of the Harimandar, then in progress at Amritsar. He also supervised the baking of bricks in a kiln. His descendants continue to live in Phaphre. There are some relics including a few garments, a gold coin and a dagger which the family claims to have been bestowed by Gurū Gobind Singh upon one of their ancestors, Bhāi Des Raj. Bhāi Bahilo was a poet and eight old manuscripts containing verse attributed to him are still extant.

T.S.

BAHIR JACHCHH or Bahir Jakkh, a village in Patialā district, situated on the left bank of the Sarasvatī, a small stream sacred to the Hindus, commemorates the visit of Gurū Tegh Bahādur, who is believed to have stayed here with a devotee, Mallā, a carpenter by trade. A small mud hut marked the site until Mahārājā Karam Singh, of Patialā had a proper *gurdwārā* built here in 1840.

M.G.S.

BAHIRVĀL, village in Lahore district of Pakistan, is sacred to Gurū Arjan (1563-1606), who once visited it during his travels in these parts. According to tradition, the brackish water of a well became sweet with the Gurū's blessing. Gurdwārā Pātshāhī V marked the site where the Gurū had sojourned.

M.G.S.

BAHORĀ, BHĀĪ, a goldsmith, who once came to Goindvāl to see Gurū Arjan and seek his blessing. He confessed to the Gurū that he cheated his customers skimping their gold. The Gurū advised him to live by honest labour and share his earnings with others in God's name. Bahorā became a devoted disciple, and is remembered in Sikh tradition with honour.

T.S.

BAHORŪ, BHĀĪ, of Lahore, received initiation at the hands of Gurū Arjan. He provided halting space and his guise to Bhāi Bidhī Chand as he went to Lahore to rescue the second of the two horses which

were being brought by Bhāī Karorī as an offering to the Gurū but were taken away by the *faujdar* of Lahore.

T.S.

BAHR UL-MAWWĀJ (lit. stormy or tempestuous sea), also known as *Akhbār us-Salātīn*, is a comprehensive work on Muslim history, by Muhammad 'Alī Anṣārī, divided into nine parts and 49 sections. Its last part, divided into six sections, deals with Indian Timurides (i.e. the Mughals), with an account of Nādir Shāh and the Durrānīs down to 1796. References relevant to the Punjab and to Sikh history include martyrdom of the sons of Gurū Gobind Singh; practices of the Sikhs; Mughal campaign against Bandā Singh Bahādur; struggle between the sons of Zakariyā Khān; the holocaust of 1762; Sikhs' relations with Zābitā Khān Ruhīlā; and the unsuccessful expedition of 'Abdul Ahd Khān against the cis-Sutlej Sikh chiefs in 1779.

S.H.A.

BAIHBAL KALĀN or Bahibal Kalān, village 12 km southeast of Koṭ Kapūrā in Farīdkoṭ district of the Punjab, claims a historical Gurdwārā Tībbī Sāhib, in memory of Gurū Gobind Singh who halted here for a short while during his westward journey in December 1705.

M.G.S.

BAINTĀN SHER SINGH KIĀN, by Nihāl Singh, is a poem dealing with some gruesome events from the history of the Sikhs - murders in 1843 of the Sikh monarch Mahārājā Sher Singh, his young son Partāp Singh, and minister Dhiān Singh Dogrā at the hands of Sandhānīvālā collaterals, Ajit Singh and Lahiṇā Singh, and of the latter at the hands of Dhiān Singh's son, Hīrā Singh, and his supporters. No biographical details about the poet are known, except that he was a witness to these tragic events. These murders occurred on 15-16 September 1843, followed by Duleep Singh's installation on the throne (24). The poem does not mention any other event, not even the sequential murders of Hīrā Singh and his confidant Paṇḍit Jallā which took place on 21 December 1844, leading to the presumption that it was composed immediately after Sher Singh's assassination. According to the

poet, the poem comprises thirty-four stanzas (but in fact it contains thirty-three), with a couplet each at the beginning and at the end. The poet traces Sher Singh's unpopularity among the army to dismissal by him of some old soldiers and he does not conceal his hatred of the Sandhānīvālās, though he gives them credit for their soldierly feats (26).

D.S.

BAIRĀGĪS, or Vairāgīs, are a sect of Hindu ascetics, eschewing colour or passion and detached from all worldly allurements. Founded by Śrī Anand, the 12th spiritual descendant of Ramānand, the sect comprises a class of nomadic penitents, living a secluded life of extreme poverty, wearing minimum of clothing and living on begging. The Sikh texts espouse the householder's life rejecting renunciation and contain passages criticizing the life style of the Bairāgīs. According to the Sikh point of view, a true Bairāgī is one who cultivates a sense of *bairāg*, i.e. detachment, towards the material world while still living the life of a common householder, adheres to high moral and ethical standards, and attunes himself completely to the Will of God, constantly meditating upon His name.

B.S.N.

BAIRĀRĪ. See SIKH DEVOTIONAL MUSIC
BAISĀKHĀ SINGH, DĪWĀN (d. 1844), soldier and administrator in the service of Mahārājā Ranjīt Singh, was the son of Dīwan Kāhn Singh Chamīārīvālā. In 1831, he accompanied Kaṇvar Sher Singh and General Ventura to Peshāwar to put down the tumult and also served as special assistant to Sher Singh as governor of Kashmīr. Owing to some complaints received against him, he was recalled to Lahore, tried for fraud, and fined 1,25,000 Rupees. He regained the Darbār's favour in 1835 but again 1844, he earned the displeasure of Rājā Hīrā Singh, the prime minister, and fled Lahore to take refuge with Bhāī Bīr Singh of Naurangābād. He was captured by a force led by Mīān Lābh Singh and executed in May 1844.

G.S.Ch.

BAISĀKHĪ, or Vaisākhi, a seasonal festival popular in the Punjab which takes place on the first day of

the solar month of Vaisākh of the Indian calendar. Traditionally, the festival was celebrated as the harbinger of happiness and plenty being closely connected with harvesting. As some Sikh texts record, Gurū Nānak was born during the month of Vaisākh. Gurū Amar Dās is also said to have started an annual congregational fair at Goindvāl on the occasion of Vaisākhī. It became customary for distant *saṁgats* of Sikhs to assemble at the seat of the Gurūs on every Vaisākhī (and Dīvālī) day. With the inauguration by Gurū Gobind Singh of the *Khālāsā* on 1 Vaisākh 1756 Bk, Vaisākhī became an important festival on the Sikh calendar. The Sikhs everywhere celebrate Vaisākhī enthusiastically as birthday anniversary of the *Khālāsā*. Until the partition of the Punjab in 1947, the largest attended Vaisākhī fairs were those of Pañjā Sāhib, in Attock district, and Eminābād, in Gujranwālā district (now both in Pakistan). The most important venues now are the Golden Temple, Amritsar, *Takht Damdamā Sāhib* at Talvaṇḍī Sābo, in Bathinda district, and *Takht Kesgarh Sāhib*, Anandpur Sāhib, in Ropar district, all in the Punjab.

S.S.V.B.

BĀJAK, village 30 km southwest of Bathinda, is sacred to Gurū Gobind Singh, who visited it in 1706. The villagers turned out with pitchers full of milk to serve him as he arrived. Sukkhū and Buddhū, two *sādhūs* of the Dīvāna sect, who earlier nurtured enmity against the Gurū also, became his devotees here. Gurdwārā Pātshāhī 10, commemorating Gurū Gobind Singh's visit, is at the south-western edge of the village.

M.G.S.

BĀJ SINGH (d. 1716), of Mīrpur Paṭṭī, a village in Amritsar district of the Punjab. A devoted Sikh, he had received the rites of initiation at the hands of Gurū Gobind Singh himself. He accompanied the Gurū to the Deccan in 1708 and was one of the five Sikhs sent by him to the Punjab with Bandā Singh Bahādur. He took part in all of Bandā Singh's major campaigns. For his fearlessness in battle, he came to be known as Bāj Bahādur (Bahādur, lit. brave). After the Sirhind battle (1710), he was named administrator of the town.

Bāj Singh was captured at Gurdās Nanigal in December 1715 and taken to Delhi where he was executed in June 1716 along with Bandā Singh and other companions.

G.S.D.

BAKĀPUR DĪVĀN, a largely attended religious assembly (*dīvān*) of the Sikhs, held on 13-14 June 1903 at Bakāpur, a small village near Phillaur in the Punjab, marked a high point in Singh Sabhā resurgence. The occasion was the conversion to Sikhism of Maulawī Karīm Bakhsh, born a Muslim, and his family of four sons and a daughter. Some Hindus of that village as well as Sikhs from among the audience were also initiated on that day. The sponsors were the Srī Gurū Singh Sabhā, Bhasaur, which under the leadership of Bābū Tejā Singh was very active in purifying Sikh ritual and establishing its autonomy. Among those who were initiated on the first day was Basant Singh (renamed Rāndhīr Singh) of Nāraṅwāl who rose to be a revolutionary and a saintly personage of much piety. On the second day, Karīm Bakhsh (renamed Lakhbīr Singh), aged 43, and 34 others including his four sons were given the *amrit*.

S.S.B.

BAKHT KAUR, MĀTĀ, also called Lakhmī or Lakkho, was the mother of Gurū Amar Dās (1479-1574). Born in a Duggal Khatri family, she was married to Bābā Tej Bhān of Bāsarke Gillān, a village 12 km southwest of Amritsar. Four sons were born to her, Gurū Amar Dās being the eldest. The other three were Ishar Dās, Khem Rāi and Mānak Chand.

Hn.S.

BAKHT MALL and Tārā Chand, *masands* in Kabul, once led the *saṁgat* of their area to the Punjab to wait on Gurū Hargobind (1595-1644). Among the offerings they brought were two pedigree horses of excelling beauty, named Gulbāgh and Dilbāgh. On the way, these horses were seized by the Lahore governor. Later on, Bhāi Bidhī Chand retrieved the horses by stratagem.

See BIDHĪ CHAND, BHĀI

B.S.

BĀLĀ, BHĀI (1466-1544), who, according to popular belief, was a life-long companion of Gurū

Nānak, was the son of Chandar Bhān, a Sandhū Jatt of Talvaṇḍī Rāi Bhoi, now Nankāṇā Sāhib in Pakistan. Three years senior in age to Gurū Nānak, he was his childhood playmate. According to *Bālā Janam Sākhī* he accompanied Gurū Nānak on all his preaching odysseys. After Gurū Nānak's passing away, Gurū Aṅgad, invited Bālā to narrate to him Gurū's life. Bhāī Bālā died in 1544 at Khaḍūr Sāhib. A memorial platform, within the precincts of Gurdwārā Tapiāṇā Sāhib, marks the site where his mortal remains were cremated.

Among modern researchers, the identity of Bhāī Bālā is controversial as his name is mentioned by none of the earlier Sikh sources.

Gn. S.

BALĀCHAUR, near Jagādhri in Ambālā district of Haryāṇā, claims a historical shrine known as Gurdwārā Āgampurā dedicated to Gurū Gobind Singh. The Gurū visited the place travelling from Kapāl Mochan in 1688.

Jg. S.

BĀLĀ JANAM SĀKHĪ owes both its name and reputation to Bhāī Bālā who, according to a tradition, was contemporary of Gurū Nānak and accompanied him during his travels. Thus, the narrative was also considered the most authentic at least until the late 18th century. However, in the past century or so, this view has been vigorously challenged and demolished. As per internal evidence, Bālā, at the command of Gurū Aṅgad, dictated, as Paīṛā Mokhā recorded, the narrative which he completed in two months and seventeen days. The text also relates the circumstances which brought Bālā to Gurū Nānak's successor, Gurū Aṅgad.

According to a view, the Bālā text may have been the work of the Hindālīs or a seventeenth century text with interpolations by the Hindālīs. Amongst the numerous extant manuscripts of this tradition, two principal recensions are to be found. Whereas the earlier terminates the narrative prior to Gurū Nānak's death, the latter has Gurū Aṅgad relate this episode for Bhāī Bālā's benefit. The oldest of the extant Bālā manuscripts is the earliest of all Janam Sākhī manuscripts of whatever tradition. It bears the date 1715 Bk/AD 1658 and

is in a private collection in Delhi. However, a critical analysis of the linguistic characteristics of *Bālā* and *Purātan Janam Sākhīs* reveals that the language of the latter is older than that of the *Bālā Janam Sākhī*.

W.H.M.

BĀLĀ JHĪNGAN, a learned Brāhman who was known for his skill in debate and discourse. Accompanied by another learned Brāhman, Kishnā, he visited Gurū Arjan. Both confessed that despite their knowledge of the sacred texts, they had obtained little spiritual advantage. The Gurū advised them to address their preachings to themselves and act on those preachings.

T.S.

BĀLAK SINGH, BĀBĀ (1785-1862), mentor of Bābā Rām Singh, acknowledged to be the forerunner of the Nāmdhārī movement, was born in 1841 Bk/AD 1785 to Diāl Singh and Mātā Bhāg Bhārī, in village Chhoī in Attock district, now in Pakistan. Bālak Singh took from a young age to the family business of providing supplies to the garrison in the fort at Hazro, close to his native village. He was married to Māī Totī. No more biographical information is available about him except that he was a man of religious disposition and while at Hazro he was deeply influenced by Bhagat Jawāhar Mall. He soon attracted followers from among the inhabitants of Hazro and from among the garrison in the fort. Bābā Rām Singh, who succeeded him as head of the sect, was one of the garrison here. The religious and ethical code of conduct preached by Bābā Bālak Singh included constant meditation on the Transcendental Reality; bathing at least thrice daily; not to use a leather bucket for drinking water; performing marriage rites according to the Anand ceremony; offering as sacrament *karāhprasād* worth one and a quarter rupee every month; and not to eat food cooked by anyone outside of the Sikh faith. Giving of dowry, meat-eating and use of alcohol were totally prohibited. Honest labour and truth-telling were the virtues prized most.

Bābā Bālak Singh built at Hazro a place where his followers used to meet regularly. It was here that Bābā Rām Singh, came to meet him around

1860. He died at Hazro on 6 December 1862.

D.S.

BALBIR SINGH, RĀJĀ (1869-1906), born on 30 August 1869, the son of Rājā Bikram Singh, ascended the throne of Farīdkoṭ state on 16 December 1898. He ruled for barely eight years, yet his reign was marked by new buildings such as the Victoria Memorial Clock Tower and the Raj Māhal he constructed and the gardens he laid out. He also did much to develop and promote the breeding of horses and cattle in the state. The first three of the four volumes of the monumental *Farīdkoṭ Tīkā*, were published during his time.

Rājā Balbir Singh died in February 1906.

S.S.B.

BALDEV SINGH (1902-1961), industrialist, politician and the first Defence Minister of India at Independence, was born on 11 July 1902, of a Sikh family of Dūmnā, in Ropar district of the Punjab. His father, Inder Singh, who started life as a government official rose to be a steel magnate at Jamshedpur, in Bihār. Baldev Singh, after his education at Ambālā and then at Khālsā College, Amritsar, joined his father's firm as a director. Returning to the Punjab during the mid-1930's, he made his debut in politics fighting the first elections to the provincial assembly in early 1937, and won as a candidate of the Panthic (Akālī) Party. He, along with Master Tārā Singh, Sir Jogendra Singh and Sardar Ujjal Singh, was chosen to represent the Sikh community before the Cripps Mission in 1942. Baldev Singh was sworn in as Development Minister on 26 June 1942 in the Sikandar Hayāt Khān government. In 1946, Baldev Singh was chosen a member of the delegation to present to it the Sikh viewpoint to the Cabinet Mission. He also met the Mission separately to seek special protection for the Sikhs. He favoured a united India with safeguards for the minorities, but, if partition of the country became inevitable, he wanted re-demarcation of the boundaries of the Punjab, slicing off the Muslim dominated divisions of Rāwalpīṇḍī and Multān to secure the Sikhs the balance of power in the remaining Punjab. The Cabinet Mission scheme put forward on 16 May 1946 was rejected by the Sikhs. Baldev Singh

joined as Defence Minister in the Cabinet headed by Jawāharlāl Nehrū as the Sikhs' nominee on 2 September 1946. After Independence, Baldev Singh as Defence Minister had to arrange the division of personnel, equipment and military installations between the two countries, and provision of escorting convoys of refugees from and to Pakistan. New challenges came with the Pakistan-aided invasion of Kashmīr and police actions in Jūnāgarh and Hyderābād.

Baldev Singh was not only a member of the Congress government, but was also a leading representative of his community which brought in its train further responsibilities. He contested and won the first two elections (1952 and 1957) to Lok Sabhā but was not given a berth in the Cabinet. His health began to deteriorate and after a prolonged illness he died in Delhi on 29 June 1961.

K.S.

BALH. See BHATT BĀNĪ

BALLŪ, BHĀĪ, a barber who embraced the Sikh faith at the hands of Gurū Aṅgad, came into prominence in the time of Gurū Amar Dās when, at the instance of the *saṁgat*, he persuaded the Gurū to come out of his seclusion. Ballū also accompanied the Gurū during visits to Kurukshetra and Haridvār. He also joined hands with Bhāī Pārō in inaugurating, with the Gurū's approval, an annual fair at Goindvāl to celebrate Vaisākhi. According to tradition, it was on his suggestion that Emperor Akbar made a gift of some land to the Gurū's daughter, Bībī Bhānī. It was on this site that the holy city of Amritsar was laid out later on.

B.S.D.

BĀLŪ HASNĀ (1564-1660), Sikh preacher and the first head of a *dhūānī* or branch of the Udāsī sect, was born the son of Paṇḍit Hardatt and Māī Prabhā of Srīnagar (Kashmīr) on 13 November 1564. His original name was Bālū. Accompanying his elder brother, Ālū, better known as Bhāī Almast, he came to Amritsar in 1604 and received instruction from Gurū Arjan. Of Gurū Hargobind he was a constant companion. Happy go lucky by temperament, he always bore a smile on his face so that the Gurū gave him the appellation of Hasnā, lit. the laughing one. At the instance of Gurū

Hargobind, he joined Bābā Gurdittā, the Gurū's eldest son and the spiritual successor of Bābā Sī Chānd. Bābā Gurdittā deputed him to preach the tenets of Sikhism in the Poṭhohār region (north-western Punjab) to which task he dedicated the remaining years of his life.

Bālū Hasnā passed away at Peshāwar on 2 December 1660.

P.S.P.

BALVAND, RĀI, a *rabābī* or rebeck player in the time of Gurū Arjan and co-composer with Sattā, said to be his brother, of a *Vār* included in the Gurū Granth Sāhib in the Rāmkaḷī musical measure. He was by birth a *mirāsī* Muslim minstrel and genealogist, and sang the sacred hymns to the accompaniment of rebeck. Not much authentic biographical information is available about him except that he and his brother, Sattā, were contemporaries with Gurū Arjan (1563-1606) for whom they recited *śabda-kīrtan*. According to another tradition, they started their career under Gurū Aṅgad and continued to serve the Gurūs until the time of Gurū Arjan.

Gurū Arjan is said to have once rebuked him for his arrogance in refusing Bhāī Buddhā's request for reciting a hymn. Again, he asked the Gurū for a day's offering to meet expenses of a marriage in the family, but when he felt that these offerings were short of his expectations, he left the Gurū. However, soon they felt discarded by the Gurū and the Sikhs. They developed leprosy of which they were cured only after they sought the Gurū's forgiveness. They then composed a *Vār*, popularly known as *Tikke dī Vār*, in praise of the Gurūs. They perceived all the Gurūs as sharing the same spirit.

Both Balvand and Sattā are said to have passed away at Lahore in the time of Gurū Hargobind (1595-1644) and were buried on the bank of the River Rāvi.

F.S.

BALVANT SINGH CANADIAN (1882-1917), a Ghadrite, was born on 14 September 1882 at Khurdpur in Jalandhar district of the Punjab. His father, Budh Singh, lived in easy circumstances. For his education, Balvant Singh was sent to the middle school at Ādampur. But he left off midway

after an early marriage. As he grew up, he joined the army as a soldier. While serving at Mardān, he, under the influence of Sant Karam Singh, became a devout Sikh. He resigned from the army in 1905 and migrated to Canada next April. He played a leading part in establishing the first *gurdwārā* at Vancouver which was opened in a rented house on 22 July 1906. In 1908-09, when the Canadian government decided to transfer all Indian settlers of British Columbia to Honduras, Balvant Singh and Sant Tejā Singh helped them in their struggle. Balvant Singh was the treasurer of the Hindustān Association, formed in 1909, which campaigned against the restrictive immigration laws enforced by the Canadian government. He met Bābā Gurdit Singh of *Komāgātā Mārū* at a Japanese port on 19 April 1914 and helped him in raising funds to pay off part of the liability.

Back in Canada, he was nominated a member of the Shore Committee set up to organize relief for *Komāgātā Mārū* passengers. Bhāī Balvant Singh was arrested along with one Mevā Singh Lopoke and two others on charge of importing arms from the United States. The police tried to implicate Bhāī Balvant Singh also in a case of shooting and took him into custody, but was let off after two months for want of any evidence. However, he was forced to leave Canada with his family. He sent his family to India and himself stayed in Shanghai to preach revolution among the Indian community. In July 1915, he went to Thailand to join a group of Ghadrites who had arrived from the United States to work up a rising in Burma. But he fell sick and had to be admitted to hospital, from where he was arrested. He was brought to the Punjab and tried in the third (second supplementary) Lahore conspiracy case. He was awarded death penalty, with forfeiture of property. He was hanged in Central jail at Lahore on 30 March 1917.

G.S.D.

BAMBELĪ (also referred to locally as Dugg-Bambelī near Phagawārā in the Punjab, is sacred to Gurū Har Rāi who visited here during one of his journeys between Kartārpur and Kīratpur. Gurdwārā Chauntā Sāhib Pāṭshāhī VII marks the

site where the Gurū had halted. Two Sikh penants close to the Gurdwārā mark the spots sacred to two Babar Akālīs martyrs.

M.G.S.

BAMBĪHĀ, village 36 km southwest of Bathīndā, has a historical shrine dedicated to Gurū Gobind Singh, who, visited here during his journey from Muktsar to Talvaṇḍī Sābo in 1706. Gurdwārā Patshāhī Dāsvīn commemorates the visit.

M.G.S.

BANĀRASĪ DĀS, alias Banārasī Bābū, who professed to be a Kūkā Sikh, was originally a resident of Allāhābād. Widely travelled, he had been to England in 1885-86 where he had met the deposed Mahārājā Duleep Singh. On his return from England he preached insurrection against the British. He wielded considerable influence among the Hindus who venerated him as a person of sanctity. He was arrested in 1886 but was released on 16 February 1887 as a result of the amnesty granted on the occasion of the golden jubilee of Queen Victoria.

K.S.T.

BANĀRASĪ, MĀTĀ, grandmother of Gurū Nānak and mother of Bābā Kālū or Kaliān Rāi, was the wife of Shiv Rām.

See SHIV RĀM, BĀBĀ

Gn.S.

BANDAĪ, name given to the followers of Bandā Singh Bahādur (1670-1716), who regarded him not only as a military leader but also as Gurū next to Gurū Gobind Singh in spiritual succession. A small number of Bandaī Sikhs still survive. They reverence the Gurū Granth Sāhib as their Scripture and most of them also undergo the Khālsā initiatory rites, but Bandā Singh Bahādur is for them their eleventh Gurū.

Sd.S.

BANDĀ SINGH BAHĀDUR (1670-1716), Sikh warrior who for the first time seized territory for the Khālsā and paved way for the ultimate conquest of the Punjab by them, was born Lachhman Dev on 27 October 1670 at Rājaurī in the Puñchh district of Kashmīr. His father, Rām Dev, was a ploughman. Lachhman Dev had a very tender heart and the sight of a dying doe during one of his

hunting excursions turned him into an ascetic. He first received instruction from a mendicant, Jānakī Prasād, and then joined Bairāgī Rām Dās and was given the name of Mādho Dās. He learnt yoga from Yogī Aughar Nāth of Nāsik. Then he established a *math* (monastery) of his own at Nāndeḍ on the left bank of the River Godāvarī. Here he had an encounter with Gurū Gobind Singh on 3 September 1708. The Gurū administered him vows of the Khālsā and gave him the name of Bandā Singh. Blessed by Gurū Gobind Singh who bestowed upon him a drum, a banner and five arrows as emblems of authority, and accompanied by five Sikhs - Binod Singh, Kāhan Singh, Bāj Singh, Dayā Singh and Rām Singh - he set out towards the north determined to chastise the tyrannical Mughal *faujdār* of Sirhind. As he reached the Punjab, Sikhs began to rally round his standard. Rām Singh and Tilok Singh, the ancestors of Phulkīān rulers, provided material help. On 26 November 1709, Bandā Singh attacked Samānā, and then occupied Ghurhām, Thaskā, Shāhbād and Mustafābād. The town of Kapūrī was razed to the ground. Next came the turn of Sadhaurā, whose chief, 'Usmān Khān, tortured to death Sayyid Buddhū Shāh, for having helped Gurū Gobind Singh in the battle of Bhaṅgānī. Wazīr Khān of Sirhind was killed in the battle of Chappar Chīri on 12 May 1710, and on 14 May the city of Sirhind was captured. Bandā Singh was now the virtual master of territories between the Yamunā and the Sutlej, yielding annual revenue of thirty-six lacs of rupees. He made the old Fort of Mukhlisgarh, in the safety of the Himālayās, his headquarters, renaming it Lohgarh. In 1710 he seized Sahāranpur, but soon went back to Punjab to take Baṭālā, Kalānaur, Rāhoṇ and Pathānkoṭ. Except for the city of Lahore, the entire Mājha and Riārki fell into his hands. He assumed the style of royalty and introduced a new calendar and struck coins in the name of Gurū Nānak-Gurū Gobind Singh. Bandā Singh's rule, though short-lived, had a far-reaching impact on the history of the Punjab. With it began the decay of the Mughal authority and the demolition of the feudal system of society. Bandā Singh abolished the Zamīndārī system and

made the tillers masters of the land by conferring upon them proprietary rights. He was liberal in his treatment of non-Sikhs many of whom joined the Sikh faith and took up arms under him.

Bandā Singh's increasing influence roused the ire of the Mughal emperor Bahādur Shāh who commanded the governors of Delhi and Oudh and other Mughal officers to punish the Sikhs. The order he issued on 10 December 1710 was a general warrant for the *faujdhars* to kill the worshippers of Nānak, wherever found. In 1710, a massive imperial force drove the Sikhs from Sirhind and other places to take shelter in the Fort of Lohgarh. Here Bandā Singh was closely invested by sixty thousand horse and foot, but on the night of 10 December 1710, he made a desperate but successful bid to escape. He was far from vanquished and, soon he ransacked the sub-mountainous state of Bilāspur; Maṇḍī, Kullū and Chambā submitted to his authority of their own accord. Bandā Singh and his companions were subjected to a most stringent siege at the village of Gurdās-Naṅgal, near Gurdāspur. The supplies having run out, the Sikhs suffered great hardship for eight long months. The royal armies at last broke through and captured Bandā Singh and his famishing companions on 7 December 1715. They were at first taken to and paraded in the streets of Lahore and then sent to Delhi where they arrived on 27 February 1716. Bandā Singh Bahādur and some of his companions were taken to the tomb of Khwājā Qutb ud-Dīn Bakhtiyār Kāki, and offered the choice between Islam and death. Upon his refusal to renounce his faith, his four year old son, Ajai Singh, was hacked to pieces before his eyes. He himself was subjected to the harshest torments. His eyes were pulled out and hands and feet chopped off. His flesh was torn with red hot pincers and finally his body was cut up limb by limb. This occurred on 9 June 1716.

G.S.

BANDĪ BĪR (Warrior Bound), a poem in Bengali by Rabindranath Tagore, based primarily on the works of McGregor and Cunningham, was composed by him in October-November 1899. The poem celebrates the heroism of the Sikh warrior

Bandā Singh Bahādur (1670-1716).

H.B.

BĀNĪ, Sanskrit *vāṇī* (meaning sound, voice, music; speech, language, diction; praise, laudation), refers in the specifically Sikh context to the sacred compositions as included in the Gurū Granth Sāhib. For Sikhs, Bānī or the compound Gurbānī (Gurū's *bānī*) is the revealed word. Revelation is defined as the way God discloses and communicates Himself to humanity. There are different views on how he does this. According to the Sikh view, some individuals achieve mystic unity with God, and under divine inspiration they arrive at truths which they impart to the world. They were nevertheless conscious of their divine mission and described the knowledge and wisdom contained in their hymns as God-given. It is in this sense that Bānī is revelation for the Sikhs. It is for them God's Word mediated through the Gurūs.

Bānī is sacred and the object of utmost veneration. That the Bānī was revered by the Gurūs themselves even before it was compiled into the Holy Book is attested by some chronicles. Gurū Nānak, the founder, had himself declared, "*śabda*, i.e. word or *bānī* is Gurū, the unfathomable spiritual guide" (GG, 635). "*Śabda* Gurū enables one to swim across the ocean of existence and to perceive the One as present everywhere" (GG, 944). The content of the Bānī is God's name, God's praise and the clue to God realization. God is described both as immanent and transcendent, creator and immanent in His creation. He responds to the love of His creatures. *Hukam* or the Divine Law is the fundamental principle of God's activity. Man's duty is to seek an understanding of His *hukam* and to live his life wholly in accord with it. God is the source of grace (*nadar*) and it behoves man to make himself worthy of His grace. The Bānī, which is Gurū in essence, brings this enlightenment to men. It shows the way. Listening to, reciting and becoming absorbed in Bānī engenders merit and helps one self-realization. The Bānī is all in the spiritual key. It is poetry of pure devotion, love and compassion. It is lyrical rather than philosophical, moral rather than cerebral.

P.S.S.

BĀNĪ BADARPUR is the name popularly given to what are in fact two separate villages Bānī and Badarpur, 6 km from Lādvā in Kurukshetra district of Haryānā. Gurū Tegh Bahādūr visited this place twice. The Gurū had a well dug here for the benefit of the villagers. Platforms were constructed on sites sanctified by the Gurū on the two occasions. Over the one, situated between the two villages, the construction of a shrine known as Gurdwārā Gurū Tegh Bahādūr was made.

M.G.S.

BĀNĪ BHAGATĀN SĀṬIK (*saṭik* = exegesis or commentary) by Paṇḍit Tārā Singh Narotam is an exposition of the *bānī* or hymns of the *bhaktas* or saints (here the word implies contributors to the Gurū Granth Sāhib other than the Gurūs). The work was, according to inner evidence, completed in 1939 Bk/AD 1882 and published in AD 1907. The book is divided into two parts, the first part (pp. 386) covering the compositions of the *bhaktas* included in Sikh Scripture up to Rāga Gūjarī and the second (pp. 522) covering the rest of them. The book opens with an Introduction in which the author states that *bhakta bānī*, as included in the Gurū Granth Sāhib, was composed by Gurū Arjan himself on behalf of the different saints and Sūfis.

D.S.

BĀNĪ BIRDH PRATĀP is a collection of religious and devotional poetry in a mixture of Braj and Punjabi, written in Gurmukhī script by Bābā Rām Dās, a Dīvānā *sadhu*. The volume is preserved in the *ḍerā* or monastery of the Dīvānā sect at Paṭiālā. The work, was completed on 23 April 1802, and published in 1981. The volume contains hymns under different musical measures and different poetical metres. The volume begins with verses eulogizing the *gurū* whom the author identifies with God Himself (p.45). The author pays homage to the ten Gurūs of the Sikh faith whom he regards one in spirit (pp. 40-43). There are verses on themes such as the importance of repeating the Divine Name, truthful living and devotion to the Gurū. The volume also contains *līlās* of Bālmīk and Draupadī as well as hymns lauding gods and goddesses from Hindu mythology and the *bhaktas*.

It concludes with the *Rāgamālā*.

D.S.

BĀNĪ PRAKĀSH or *Srī Gurū Bānī Prakāsh* is a dictionary of the Gurū Granth Sāhib compiled by Soḍhī Tejā Singh. The author started working on it in December 1928, and got it printed in 1932. The original version of the dictionary, according to the author, was based on the *Farīdkot Tīkā*, but subsequently he incorporated into it a considerable amount of more material. The book provides explanation of difficult words and phrases on a given page of the Gurū Granth Sāhib. Selections of words and phrases have been liberally made and in places very simple words have been chosen for explanation. The author is not fully conversant with the grammar of old Punjabi and the significance of case-endings has not been understood and the lexical entries, in many cases, have been recorded without these inflexions, resulting in the loss of clarity. An index of the initial line of each *śabda* (hymn), arranged in alphabetical order, is given in the beginning. At the end, there is a short glossary of theological and mythological terms. Additional information has been provided wherever necessary in the form of footnotes.

Hk. S.

BANNO, BHĀI (1558-1645), a prominent Sikh contemporary of Gurū Arjan and Gurū Hargobind, was the son of Bhāi Bishan Dev Māngat, also called Khārā Māngat, of Gujrat district (now in Pakistan). He was born on Saturday, Vaisākh *sudī* 13, 1615 Bk/ 30 April 1558. Banno grew up with a deeply religious disposition. He rendered diligent service during the construction of Harimandar at Amritsar. On the completion of the compilation of (Gurū) Granth Sāhib in 1604, he is said to have taken the volume to his village on way to Lahore to get it bound. He also got a copy made. The Gurū returned the other copy to Bhāi Banno which came to be known as Bhāi Banno Vālī Bīr or Khārā Vālī Bīr. See SRĪ GURŪ GRANTH SĀHIB.

Bhāi Banno continued to preach Sikh tenets till his death in Māgh 1701 Bk/January 1645.

M.G.S.

BAṆSĀVALĪNĀMĀ DĀSĀN PĀTSHĀHĪĀN KĀ is a poeticized account of the lives of the Gurūs by Kesar Singh Chhibbar. The term *baṇsāvalīnāmā* means a genealogy. But, strictly speaking, this work is not a genealogical table. It is a rapid account, in rather incipient Punjabi verse, of the ten Gurūs and of Bandā Singh Bahādur and some other Sikhs. Description of historical events and mythological elements occasionally overlap in this work. Its peculiar feature is the wealth of chronological detail it contains about the lives of the Gurūs and the members of their families. But the reliability of the dates recorded by the author is not established.

The book, completed in Jammū in AD 1769 and comprising 2,564 stanzas, is divided into fourteen chapters. The first ten deal with the Ten Gurūs. There is a chapter each on Bandā Singh Bahādur, Jīt (Ajīt) Singh, adopted son of Mātā Sundarī, and Mātā Sāhib Devān. The last chapter of the book alludes to the state of the Sikhs in the early decades of the eighteenth century, and bestowal of *guruship* on the Ādi Granth. He also mentions some prescriptions for the Sikhs which are not in conformity with Sikh tenets.

R.S.J.

BANTĀ SINGH (1890-1915), a *Ghadr* revolutionary, was born the son of Būtā Singh at Saṅvāl, in Jalandhar district of the Punjab. He passed his matriculation examination from the local D.A.V. High School and left for abroad, first travelling to China and then onwards to America. In 1914, he returned home fired with revolutionary fervour. He established a school and a *pañchāyat* in his village and undertook a tour of the district distributing *Ghadr* literature among the people and exhorting them to work for the freedom of the country. He was the leader of the group which attacked the guard posted at the Vallā bridge, near Mānānvālā Railway Station in Amritsar district, on the night of 11-12 June 1915 and captured six service rifles and 200 cartridges. The government announced a prize for his quest. Lured by this, Bantā Singh's close relative, Partāp Singh of Jaurā in Hoshiārpur district, had him arrested on 25 June 1915. He was tried in the Central Jail, Lahore, under

martial law along with four others in the Vallā Railway bridge case, and was sentenced to death and hanged on 12 August 1915.

G.S.D.

BANTĀ SINGH, BHĀĪ (1894-1921), one of the Nankāṇā Sāhib martyrs, was born the son of Bhāī Bholā Singh Dhillon of village Biherā, in Hoshiārpur district, on 25 October 1894. As a youth, he had engaged in wrestling and gone out hunting. He excelled at performing *kīrtan*. He enlisted in 28th Punjabi Battalion in May 1911 and served with his unit in Ceylon (now Sri Lanka) during 1913-15. When the Battalion moved to Mesopotamia (now Iraq) to take part in the First Great War. Bantā Singh was wounded in his right arm on 13 January 1916 and was retired on medical grounds in August 1916. Back in his village, he took to farming. He was one of the *jathā* on its way to Gurdwārā Janam Asthān at Nankāṇā Sāhib where he fell a martyr on the morning of 20 February 1921.

See NANKĀṆĀ SĀHIB MASSACRE

G.S.G.

BANTĀ SINGH DHĀMĪĀN (1900-1923), Babar revolutionary, was born at Dhāmīān Kalān, in Jalandhar district. He went to the village primary school, and joined the army serving in the 55th Sikh Battalion for about three years. While in the army he came in contact with Babar Akālīs and on 16 February 1923, he resigned from the army and joined the Babars. He was party to the Jamsher Railway station dacoity (3 March 1923), murder of Būtā *lambaḍār* of Naṅgal Shāmān (11 March), and of Javālā Singh, a notorious money-lender of Kotlī Bāvādās (13 November), and in the second murderous attempt on the lives of Kābul Singh and his father-in-law, Lābh Singh, who had got Kishan Singh Gargajj arrested on 26 February 1923.

On 2 December 1923 Jagat Singh, of Munḍer village, in Jalandhar district, helped police trap Bantā Singh in a *chaubārā* (room on the first floor) in his village. The police set the room afire. While trying to escape from the smouldering *chaubārā*, both Bantā Singh and Javālā Singh were killed.

K.M.

BĀOLĪ or *bāvalī* is a masonry well with steps leading down to water level. This is perhaps the oldest type of well introduced when man had discovered the existence of sub-soil water. Before masonry art was developed, *bāolīs* must have been only shallow pits with a sloping path down to the water, vertical walls and dented steps confined only to rocky regions. Gradually as the arts of brick-making and masonry developed, *bāolīs* began to be constructed in the plains. During early Sikhism, successive Gurūs had several *bāolīs* raised in several villages and towns across the Punjab, especially in areas where water was scarce.

M.G.S.

BĀRAH MĀHĀ or BĀRAH MĀSĀ, in Hindi, is a form of folk poetry in which the emotions and yearnings of the human heart are expressed in terms of the changing moods of Nature over the year. In this form of poetry, the mood of Nature in each particular month (of the Indian calendar) depicts the inner agony of the human heart which in most cases happens to be a woman separated from her spouse or lover. The tradition of Bārah Māhā poetry is traceable to classical epochs. In Punjabi, Gurū Nānak's *Bārah Māhā* in the measure Tukhārī is not only the oldest composition belonging to this *genre* but also the first in which the theme of love poetry has been transformed into that of spiritual import. He made the human soul the protagonist which suffers in transmigration as a result of its separation from the Supreme Soul. This is followed by Gurū Arjan's *Bārah Māhā*. Later some Sūfī poets also wrote *Bārah Māhās*.

BĀRAH MĀHĀ MĀNJH is Gurū Arjan's calendar poem in the measure Mājh included in the Gurū Granth Sāhib (GG, 133-36). The opening verse of the composition presents the binary theme of the poem: the factual situation of the human soul's separation from the Divine Soul and its quest for union with Him. Torn asunder from her Immutable Origin, she suffers in transmigration. This existing tragedy is attributed to *karmas* which accumulate through successive births. Excluding the opening stanza which serves as a prologue and the concluding one which serves as epilogue, each of the intervening stanzas commences with the name

of the month, beginning with Chet. By cherishing the Lord in the month of Chet one attains bliss abundant. Vaisākh, the following month, becomes gladsome only if one meets the Lord's devotees who help him end his duality (3). Āsār is scorching for those separated from the Spouse (5) and Sāvaṇ is blessed for such of the united wives as cherish in their hearts the Name Divine (6). However, man's own forgetfulness of God is the cause of all his suffering. All duality and pangs end as one by excelling good fortune attains union with the Lord (9). In the month of Māgh, man must 'bathe' in the dust of the feet of the holy and remember His name, for thus alone can he wash off the dirt of past deeds (12). The poem concludes with the statement that for him, upon whom rests the Lord's grace, all months and days and all timings are auspicious (14).

BĀRAH MĀHĀ TUKHĀRĪ, by Gurū Nānak, stands out in Sikh literature for its poetic splendour and philosophical import. The movement of the twelve months, including the lunar and solar days, and the effect of their transition upon beings of diverse species have been poignantly and picturesquely portrayed in this poem. Herein, time and space - universal as well as particular - have been richly fused in the person of a young bride ardently searching for her Divine Bridegroom through the cameos of the changing reality of the twelve months.

Chet, the first month of the Indian calendar, is full of splendour. Nature at its glorious best. Every creature seems to have someone to celebrate the season's beauty with. The young woman, then, is the only one who stands isolated. In the following month of Vaisākh the tree boughs get clothed in fresh leaf. The bride "sees" the newness in verdure and begs the Groom to come home. In the heat of Jeth, the earth burns like a furnace. This external heat drives all beings to inwardness. In the scorching month of Āsār, the sun blazes in the skies, making all beings, big and small, suffer. Sāvaṇ brings welcome rain-showers. The earth is cooled and quenched, but not the bride, for her Groom is still away. Bhādon is the month of opulence: both land and rivers are in flood. The

pulsating animate and inanimate worlds are coordinated into a vivid pattern. Juxtaposed to this bursting forth of Nature is the bride's desolation. The bride's actualization of Asuni (Asūj) is, in fact, a realization of her own self. Beguiled by a sense of duality, she stands forsaken by her singular Groom and remains in sepration. In the month of Kattak or Kārtik, the days begin to get shorter and she feels closer to achieving union with the Groom. In the month of Maghar, the bride listens to the praise of her Divine Groom. The month of Poh presents a contrasting picture of cold white frost covering the earth sapping away *rasa* of all vegetation with the bride who, in her love for the charming Groom, would be savouring its *rasa*. In Māgh, the month of pilgrimage, the bride realizes that the pilgrim seat is within herself. Finally in the month of Phagun, the bride effaces herself. With the ego gone, all desires and duality are ended. The twelve months thus are very important, for it is within them that the "interaction of timeless with time" takes place. In the final passage of the *Bārāh Māhā*, Gurū Nānak esteems all the months, seasons, and days as "*bhale*" blessed.

G. K.

BĀRĀMŪLĀ, a district town 52 km northwest of Srinagar in Kashmir. Gurū Hargobind, stayed at Bārāmūlā for a few days during his visit to the valley in 1621. A memorial platform was later constructed on the site by devotees. A Gurdwārā, originally named Koṭ Tīrath but now known as Gurdwārā Chhevīn Pātshāhī, was established during the reign of Mahārājā Ranjīt Singh. Its building was badly damaged by an earthquake in 1885 and was rebuilt in 1905.

Gn. S.

BĀRĀ SINGH, BHĀĪ (1903-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Pālā Singh of Baṇḍālā village in Amritsar district. Some time after his birth on 23 October 1903, the family migrated to Chakk No. 71 Baṇḍālā Bachan Singhvālā in the newly developed canal district of Lyallpur, now in Pakistan. Bārā Singh received his preliminary education in the village *gurdwārā* and joined, at the age of 13, Khālsā Prachārak Vidyālā at Tarn Tāran, where besides scripture-

reading and study of Sikh lore he attained proficiency in *kīrtan* (Sikh music). He was deeply affected by the attack, on 26 January 1921, by the priests of Darbār Sāhib Tarn Tāran on a band of Akālī reformers who had come for a negotiated settlement with them. The young and sensitive Bārā Singh, felt disgusted, left off his studies and went home. Two of the six brothers of Bārā Singh had already registered themselves as volunteers in the *jathā* of Bhāī Lachhman Singh of Dhārovālī. Bārā Singh replaced his brother, Pritam Singh, in the *jathā* which was done to death within the *gurdwārā* precincts at Nankānā Sāhib on the morning of 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G. S. G.

BĀRĀTH, a village in Gurdāspur district of the Punjab, has a historical shrine, Gurdwārā Tap Asthān Bābā Sī Chānd Jī, popularly called Gurdwārā Bārāth Sāhib. Bābā Sī Chānd, the elder son of Gurū Nānak, established a hermitage here which became the centre of the Udāsī sect. Gurū Arjan and, after him, Gurū Hargobind travelled to Bārāth especially to meet him.

M.G.S.

BARELAVĪ, SAYYID AHMAD (1786-1831), leader of the militant Wahābī movement in India for the purification and rehabilitation of Islam, was born at Rāe Bareli, in present-day Uttar Pradesh, on 29 November 1786, in a Sayyid family. During 1803-04, he set out for Lucknow with seven companions in search of employment. Unable to find employment there, he went to Delhi where he became a disciple of Shāh Abdul Azīz, son of Shāh Waliullah (1702-63) of the Naqshbandī order. After a visit to Mecca in 1822, he proclaimed himself a reformer (*mujtahid*), preaching Wahābī doctrines. He gathered around himself a motley crowd of followers, religious enthusiasts, *mullahs*, mercenaries, and all those willing to wage war in the cause of Islam. Fearful of creating trouble in the British territory, he, in 1826, crossed over to Afghān-Sikh borders and reached the turbulent Yusufzai hills from where, he raised the cry of holy war (*jihād*) against the "infidel Sikhs" who, he proclaimed, had usurped all Afghān territories in

India. In a manifesto issued in December 1826, he pledged himself to the total annihilation of Sikhs.

On 21 December 1826, Sayyid Ahmad crossed the Sikh frontier and fell upon Akorā, near Attock, but had to retire, having lost a large number of his men. Early in 1827, about 80,000 Yusafzaīs and 20,000 Durrānī troops, with 8 guns, swelled the ranks of the Sayyid's *mujāhidīn*. The *mujāhidīn* had some initial success but ultimately the Sikhs won the day. Sayyid Ahmad continued inciting the Afghān tribes against the Sikhs. In 1829, his men invaded Peshāwar but the Sikh forces forced him to flee towards Hazārā. In 1830, he was driven across the Indus, but soon again he fell upon Peshāwar, and occupied the town. He was hailed as the Caliph of the Muslims. He installed himself as the ruler of Peshāwar and struck coins in his name. However, his rule was short-lived. He surrendered Peshāwar to the Sikh tributary and fled across Indus, but he was overtaken by Sikh forces under Prince Sher Singh and slain in a short action at Bālakoṭ on 6 May 1831.

S. S. B.

BARGĀRĪ, in Farīdkoṭ district of the Punjab, is sacred to Gurū Gobind Singh who visited it in December 1705 on his way from Dīnā to Koṭ Kapūrā. A shrine was established later on the site on the northern edge of the village where the Gurū had halted. Bargārī gained prominence in 1924 during the Jaito campaign when the first Shahīdī Jathā or band of Sikh volunteers, determined to reach Gurdwārā Gaṅgsar or meet martyrs' death, made its last overnight halt at this village.

Gurdwārā Pātshāhī Dasvīn, inside a walled compound entered through a gateway, preserves the old sanctum, a 5 - metre square room.

M.G.S.

BARH, a town in Patnā district of Bihār, is sacred to Gurū Tegh Bahādur who stayed here during his tour of the eastern districts in 1666. Gurū Tegh Bahādur stayed at what is known as Barī (larger) *sarigat*, situated in Chūnā Khārī Mohallā.

M.G.S.

BARHE, in Mānsā district of the Punjab, is sacred to Gurū Tegh Bahādur, who visited here, while travelling through the Mālvā country. Gurdwārā

Gurū Tegh Bahādur Sāhib commemorates the visit.
M.G.S.

BARLOW (d. 1845) an Englishman, taken prisoner of war of Afghanistan in 1841 escaped from prison and entered the service of Lahore Darbār in 1843. He fought against the British in the first Anglo-Sikh war. He was killed in action at Ferozeshāh on 21 December 1845.

G.I.S.

BĀRNĀ, village in Kurukshetra district of Haryānā, is sacred to Gurū Tegh Bahādur who once stopped here while journeying from Kaithal to Kurukshetra. Several legends are connected with the Gurū's visit here.

M.G.S.

BASĀLĪ, in Ropar district of the Punjab, has a historical shrine, Gurdwārā Gurū Chaukī Jhīrā Sāhib, dedicated to Gurū Gobind Singh who after the battle of Nirmohgarh in October 1700 stayed here for several days at the invitation of the chief of Basālī.

Gn.S.

BASANT, a musical measure used in the Gurū Granth Sāhib. It is a Rāga of the season of Basant (Skt. *vasant*) or spring, and during that season can be sung any time of day or night. Otherwise, it is reserved for the night between 9 p.m. and midnight. It is a very popular and melodious measure tracing its origin to the eighth century. In the *Rāgamālā*, as included in the Sikh scripture, it is recorded as a son of Hīṇḍol which is also a *rāga* of spring. The only variant of Basant employed in the Gurū Granth Sāhib is Basant Hīṇḍol: the latter is not very popular and is used in no other *granth*. Basant is performed in slow tempo, and this gentle melody depicts quiet joy. In the Gurū Granth Sāhib, Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur, besides Kabīr, Rāmānand, Nāmdev and Ravidās, have composed hymns in the Basant measure.

D.S.

BASANT KĪ VĀR, by Gurū Arjan, is the shortest of the twenty-two *vars*, included in the Gurū Granth Sāhib. Basant, Punjabi for spring, from which *rāga* the Vār derives its title is, the *rāga* of spring time. *Basant kī Vār* comprises three *paūrīs* or stanzas

only, each *paurī* consisting of five lines. The *Vār* addresses itself to the theme of the Gurū's grace which alone will enable man to overcome his ego and, thus, attain, communion with the Creator. Springtime is the period of newness when vegetation stirs to life and nature comes to bloom in all its beauty and splendour. As the Gurū's grace occurs, man sheds the winter-born leaves of all evils and blossoms into joy in the constant remembrance of God.

Hn.S.

BASANT SINGH, BHĀI (d. 1900), one of the founder members of *Srī Gurū Singh Sabhā*, Lahore, established on 2 November 1879, worked as its accountant and later became its vice-president. Differences with the *Khālsā Dīwān*, Lahore, made him break away from it and from a parallel association named *Srī Gurū Hitkārnī Singh Sabhā*. The main cause of this break-up was that Basant Singh advocated the restoration of Duleep Singh to the throne whereas the *Dīwān* was committed to pro-government policy. The new *Sabhā* enjoyed the backing of *Dīwān Būtā Singh* of *Āftāb-i-Punjab* and Mehar Singh Chāwlā, a rich merchant of Lahore who also became secretary of the *Hitkārnī Sabhā*, with Sant Singh as president and Basant Singh as vice-president. The *Sabhā* sided with the Amritsar *Khālsā Dīwān* in regard to Shuddhī movement, the question of location of *Khālsā College* and the preparations of *Farīdkoṭī Tīkā*. Basant Singh was one of the deputation that called on the ailing Rājā on 10 February 1894 at *Farīdkoṭ* and offer their good wishes for his recovery. But in 1895, Bhāi Basant Singh joined hands with Bhāi Mayyā Singh, secretary of the *Lahore Singh Sabhā*, and merged his *Hitkārnī Sabhā* with that body of which he once again became an active member. He also took over editorship of the *Khālsā Gazette* on which he continued to work until his death in Lahore on 13 August 1900.

Jg.S.

BASANT SINGH, PANDIT (1868-1941), eminent Nirmalā scholar, was born on 26 June 1868, the son of Bhāi Kālā Singh of Dhiṅgarīān village, 3 km north of Ādampur in Jalandhar district of the Punjab. Having served his apprenticeship with the

head of the village *ḍerā* or monastery, Basant Singh left home at the age of 16 and went to Nirmal Pañchāyātī Akhārā, Kankhal, where he learnt Sanskrit and studied classical religious literature under Paṇḍit Dīvān Singh. He also studied at Amritsar and Vārāṇasī. Ordained a missionary *sādhū* of the Nirmalā sect, he joined the *ḍerā* at Thikarivālā in Saṅgrūr district of the Punjab. He also wrote commentaries on Gurū Granth Sāhib and the *Dasam Granth* which have remained unpublished. In 1901, he was appointed to impart religious instruction to the young Mahārājā of Patialā, Bhūpinder Singh, and thereafter Prince Yādavinder Singh and other princes. After his retirement from the state service he raised several new buildings for Nirmalā monasteries.

Paṇḍit Basant Singh died at Kankhal on 28 June 1941.

G.B.S.

BĀSARKE GILLĀN, village 12 km southwest of Amritsar is sacred to Gurū Amar Dās, who was born here on 5 May 1479. There are three historical shrines in the village.

GURDWARĀJANAM ASTHĀN, a small shrine marks the ancestral house and birthplace of Gurū Amar Dās.

GURDWARĀ SANNH SĀHIB, the premier shrine here marks the room where, according to tradition, Gurū Amar Dās sat down in solitary meditation and hung a notice at the locked door saying that anyone who opened the door would earn his displeasure. Bābā Buḍḍhā is said to have entered through a *sannh*, lit. hole in the rear wall to see the Gurū. Gurū Amar Dās, amused at Bābā Buḍḍhā's stratagem, returned with him to Goindvāl. The room with the wall broken through was preserved as such by Sikhs as a consecrated place of pilgrimage. Sardār Lahiṇā Singh Majithiā (d. 1854) converted it into a proper *gurdwārā*.

SAMĀDH BĪBĪ AMARO DĪ is a memorial to Bībī Amaro, daughter of Gurū Anṅad who was married to Gurū Amar Dās's nephew.

Gn.S.

BASĀWAN, SHAIKH, a ranked Muslim officer at Mahārājā Ranjīt Singh's court, started his career as an assistant to Mīr Belī Rām and rose to become

a colonel of the Khālsā army by 1838. He escorted Shahzādā Taimūr to Kabul across the Khaibar and reached Kabul in time to participate in the victory parade there on behalf of the Khālsā army.

H.D.

BASSĪ KALĀN, pronounced Basī Kalān, near Hoshiārpur claims a historical shrine called Gurdwārā Bābā Ajit Singh after the eldest son of Gurū Gobind Singh, who, at his father's bidding, came here on 7 March 1703 at the head of 100 horsemen and rescued a Brahman's bride forcibly taken away by the village chief, Jabbār Khān. The lady was restored to her husband and Jabbār Khān suitably punished.

Gn.S

BAṬĀLĀ, an old town in Gurdāspur district of the Punjab, is sacred to Gurū Nānak, who was married here, according to local tradition, on 24 September 1487. Two historical shrines in Baṭālā commemorate the event. A third one is dedicated to Gurū Hargobind's eldest son, Bābā Gurdittā, who was also married at Baṭālā.

GURDWĀRĀ DEHRĀ SĀHIB, also known as Viāh Asthān Sṛī Gurū Nānak Dev Jī, marks the house where Bhāī Mūl Chand lived and where the nuptials were performed. Gurū Hargobind, at the time of the wedding of his son, Bābā Gurdittā, also visited this house.

GURDWĀRĀ KANDH SĀHIB derives its name from *kachchī kandh*, i.e. mud wall, which, according to local tradition, stood on this site at the time of Gurū Nānak's marriage. It is said that as the wedding party arrived and stopped a little distance short of Bhāī Mūl Chand's house, waiting for formal reception by the host, Gurū Nānak sat down close to the wall. An old lady living near by, pointing to the dilapidated state of the wall, told him to move away from the spot lest the crumbling wall should fall on him. Gurū Nānak assured her that there was no cause for alarm, for the wall would stay intact for a long time. The wall so consecrated by the Gurū became an object of veneration for the devotees who also constructed a memorial platform near it. A symbolic mud wall, neatly plastered, 3 x 5 x 1.5 feet approximately, encased

in glass, next to the Gurū Granth Sāhib at the ground floor, now represents the original wall. GURDWĀRĀ SATKARTĀRĪĀN marks the site where the wedding party of Bābā Gurdittā is believed to have halted.

J.C.B.W.

BATHINDĀ, an old town in the Punjab, was called Vikramgarh during the pre-Muhammadan period. Tradition ascribes its foundation to Bhāī Rāo, a Rājput chief who also founded Bhatner, present Hanūmāngarh. The two towns together commanding the area between Hissar and Bikaner known as Bhatīānā, land of the Bhattīs, also commanded the Delhi-Multān route used by early Muslim invaders. The early Muslim historians refer to Bathindā as Tabar-i-Hind (lit. axe of India). Its great Fort with 36 bastions and turrets rising up to 118 feet above the ground level of the surrounding country, is said to have been constructed by Rājā Vinay Pāl. In 1754, the combined forces of Bhāī Gurbakhsh Singh and Ālā Singh conquered Bathindā. During the time of Rājā Amar Singh of Patīālā (1748-82), who occupied it in 1771, it became part of Patīālā state. Mahārājā Karam Singh of Patīālā (1798-1845) named the town Gobindgarh after Gurū Gobind Singh, though the old name, Bathindā remained in common use. Gurū Gobind Singh, during his stay at Talvaṇḍī Sābo had visited Bathindā in 1706 to survey the strategic importance of the Fort. Two shrines were established later - one inside the Fort where Gurū Gobind Singh had put up, and the other outside it where the Sikhs encamped.

GURDWĀRĀ SĀHIB PĀTSHĀHĪ 10, QILĀ MUBĀRAK, inside the Fort, a 5 - metre square domed sanctum, was constructed by Mahārājā Karam Singh of Patīālā. Its interior is decorated with intricate designs in stucco, paint and inset work.

GURDWĀRĀ GOBIND NAGAR PĀTSHĀHĪ 10, in the Hājī Ratan locality adjacent to the Muslim shrine of Hājī Ratan, was reconstructed during the 1970's.

M.G.S.

BĀTHŪ, village in Ūnā district of Himachal Pradesh has a historical shrine, Gurdwārā Gurplāh

Pātshāhī Dasmī, commemorating the visit of Gurū Gobind Singh in 1700.

Gn.S.

BATTHĀ, BHĀĪ, was a *masand* or local leader heading the Sikh congregation at Pākpaṭṭan, in Montgomery (now Sāhīwāl) district of Pakistan, during the time of Gurū Har Krishan and Gurū Tegh Bahādur.

P.S.P.

BAURĀN KALĀN, commonly called Rāmgarh Baurān, a village 5 km southwest of Nābhā, in Patialā district, is known for Gurdwārā Bāolī Sāhib, situated on the boundary of Rāmgarh and Baurān, commemorating the visit of Gurū Tegh Bahādur. The *bāolī* which lends its name to the shrine was constructed in 1869.

M.G.S.

BĀVAN AKHARĪ, a poem constructed upon 52 (*bāvan*) letters (*akhar*) of the Devnāgrī alphabet. In this form of poetry each verse begins serially with a letter of the alphabet. The origin of the *genre* is traced to ancient Sanskrit literature. Since the Devanāgarī alphabet, employed in Sanskrit, comprises fifty-two (*bāvan*, in Hindi) letters (33 consonants, 16 vowels and 3 compounds), such compositions came to be called *bāvan akharī* or *bāvan akṣarī*. There are two compositions by this title included in the Gurū Granth Sāhib, both of them under Rāga Gaurī. One of them is by Gurū Arjan and the second by Kabīr.

BĀVAN AKHARĪ, by Gurū Arjan, comprises fifty-five *pauris* or stanzas of eight lines each, preceded by *ślokas* all of which are couplets except the one preceding the last stanza which is of four lines. Besides, there is an additional couplet following the first *paurī* and a nine line - long *śloka* at the very beginning of the composition which is repeated at the end as well. The *Bāvan Akharī* does not follow either the order or pronunciation of Devanāgrī and even the number of stanzas is more than fifty-two. Only twenty-nine consonants in Gurmukhi (*k* to *v*) conform to those in the Devanagiri script and stanzas 17-46 begin with these consonants, with *m* figuring twice. The following stanza (47) begins with a *r*, which is redundant in Devanāgrī. The opening sixteen and

the last eight stanzas do not follow the order or pronunciation of Devanāgrī or even of Gurmukhi.

The central theme of the composition is summed up in the couplet under *rahāu* or 'pause' which reads: "Extend Thy grace to the helpless one, Merciful Lord ! May my mind in humility adore the dust of the feet of Thy Saints !!" "It is His grace one must seek. Through His grace one meets the true Gurū who will show the path to liberation." The opening *śloka*, which is also repeated at the end of the hymn, stresses the importance of the Gurū. God is self-existent. He is the subtle essence as well as the form (1). He is the Giver and dispenses largesse to all, yet His treasures never fail (34). Words can comprehend and describe everything, but not Him (54). This human body has been attained after transmigrating through numerous lower births. This is now man's opportunity, and he must endeavour to have the cycle of birth and death annulled (30). The purpose of human life is to realize God, but man gets entangled in the world and becomes oblivious of Him (6). Man need not resort to the forests in search of Him, for He dwells within him (30). Abstinence and physical mortification do not bring enlightenment. The only way to realization is to become worthy of His grace (52). His grace is attained through the aid of the Gurū who brings purity to the life of the devotee and puts him on the right path. *Satsaig*, or company of the holy, is of crucial value.

BĀVAN AKHARĪ, by Kabīr, is one of his longer compositions, comprising 45 stanzas, included in the Gurū Granth Sāhib. The first five stanzas of this composition are introductory and the sixth begins with *oanikār*, a word which itself begins with the opening vowel of the Sanskrit alphabet. Of the following thirty-nine stanzas, thirty-six are built around the consonants mostly in their Punjabi form, with certain consonants having been repeated.

Communion with the Supreme Being and the path leading to it form the principal theme of the composition. Within the spiritual state, all dilemmas are dissipated and one finally realizes God as pervasive Reality (3). Once the lotus of the heart blooms with the rays of supreme knowledge, it never withers away in the illusive moonlight of

māyā (7). The spiritual bliss of a person whose heart is illuminated by the Supreme Light is ineffable. For such spiritual achievement, man needs guidance of the Gurū. A true follower of the Gurū remains uninvolved in worldly affairs, and revels in the love of the Divine (9). One who is detached from this world can alone realize the Divine Essence. There is the thick veil of *māyā* (delusion) over our eyes, which prevents us from perceiving the Ultimate Truth. One who discards evil, overcomes attachment, achieves serenity of mind and is emancipated from delusion.

R.S.J.

Mm.S.

BAVAÑJĀ KAVĪ, lit. fifty-two poets, is how the galaxy of poets and scholars who attended on Gurū Gobind Singh (1666-1708) is popularly designated. Gurū Gobind Singh was a great patron of letters. He sent out Sikhs to different parts of the country to invite and bring to him scholars of repute. When they came, "the True Gurū bestowed great respect and honour upon them and provided for them without discrimination." Although traditionally mentioned to be 52, their number was larger, though the Sikh chronicles differ on the exact figure. These men were assigned by Gurū Gobind Singh to the task of rendering of Hindi, Sanskrit and Persian classics into Bhākhā written in Gurmukhī script. The work appears to have been taken in hand quite early in his career, probably in 1678 and spread over the next two decades and more, including four very productive years at Pāontā Sāhib (1685-88), until the Gurū, foreseeing the impending conflicts that were to engulf Anandpur, relieved them. Classics such as *Chāṇakya Nīti*, *Pañchtantra*, *Hitopadeśa*, *Upanisads* and parts of *Mahābhārata* were translated into Braj and Punjabi and works and manuals on martial arts such as rearing, training and employment of hawks, horses, elephants, camels and dogs were prepared. According to *Srī Gur Pratāp Sūraj Granth*, the entire work was collected into a single anthology called *Vidyā Sar* or *Vidyā Sāgar*, lit. ocean of knowledge. This volume weighed approximately 350 kilograms. The entire treasure was lost consequent upon the evacuation of

Anandpur in December 1705, most of it in the flooded Sarsā stream. Only small fragments and copies of some of the manuscripts already prepared and carried out of Anandpur by the authors themselves or by others survived.

P.S.P.

BAZĪDPUR, southeast of Fīrozpur Cantonment, is sacred to Gurū Gobind Singh (1666-1708), who passed through here in 1706 after the battle of Muktsar. Gurdwārā Gurūsar, formerly known as Tittarsar after a legendary partridge (*tittar*, in Punjabi), marks the site where Gurū Gobind Singh had encamped, and was first constructed in the form of a small Mañjī Sāhib by Bishan Singh Āhlūvālīā, an official under Mahārājā Ranjīt Singh (1780-1839).

M.G.S.

BĀZĪGARS or acrobats, a counterpart of *nats* outside the Punjab, are a nomadic people. Earlier they had been an occupational group performing *bāzī* i.e. acrobatic feats, for the entertainment of the villagers for which they were rewarded by their patrons both in cash and kind. In modern times, however, most of them have turned into farm labourers and several groups of them have settled down on the outskirts of villages where they find work. The Indian Constitution recognizes them as a Scheduled Tribe and they enjoy advantages and facilities reserved for this category of people. Within their own tribe, they acknowledge the authority of their Rājā or King, and Rānī, the Queen, who are highly revered. The main shrine of the Bāzīgars is at Saidānvālā, in Fīrozpur district.

Bāzīgars do not belong to any one ethnic or religious group. The majority of them are either Hindus or Muslims. In the Punjab some of them have embraced the Sikh faith, especially since the days of the Singh Sabhā reform. According to the 1911 census, out of a total of 36,354, *bāzīgars* in Punjab, the number of Sikhs was 4,724.

P.S.J.

BECHINT SINGH, BHĀĪ (1872-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Sundar Singh of Pharālā in Jalandhar district. The family migrated to Chakk No. 258 Pharālā in the newly colonized district of Lyallpur in 1892. In 1907, he

received *amrit* from Sant Kripāl Singh at Amritsar whom he also invited to his village and lodged him in his house. He also took part in *kār-sevā* in progress there under Sant Atar Singh for raising a *gurdwārā*. He was one of the Jathā that went to Delhi to rebuild one of the walls of Gurdwārā Rikābgāj demolished by the British. He attended the Akālī dīvān at Dhārovālī on 1-3 October 1920 and participated in the liberation of Gurdwārā Bābe di Ber. On 19 February 1921, he was also with the *jathā* that went to Nankānā Sāhib, and attained martyrdom on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BEDĀVĀ, lit. disclaimer (*be* = without + *dāvā* = claim). In Sikh history it stands for the signed statement given over to Gurū Gobind Singh by some Sikhs disowning him during the protracted siege of the Fort at Anandpur in 1705. As they left Anandpur and reached their homes, their womenfolk charged them with pusillanimity, and chided them for betraying their Gurū in the hour of need. Led by Māī Bhāgo and full of remorse, they left for the Gurū whom they caught up near Khidrānā, now Muktsar, where the Gurū faced a strong Muslim force. In the ensuing battle they all fell fighting but forced the enemy to retreat. At sun-set Gurū Gobind Singh came to the battle field to find Mahān Singh at his last gasp. The Gurū sat beside him and, placing his head on his lap, asked him for his last wish. Mahān Singh wanted the Gurū to annul that *bedāvā*. The Gurū tore it up to the immense satisfaction of Bhāī Mahān Singh, who then died in peace.

M.G.S.

BEDĪ, a sub-caste of the Khatrīs, Prākritized form of the Sanskrit *kstrīya* which is one of the four caste groups into which the Hindu society is divided. The Khatrīs are both Hindus and Sikhs but no Muslims because a Khatrī after conversion into Islam ceases to be a Khatrī and becomes a Khojā. The Khatrīs are further divided into four sub-groups and each sub-group into several castes. In Sikhism, the Bedī caste became pre-eminent because of the birth into it of Gurū Nānak, founder

of the faith. Gurū Gobind Singh, in his *Bachitra Nātak*, says that Bedīs came from the Solar race and are descendants of Kuśa, son of Rāma and grandson of King Daśratha. Bedīs are mostly concentrated in Derā Bābā Nānak, in Gurdāspur district, in the Punjab.

S.S.V.B.

BEERWAH (pronounced Bīrvāh), a sub-divisional town in Badgām district of Jammū and Kashmīr, 35 km southwest of Srinagar, claims a historical Sikh shrine, Gurdwārā Śrī Gurū Nānak Charan Asthān Dūkhnivāran, commemorating the visit of Gurū Nānak to these parts early in the sixteenth century.

Gn. S.

BELĀ, pronounced *bellā*, means, in Punjabi usage, a jungle of tall grasses, reeds and assorted shrubbery along the banks of rivers and streams. The word also received a different connotation when an Udāsī saint and preacher, Banakhaṇḍī, established in AD 1818 a preaching centre near Sakhar in Sindh (Pakistan) and named it Shri Sādhubelā Tīrath. This created a new vogue and several other Udāsī centres adopted the name Sādhū Belā. Similarly, a Sikh *derā* (habitation with a *gurdwārā*) established by a group of Sikh revolutionaries during 1927-33 was christened Singh Belā. It was located about 12 km north of Bābā Bakālā along the Beās - Baṭālā road in Amritsar district. This place functioned as the secret headquarters of the revolutionary group.

M.G.S.

BELĀ SINGH, BHĀĪ (1865-1921), son of Bhāī Mayyā, was born at Kartārpur in Jalandhar district. His grandfather, Bhāī Sobhā, had migrated to Kartārpur where he served in Gurū kā Langar run by local Mahants, who in recognition of his services had allotted some agricultural land to him. Belā Singh, first in the family to receive *Khālāsā pāhul*, was somehow dispossessed of his lands by the *mahants*. He shifted to Chakk No. 10 Thothīān in the newly developed irrigation district of Sheikhūpurā in western Punjab. He was one of the *jathā* of Bhāī Lachman Singh Dhārovālī which was massacred on 20 February 1921 at Gurdwārā Janam

Asthān Nankāṇā Sāhib. See NANKĀṆĀ SĀHIB MASSACRE

G.S.G.

BELĪ RĀM (d. 1843), head of the royal *toshākhānā* at Lahore, was the son of Misr Dīvān Chand, a general in Mahārājā Ranjīt Singh's army. He joined the Mahārājā's treasury in 1809 and within seven years rose to occupy the highest position in it, besides receiving numerous *jāgīrs*. Belī Rām maintained strict discipline and once annoyed Rājā Dhiān Singh, the prime minister, by declining to show him a rare piece of jewellery in the *toshākhānā*, without the Mahārājā's permission. He even refused to accede to the royal wishes to send *koh-i-noor* to the Jagannāth temple when Ranjīt Singh was ill declaring that the diamond was not the property of the Mahārājā but that of the State. Kaivār Nau Nihāl Singh who was disallowed entry into the *toshākhānā* without a written order from the Mahārājā got annoyed and, in January 1840, fined Misr Belī Rām 5,00,000 rupees and imprisoned him along with his five brothers. When Sher Singh ascended the throne, Misr Belī Rām and his brothers were restored to their old positions, but he was re-arrested after Sher Singh's death. Belī Rām was handed over to Shaikh Imām ud-Dīn, who kept him in chains in his stables, before strangling him to death on 17 September 1843.

H.R.G.

BENET, a Frenchman, who was appointed in 1838, as a personal physician to Mahārājā Ranjīt Singh and surgeon-general to the Khālsā army. After the Mahārājā's death, Benet left Lahore.

G.I.S.

BENGAL AND INDIA SECRET LETTERS, also known as Letters received from India and Bengal or merely Secret Letters to the Secret Committee, preserved at the India Office Library, London. This correspondence is arranged in two series: the first covers the period 1778-1859 and the second 1817-1857. Some of these Secret Letters have been printed in the Blue Books presented to British Parliament.

As the British interest increased in the affairs of the Sikhs, the Secret Letters became more detailed, especially about Shāh Zamān's invasion

of the Punjab and the first British mission to the Sikh court (1798); Holkar's coming to Punjab (1805); the Metcalfe Mission to Lahore (1808); the imagined Sikh-Marāthā intrigues (1810); and the warlike preparations of Ranjīt Singh. Secret Letters of later period deal with Auckland's policy towards Afghanistan and the Sikhs (1838), Punjab affairs and the Sikh co-operation during the first Anglo-Afghān war (1841-42). A number of letters written during the years 1842-44 describe the uncertain political state in Lahore. Events leading to the Anglo-Sikh war of 1845-46, and the details of military operations are given (1846). They also give an account of Lāl Singh's administration and the rebellion in Kashmīr which led to the treaty of Bharovāl. A full account of the uprisings at Multān and Hazārā and particulars of the military operations against Multān, besides the actions at Cheliānvālā and Gujrat are also provided (1848 and 1849).

B.J.H.

BENGAL SECRET AND POLITICAL CONSULTATIONS (1800-1834), a manuscript series of Indian records at the India Office Library, London. This series contains, in full, correspondence and despatches on the early British relations with the Sikhs. Among the more important documents are despatches of the Resident at Delhi concerning the cis-Sutlej region and Lord Lake's correspondence with the Mālvē Sikh chiefs (1804); correspondence relating to Holkar's intrusion into the Punjab, cis-Sutlej Sikhs, and general principles of British policy in the trans-Yamunā region (1805); correspondence concerning Holkar and Ranjīt Singh and the Anglo-Sikh treaty of 1806; correspondence relating to Ranjīt Singh's Mālvē expeditions; Treaty of Amritsar (1809); and so on. The correspondence on Sikh affairs after 1809 fades out in this series, but opens up again in 1831 and contains all relevant correspondence and despatches regarding the Anglo-Sikh relations till 1834 when this series was discontinued to be replaced by another named India Secret Proceedings.

B.J.H.

BENĪ, BHAGAT

BENĪ, BHAGAT, some of whose compositions have been incorporated in the Gurū Granth Sāhib. Very little is known about his personal life except that he spent most of his time in prayer and contemplation. Nābhājī's *Bhagatmāl*, and Bhāi Gurdās (*Vārān*, X. 14) refer to Benī's single-pointed meditation in solitude and his spiritual edification. Benī's three hymns in the Gurū Granth Sāhib are marked by an intense spiritual longing. They also indicate the various paths tried by him in his quest, his practical experience of life and his mastery of religious lore of diverse traditions. His compositions are included in Sirī Rāmkalī and Prabhātī rāgas.

T.S.

BENĪ, PAṆDIT, a learned Brāhmaṇ of Chūniān, in present-day Lahore district of Pakistan, was a devoted Sikh of the time of Gurū Amar Dās. His visit to Goindvāl and his pride of learning was gone as he met the Gurū.

B.S.D.

BENTINCK, LORD WILLIAM CAVENDISH (1774-1839), Governor-General of India (1829-35), son of William Henry, was born on 14 September 1774. Lord William Bentinck's policy towards the Sikh Kingdom was dictated by the steady growth of a supposed Russo-Persian threat to India's north-western frontier. In face of it, the Government of India adopted certain extraordinary measures like stopping the Sikh advance southwards. Lord William Bentinck's meeting with Mahārājā Ranjīt Singh at Ropar in October 1831 had likewise a political purpose. It was a camouflage to cover British negotiations with the *amīrs* of Sindh and to forestall the Sikh advance on Shikārpur and Sindh. The British did not accept Ranjīt Singh's suggestion of a joint Anglo-Sikh enterprise in Sindh, but the Governor-General only gave him a vague written assurance for the continuance of "eternal friendly relations" with the Sikh State.

B.J.H.

BHADAUR, a small town 25 km northwest of Barnālā in Saṅgrūr district of the Punjab, is sacred to Gurū Gobind Singh, who came here from Dīnā in December 1705. The area was then an

uninhabited jungle land, and it was only in the eighteenth century that a shrine commemorating the Gurū's visit was established here. Local tradition had also preserved the memory of Gurū Hargobind having passed through this place so that the shrine was designated as Gurdwārā Sāhib Pātshāhī Chhemī Ate Dasmī (Andrūnī Qilā).

GURDWARĀ SĀHIB ANDRŪNĪ PĀTSHĀHĪ 10 marking the site of the original shrine inside the town. A sword and a dagger, believed to have come down from Gurū Gobind Singh, are kept here as sacred relics.

GURDWARĀ SĀHIB BAIRŪNĪ PĀTSHĀHĪ 6, half a kilometre west of the town, was known as Samādh Bhāi Charan Dās, until it was converted into a *gurdwārā* during the 1970's.

M.G.S.

BHĀDRĀ in Gaṅgānagar district in Rājasthān, was, according to Sikh chronicles, visited by Gurū Gobind Singh in 1706. There is however no historical shrine there.

M.G.S.

BHĀGALPUR, a district town in Bihār, was visited by Gurū Tegh Bahādur in 1666. Barī Saṅgat on Būṛhānāth Ghāṭ, where he stayed, is now represented by a small shrine, constructed in a by-lane in 1974. It is called Gurdwārā Barī Saṅgat Sī Gurū Tegh Bahādur Jī Chaukī Sāhib.

M.G.S.

BHAGAT (BHAKTA) BĀṆĪ. The Gurū Granth Sāhib comprises writings coming from two sources - the sayings of the Gurūs and those of the Bhagats (Bhaktas). The term *Bhagat* here broadly covers all those holy men outside of the Gurū-line whose compositions were entered in the holy book by Gurū Arjan (1563-1606). The writings of the Gurūs as well as those of the Bhagats constitute one single text. On any point of precept and doctrine both have equal validity. Both enjoy equal esteem and reverence. In fact, the notion of "two" does not exist. Both signal one single metaphysical truth.

Generally, throughout the text the compositions of the Bhagats have been credited individually by their names as of the Gurūs individually by the number in their order of succession. How did this corpus designated Bhagat

Bānī enter the Holy Book? Bhāī Gurdās in his *Vārānī*, 1.32, suggests that Gurū Nānak during his travels carried under his arm a book, which evidently comprised his own writings and some of the hymns of the saint poets whom he met during his extensive travels. He handed over such a manuscript to Gurū Angad as he passed on the spiritual office to him. This process went on and Gurū Arjan had access to these *pothīs* and presumably to some other materials as well accumulating over the years. Views differ on whether Gurū Arjan included the sayings of the Bhagats exactly as received or whether he used his discretion bringing their contributions to conform, in general at least, to the tenets of Sikhism. One thing is certain. Bhagats in the Gurū Granth Sāhib are represented by their hymns lauding Nirguṇa Brahman. At places in the text, the Gurū commented upon, even contradicted, the sayings of the Bhagats and both versions appear in the text. The purpose of such comments was to bring the sayings of the Bhagats in harmony with the Sikh teaching, which was uncompromisingly monotheistic, with a strong belief in a formless deity and which rejected caste and formal ritualism.

From among the Bhagats, Kabīr's contribution is the largest. Besides two long compositions, *Bāvan Akharī* and *Thitīnī*, 296 of his hymns in different *rāgas* and 239 *ślokas* are included in the Gurū Granth Sāhib, whereas Dhannā has only two hymns, one in Rāga Āsā and the other in Dhanāsari; Saiṇu has only one hymn and there is only one line and a hymn from Sur Dās. The principal theme of Kabīr's verses is a trenchant criticism of caste, idolatry and empty ritualism. The main thrust of the compositions of Farīd (1173-1266) is that man, overcoming worldly temptation, remains attached to God, the creator of all. Fear of death and the need to live according to the Islamic code figure in his verse, but special stress is laid on following the universally accepted humanitarian values. Namdev (1270-1350), a washer-man of Mahārāshtra, has 60 of his hymns recorded in the Gurū Granth Sāhib in seventeen different *rāgas*. They represent the work of his later years, for in his younger years he tended more towards idolatry.

Ravidās has forty of his hymns included in the Gurū Granth Sāhib, in sixteen different *rāgas*. According to him, realization of the divine is possible only through loving devotion. The contribution of remaining eleven Bhagats is numerically very small - 18 hymns and one line in all. Their hymns, too, generally celebrate unicity and love of God. They reject ritualism and formalism, and lay stress on the remembrance of God's Name.

Hn.S.

BHAGAT BHAGVĀN, recipient of one of the *bakhshishs* or seats of the Udāsī sect, was a contemporary of Gurū Har Rāi (1630-61). His original name was Bhagvān Gir. Little is known about his early life except that he was born in a Brāhmaṇ family at Bodh Gayā and that he was a Sannyāsī *sādhū* roving in search of spiritual solace. Having heard about Gurū Nānak, he came to Kīratpur to meet his living successor, Gurū Har Rāi, who initiated him a Sikh, renamed him Bhagat Bhagvān and bestowed upon him what is known in Udāsī parlance a *bakhshish*, i.e. blessing or authority to establish preaching centres for the spread of Sikhism. Bhagat Bhagvān preached in the eastern provinces and set up Udāsī *ḍerās* or monasteries at several places. His disciples and successors spread the teaching of Gurū Nānak widely in northern India, from Bihār to Sindh.

B.S.

BHAGAT MĀL is an anonymous manuscript held in the Khālsā College, Amritsar, under MS. No. 2300. It is an elaboration of Bhāī Gurdās's eleventh *Vār*, listing the more prominent of the Sikhs of Gurū Nānak's time. First twelve stanzas contain no names: they are devoted to elaborating the theory of Sikhism and the characteristics of an ideal Sikh and his mode of living. From the 13th stanza onward (f. 260), the names of various Sikhs are given. At places incidents from the Rāmāyana and the Mahābhārata as well as hymns from the Gurū Granth Sāhib are quoted to illustrate a point. Some contemporary events from Sikh history such as the construction of the Harimandar and the tank at Amritsar and the compilation of the Ādi Granth are also referred to.

S.S.Am.

BHAGAT RĀM, BAKHSHĪ (1799-1865), son of Baisākhī Rām, a small money-changer in the city of Lahore, joined the service of Mahārājā Ranjīt Singh in 1818 as a writer in the treasury office under Misr Belī Rām. In 1824, he was appointed assistant writer of the accounts of the privy purse. In 1831, he accompanied Kañvar Sher Singh to the hills of Jalandhar Doāb to collect revenue from the defaulting states of Mañḍī, Suket and Kullū. He was appointed in 1832 paymaster of fifty battalions of infantry, eight regiments of cavalry and twenty batteries of artillery. For his services to the State, he was granted in 1841 a *jāgīr* at Ajnālā by Mahārājā Sher Singh. He was sent to Jammū with the expedition against Rājā Gulāb Singh in March 1845. Mahārājā Duleep Singh granted him an additional *jāgīr* at Dātārpur, in the Jalandhar Doāb. Bhagat Rām lost this *jāgīr* when the Doāb was ceded to the British by the treaty of Lahore, 9 March 1846, but received one in lieu of it in Amritsar district. He died at Lahore in 1865.

J.S.K.

BHAGAT RATNĀ VALĪ, also known as *Sikhānī dī Bhagatmāl* or *Sikhān dī Bhagatmālā* or *Bhagatāvalī* is a *tīkā* or exposition, in Punjabi prose, of a *Vār* (no. 11) from Bhāī Gurdās's *Vārānī*. The *Vār* contains a roster of the names of some of the Sikhs of the time of the first six Gurūs, Gurū Nānak to Gurū Hargobind, without giving any details about how they got initiated into the Sikh faith or about their careers. The anecdotes given are meant to have been those related by Gurū Gobind Singh to Bhāī Manī Singh. It is likely that they were recorded by another Sikh who heard Manī Singh narrate these at a congregation. The work may be dated between AD 1706 and AD 1737 (the year of Bābā Kalādhārī's death to whom belonged a manuscript copy of the work). However, some manuscripts contain anecdotes about some of the Sikhs connected with the last four Gurūs. The language and style in both the parts is identical. The current printed version, edited by Bhāī Vīr Singh, comprises only the first part.

Bb.S.N.

BHAGAT SINGH (1907-1931), revolutionary and martyr, was born on 27 September 1907 at Baingā,

Lyāllpur district (now in Pakistan), the second son of Kishan Singh. Bhagat Singh was imbued from childhood with the family's spirit of patriotism. His father, was a sympathizer and supporter of the Ghadr movement. The execution of Kartār Singh Sarābhā made a deep impression on his young mind. Having passed the fifth class from his village school, Bhagat Singh first joined Dayānand Anglo-Vedic School in Lahore and then National College at Lahore. He was still a student when his parents planned to have him married. He vehemently refused to get married in slave India, and left home and went to Kānpur where he took up a job in the Pratāp Press. He joined the Hindustān Republican Association, a radical group, later known as the Hindustān Socialist Republican Association. However, he came back home in 1925 when the Jaito *morchā* was on. A warrant for the arrest of Bhagat Singh was issued because he had accorded welcome to one of the *jathās*, but he managed to elude the police and spent five months under the assumed name of Balvant Singh in Delhi where he worked in a daily paper *Vīr Arjun*. As Akālī activity subsided, Bhagat Singh returned to Lahore. He established contact with the Kirtī Kisān Party and contributed regularly to its magazine, the *Kirtī*. In March 1926 was formed the Naujawān Bhārat Sabhā and Bhagat Singh became its secretary.

Bhagat Singh vowed to avenge by killing Mr Scott, the Superintendent of Police, the death of Lālā Lājpat Rāi. However, J.P. Saunders became the victim owing to mistaken identity. Bhagat Singh escaped to Calcutta disguised as a wealthy personage. He remained quiet for several months, but became active again when Public Safety Bill and the Trade Disputes Bill were being debated in Delhi. He and his companions resolved to explode a bomb to express disapproval of the bill. Having thrown two relatively harmless bombs, Bhagat Singh and Dutt began shouting revolutionary slogans and threw leaflets explaining their intent of making "the deaf hear." Both were promptly taken into custody. As the trial proceeded, a statement, written in its entirety by Bhagat Singh, was read in defence of the two accused. Bhagat Singh said that "force used for a legitimate cause

has its moral justification." He and B.K. Dutt were found guilty and sentenced to transportation for life. However, Bhagat Singh was also being tried in Saunders murder case. Bhagat Singh offered no defence, but utilized the occasion to propagate his ideal of freedom. He was awarded the death sentence on 7 October 1930 and hanged on 23 March 1931. His body was secretly cremated at Husainvālā by police and the remains thrown into the River Sutlej. The next day, however, his comrades collected the bodily remains from the cremation site and a procession was taken out in Lahore. A memorial now stands where Bhagat Singh and his companions were cremated.

E.C.B.

BHAGATŪ, BHĀĪ (d. 1652), a devoted Sikh who served the Fifth, Sixth and the Seventh Gurūs, was the son of Ādam (Uddam in some chronicles). He grew to be a saintly person with a firm faith in the Gurū. He made frequent visits to Amritsar where he stopped for long intervals rendering diligent service in the construction of the Harimandar. He was at Kīratpur in 1644 when Gurū Har Rāi succeeded Gurū Hargobind. He later retired to his village, but continued to visit the Gurū, especially on Vaisākhī and Dīvālī days. He died at Kartārpur in April 1652 serving Gurū Har Rāi. Gurū Har Rāi personally performed his last rites, and praised his simplicity and devotion.

A *gurdwārā*, Bhāīnā Bhagatū, named after the celebrated Bhāī is located near village Gobindpurā, about 11 km northeast of Baṭhinda.

T.S.

BHAGAUTĪ or Bhavānī (Skt. Bhagavatī, consort of Viṣṇu, or the goddess Durgā) has had in Sikh usage a chequered semantic history. In early Sikhism, especially in the compositions comprising the Gurū Granth Sāhib, the word means a *bhakta* or devotee of God. In Bhāī Gurdās, *bhagautī* has been used as an equivalent of sword. (*Vārān*, XXV. 6). It is in the compositions contained in the *Dasam Granth* that the term began to assume connotations of wider significance.

Bhagautī is, it appears, a multifaceted archetypal symbol employed by Gurū Gobind Singh to fulfil a multiplicity of functions

simultaneously. He perhaps wanted to complement the exclusive masculinity of the Divine image as found in almost all religions. Although, at times, He had been addressed as *mātā* (mother) as well as *pitā* (father), yet most of the names employed for him in Sikh Scripture have been masculine. To widen the conception, Gurū Gobind Singh may have chosen Bhagauti, a name with a clear feminine implication. This derives further support from Gurū Gobind Singh's autobiographical *Bachitra Nātak* wherein he designated God by a composite name *Mahākāl Kālīkā* (Mahākāl which is masculine is juxtaposed to Kālīkā which is feminine). The Gurū also calls the creator Lord (God) Bhavānī in his *Chaabis* Avtār. The second archetypal significance of *Bhagautī* is linked to its other lexical meaning 'sword'. *Bhagautī* where prefixed with the honorific *Srī* (lit. fortunate, graceful) signifies the 'Divine Sword' - the Power that brings about the evolution and devolution of the Universe. The invocation to the Almighty through His image as the Divine Sword purported again to instil the heroic spirit among his Sikhs, for you become like the one you adore (GG, 549). In the Sikh mystic lore, the prime symbol employed for God is the Word (*nām*). However, the other, even more structured symbol that Gurū Gobind Singh introduced is 'the Sword' (*Bhagautī*). God being Pure Existence is immanent in everything that exists. Hence symbolization of God through a finite symbol 'Sword' is, in a sense, true because it serves to symbolize Divine Power. *Bhagautī* in its symbolic meaning of Divine Power is, in contact with the Infinite, and, in its concrete form, as a weapon, in contact with the finite. Remembering God through such heroic symbols was the exclusive style of Gurū Gobind Singh.

J.N.S.

G.B.S.

BHĀGBHARĪ, MĀĪ (d. 1614), of a Brāhmaṇ family of Srīnagar, was converted to the Sikh faith by Bhāī Mādhō Soḍhī, a Sikh preacher in Kashmīr. As she grew old, she wished to have a glimpse of the Gurū before she died. She had stitched a robe of homespun fabric which she longed to present to the Gurū personally, but she was too old to travel

out. It is said that Gurū Hargobind visited her and received the gift, thus fulfilling her cherished desire.

B.S.

BHĀGĪ BĀNDAR, village 3 km north of Talvaṇḍī Sābo, in Bathiṇḍā district of the Punjab, claims a historical shrine, Gurdwārā Janḍsar, sacred to Gurū Gobind Singh who visited the site during his stay at Talvaṇḍī Sābo.

Gn.S.

BHĀGĪRATH or Bhagīrath, of Malsiān in present-day Jalandhar district of the Punjab, is recorded as being one of the early disciples of Gurū Nānak. He served *faqīrs* and *sādhūs* and worshipped many gods and goddesses in quest of spiritual consolation. One night, it is stated, he had a dream and following the direction of the dream he went to Sultānpur to see Gurū Nānak. He became a disciple and remained there spending his time praying and singing hymns.

Gn.S.

BHĀGO, MĀĪ, the sole survivor of the battle of Khidrānā, i.e. Muktsar (29 December 1705), was a descendant of Pero Shāh, the younger brother of Bhāī Langāh, who had converted a Sikh during the time of Gurū Arjan. Born at Jhabāl in present-day Amritsar district of the Punjab, she was married Nidhān Singh Varāich of Paṭṭī. A staunch Sikh by birth and upbringing, she was distressed to hear in 1705 that some of the Sikhs of her neighbourhood had deserted the Gurū under adverse conditions. She persuaded them to meet the Gurū and apologize. Together they stopped near the *dhāb* or pool of Khidrānā where an imperial army in pursuit of Gurū Gobind Singh had almost overtaken him. They challenged the pursuing host and fought furiously forcing it to retreat. Gurū Gobind Singh found all of them killed except Mahān Singh. The Gurū forgave them on Mahān Singh's request and blessed them as Liberated Ones (Forty Liberated Ones). He took into his care Māī Bhāgo who had also suffered injury in the battle. She thereafter stayed on with the Gurū as one of his bodyguard, in male attire. After the death of Gurū Gobind Singh at Nāndeḍ in 1708, she retired further south to Jinvārā, 11 km from Bidar in Karnāṭaka. Her hut in

Jinvārā has now been converted into Gurdwārā Tap Asthān Māī Bhāgo.

P.S.P.

BHĀGO, MALIK, was, according to Sikh chroniclers, the Hindu steward of the Muslim chief of Saidpur, present-day town of Eminābād, now in Gujranwālā district of Pakistan, during the days of Gurū Nānak. The tradition relates that once while Gurū Nānak was staying with Bhāī Lālo, a poor carpenter, in the town, Malik Bhāgo gave a feast to which Gurū Nānak, along with other holy men and dignitaries, was invited. As the Gurū declined the invitation, the Malik had him summoned to his presence and asked the reason for his refusal. Gurū Nānak took into one hand a quantity of Malik Bhāgo's rich food and in the other a piece of Lālo's coarse bread. He then squeezed both. From Lālo's bread trickled milk, and from Malik Bhāgo's blood. The moral was clear. The rich man's wealth had been selfishly amassed at the cost of others and his charities were thus tainted. See LĀLO, BHĀĪ

S.S.B.

BHAGRĀNĀ, village in Paṭiālā district, is celebrated for its Gurdwārā Nauvīn Pātshāhī. Some old accounts assign this shrine to the neighbouring village of Dādū Mājra, but it falls now within the revenue limits of Bhagrānā. Gurū Tegh Bahādur halted here during one of his journeys through this region. Two Sikhs, Bhāī Amarū and Bhāī Diālā, served him with devotion.

M.G.S.

BHĀG SINGH, also referred to in government records as Bāj Singh, was an associate of Bhāī Mahārāj Singh, leader of the anti-British revolt in the Punjab in 1848-49. Originally a disciple of Bhāī Bīr Singh of Naurangābād, he survived the attack on his *ḍerā* on 7 May 1844 and went on a pilgrimage to Nāndeḍ. On his return to the Punjab, he joined Bhāī Mahārāj Singh at Amritsar shortly before the latter went underground in June 1847 to escape arrest by the British in connection with the Premā conspiracy case. Bhāg Singh escaped towards Kāngrā and re-joined Bhāī Mahārāj Singh in 1848 and went on several errands on his behalf. After the arrest of Bhāī Mahārāj Singh, the police

pursued Bhāg Singh up to Jehlum but failed to capture him. Later on he accidentally fell into the hands of Major Lake at Peshāwar, and was tried and jailed.

M.L.A.

BHĀG SINGH, BHĀĪ (1872-1914), one of the leaders of the Punjabi immigrants in Canada, was born son of Narain Singh of Bhikhiwīṇḍ, in Amritsar district. Bhāg Singh joined the British Indian cavalry at the age of twenty, receiving a discharge certificate of meritorious service when he resigned. Thereafter he served in the municipal police at Hankow, China, for about three years. Then he went to Vancouver. He was elected president of the Khālsā Dīwān Society of Vancouver. He and Balvant Singh, of Khurdpur, became leaders of the Indian community in Canada and continued to campaign for its rights, suffering imprisonment in the process. Bhāg Singh was shot dead by Belā Singh, a police informer, on 5 September 1914, while he was reciting the Gurū Granth Sāhib.

S.S.J.

BHĀG SINGH, BHĀĪ (1880-1921), one of the Nankānā Sāhib martyrs, was born to Bhāī Amīr Singh of village Nizāmpur, in Amritsar district, who later shifted to Chakk No. 38 Devā Singhvālā, in the newly developed canal colony of Sheikhūpurā. At the age of 26 he got enlisted in 124th Baloch Battalion and took part in the first World War but was demobilized at the end of the war. Next, he stood among the ranks of the Akālī reformists falling a martyr in the Nankānā Sāhib massacre on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BHĀG SINGH CHANDRA UDAYA, an undated manuscript preserved in the Punjab State Archives, Patialā, under accession No. M/773, deals with the life and achievements of Sardār Bhāg Singh Ahluvālī (1745-1801), successor of Jassā Singh Ahluwālī of Kapūrthālā state, and comprises 188 folios, size 22 x 16 cm, each page containing 16 lines. The first 107 folios cover events of the life of Jassā Singh, and the rest deal with the rule of Bhāg Singh.

B.S.N.

BHĀG SINGH, RĀĪ (d. 1884) was son of Rāi Kishan Chand Bhaṇḍārī who worked as a *vaki* or agent under the Sikh government. In early 1838 when Rāi Kishan Chand accompanied Colonel Wade to Peshāwar, Bhāg Singh officiated in his place as agent at Ludhiānā, in the British territory. After the first Anglo-Sikh war (1845 - 46), Bhāg Singh took over as agent of the Lahore Darbār with the Commissioner of trans-Sutlej states; in 1848 he was awarded the title of Rāi besides dress of honour and a *jāgir* worth rupees 2,500. Bhāg Singh held several important positions after the Punjab was annexed by the British. Rāi Bhāg Singh died in 1884 at Baṭālā.

G.S.N.

BHĀG SINGH, RĀJĀ, born on 23 September 1760, succeeded his father, Gajpat Singh, to the throne of Jind state in 1789. He was a man of extraordinary vigour, intelligence and diplomatic astuteness. He was also a close ally of Patialā and joined hands with Bibī Sāhib Kaur's troops in 1794 against the Marāṭhās. He also maintained friendly relations with the British and accompanied Lord Lake to the River Beas in pursuit of Jasvant Rao Holkar. He was deputed mediator by the British General to persuade Mahārājā Ranjīt Singh not to espouse the hopeless Marāṭhā cause.

Rājā Bhāg Singh died in 1819.

S.S.B.

BHĀG SINGH, SANT (1766-1839), of Kurī, a holy man widely respected in his time, was born the son of Bhāī Haṇs Rāi at Qādirābād, a village in Gujrāt district (now in Pakistan), where his grandfather, Gurbakhsh Singh, said to have been in the retinue of Gurū Gobind Singh, settled after the Gurū's passing away at Nāndēd. Bhāg Singh had his early education at the village *gurdwārā*. As he grew up, he made a pilgrimage to Nāndēd and came back to Ūnā where he became a disciple of Bābā Sāhib Singh Bedī. After a few years, he, was sent on missionary work to the Poṭhohār region. He established himself at Kurī. Mahārājā Ranjīt Singh and Bābā Bīr Singh of Naurangābād also visited him to seek his blessings. He died on 20 January 1839.

S.S.Am.

BHAGTĀ or Bhagtā Bhāi Kā in Farīdkoṭ district of the Punjab, was founded during the latter half of the seventeenth century by Bhāi Bhagtā, grandson of Bhāi Bahilo (1553-1643), a leading Sikh of the time of Gurū Arjan. As Gurū Gobind Singh visited the village in December 1705, the five sons of the founder served him with devotion. A historic shrine, Gurdwārā Pātshāhī 10, commemorates the visit of the Gurū. An old well known as Bhūtānwālā Khūh (well of spirits) still exists in a corner of the compound of the *gudwārā*.

M.G.S.

BHĀGŪ, village in Baṭhinda district of the Punjab, is sacred to Gurū Gobind Singh, who stopped here overnight on his way from Bhuchcho to Baṭhinda in 1706. Gurdwārā Dasvīn Pātshāhī marks the site where the Gurū had encamped.

M.G.S.

BHAGVĀN DĀS, BHĀI, a devoted Sikh of Burhānpur, once travelled to Amritsar along with Bhāi Bodalā and others to seek instruction from Gurū Hargobind. The Gurū told them to construct a *dharamsāl* in their town where they should gather daily for prayer and to raise charities for the needy. He taught them to learn to be humble.

B.S.

BHAGVĀN SINGH, BHĀI (1881-1921), one of the Nankānā Sāhib martyrs, was son of Bhāi Labīnā Singh of village Nizāmpur, in Amritsar district. When he grew up, he went to China in search of fortune, but came back after three years, and received the rites of *Khālsā* initiation at Srī Akāl Takht Sāhib. He attended the Akālī conference at Dhārovālī on 1-3 October 1920 and joined Bhāi Lachhman Singh's *jathā* of Akālī reformists. He shared the *jathā's* fate at Nankānā Sāhib on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BHAGVĀN SINGH LAUNGOVĀLĪĀ (d. 1944), patriot, Akālī activist and one of the founders of the Prajā Maṇḍal, was born in Burma as the only son of Rūr Singh, hailing originally from Lauṅgowāl in the presentday Saṅgrūr district of the Punjab. Bhagvān Singh, then Indar Singh, joined the army and served in World War I. Under

the influence of *Ghadr* radicalism, he deserted the army and went over to Nepal disguised as a *sādhū*. It was during this phase of his life that he changed his name from Indar Singh to Bhagvān Singh. After remaining underground for 4-5 years, he came to India where he was apprehended by police. On release he was drawn into the Gurdwārās reform movement, and suffered imprisonment, fines and forfeiture of property. Immediately after release in 1925, he plunged into the agitation for release from Paṭiālā jail of the veteran Akālī leader, Sevā Singh Thīkrīvālā. He addressed meetings and led protest marches denouncing policies of both the British government and the Paṭiālā State. The police was after him, but he dodged the police and escaped into the (British) Punjab territory. Now he had to operate mostly from outside the orbit of the princely states. He represented the states' people at the All-India States Subjects Conference held at Calcutta in 1928. In December 1929, he was elected general secretary of the Maṇḍal. Another detention and court trial earned him totally a sentence of 22 years. He was released from jail as a result of the Pact concluded between the Akālīs and Mahārājā Bhupinder Singh in 1935. He protested against the Pact, was expelled from Akālī Dal and gravitated towards the communists.

Z.S.

BHAGVĀN SINGH, RĀJĀ (1842-1871), was born at Nābhā on 30 November 1842, the younger son of Rājā Devinder Singh. He ascended the throne of the princely state of Nābhā on 17 February 1864. He died childless on 31 May 1871 of tuberculosis at Nābhā.

S.S.B.

BHAGVANT SINGH BAṆGESARĪ, a leader of a large trade caravan, who in September-October 1708 was passing through Nānded with his merchandise. He halted there to pay homage to Gurū Gobind Singh. As the Gurū deputed Bandā Singh Bahādur with five of his Sikhs to come to the Punjab to chastise the persecutors, they travelled with Bhagvant Singh's caravan.

Gn.S.

BHAGVANT SINGH HARIJĪ, BHĀI (1892-1968), a lover of game, horticulturist and scholar, was

born on 15 February 1892 to Bhāī Kāhn Singh, of Nābhā, the author of *Gurushabad Ratnākār Mahān Kosh*. Bhagwān Singh graduate from the Khālsā College, Amritsar, and lived in an atmosphere of learning and scholarship. He married, on 9 November 1915, Bībī Harnām Kaur who herself was a poet of repute and who appreciated and sustained his scholarly interests. He prepared a verse index of the *Dasam Granth* which was published posthumously by the Punjabi University, Paṭiālā. Two of his other books were *Vidhi Nikhedh* (1919) and *Dasam Granth da Bāṇī Beorā* (1991). He died on 9 October 1968 after a protracted illness.

R.K.

BHAGWĀN SINGH GYĀNEE (d. 1962), prominent Ghadr leader, was born the son of Sarmukh Singh of Vāriṅ, in Amritsar district of the Punjab. Bhagwān Singh learnt Urdū at the village school and then joined Gurmat Vidyālā, in Gujrānwālā district, from where he passed the *gyānī* examination. He was employed as a teacher in the Gurmat Vidyālā, shifting after a short while to Khālsā School, Daskā, in Siālkoṭ district, where he studied Vedānta under Sādhū Har Bilās. He delivered anti-government speeches during the Agrarian unrest of 1907-08, and to escape prosecution left for Penang where he became a *granthī* or scripture-reader in the *gurdwārā* but his services were soon terminated owing to his radical views. Bhagwān Singh next worked as a *granthī* at the Central Gurdwārā in Hong Kong. Here he was twice prosecuted in 1911-12 and, though he was acquitted on both occasions, he had to leave the colony. He reached Canada in April 1913 under the assumed name of Natthā Singh, but was deported for having entered the country under a false name. But he managed to escape en route and entered Japan and then reached San Francisco in May 1914. Here also he continued preaching the Ghadr ideology and became President of the Ghadr Party in July 1914. He travelled to various countries to enlist volunteers, establish branches and collect funds. He, along with 18 others, was arrested on 7 April 1917 at San Francisco and was

sentenced to 18 months' imprisonment. He also edited the Punjabi monthly *Navān Jug* (New Age) which was in a way a continuation of the *Ghadr*. Bhagwān Singh Gyānee repatriated to India in 1958 on the invitation of the, then Chief Minister of the Punjab. He founded the Self-Culture Association of India, with headquarters at Saproon in the Himalayas.

S.S.J.

BHĀI, of Indo-Āryan origin (*Sanskrit bhrātr*, Pālī *bhāyā*), means brother in its literal sense and is employed as an honorific as well as in the dominant familial sense and as a title of affection between equals. It has been used in the Gurū Granth Sāhib in the latter sense and there are several apostrophic examples none of which seems to imply any special rank or status. However, by the middle of the seventeenth century, it was being used as a title implying distinction: the earliest examples are Mardānā and Gurdās who may have received the title from their contemporaries without any deliberate intention to set them apart from ordinary Sikhs. The term, originally used in an egalitarian sense, progressively absorbed connotations of spiritual eminence. During the time of the later Gurūs and into the eighteenth century, the title came to be used for those in the community who occupied positions of leadership. Generically, the term has naturalized among Sahajdhārī Sikhs. Since the days of Bhāī Nand Lāl, who was a contemporary of Gurū Gobind Singh, the term has been appropriated by them as a whole. During the Gurū-period, the more devout among the Sikhs were also so addressed. In modern times the title has been used for those who earn reputation in piety or learning. No formal investiture is involved in such cases. It is conferred simply through repeated usage. In another sense, the title denotes a range of vocational roles. Any person employed as manager, musician, or instructor in a *gurdwārā* is today commonly designated *bhāī*. More recently, the term, has been avidly embraced by activist Sikh youth and, besides recovering the old comradely connotation, it has acquired a decided political edge.

W.H.M.

BHAI NĪ BĀGHĀ, an old village in district Mānsā in the Punjab, has a historical shrine, Gurdwārā Rakābsar Pātshāhī Nauvīn. It is said that Gurū Tegh Bahādūr while passing through this village got a strap of the saddle stirrup, which had broken, mended here by the village cobbler. A memorial in the shape of a platform was raised to mark the spot where the Gurū had alighted and sat.

Gn.S.

BHAI PHERŪ, GURDWARĀ (also called Gurdwārā Saṅgat Sāhib), named after its founder, the well known Udāsī Sikh preacher Bhāi Pherū (1640-1706), is located at Mīen kī Maur, in Chūnīān tahsīl of Lahore district in Pakistan. During Sikh times, large endowments in land extending to about 2,750 acres were inscribed to the shrine. The *gurdwārā* was earlier looked after by the Udāsī saints (Saṅgat Sāhibīe), but during the Gurdwārā Reform movement, it was taken over by the Shiromani Committee. However, the *mahant* filed a police complaint of trespass against the manager and others. A long struggle ensued and ultimately the court gave its verdict on 19 June 1931 in favour of the Shiromani Committee.

M.G.S.

BHAI PHERŪ MORCHĀ, one of the series of the campaigns in the Sikhs' agitation in 1920's. Gurdwārā Saṅgat Sāhib at Mīen kī Maur is honour of Bhāi Pherū. Mahant Kishan Dās who managed it voluntarily handed it over to the Akālīs on 28 December 1922 but soon went back on his agreement and sought its restoration to him. The government arrested the new manager and the Mahant got the possession back. The Deputy Commissioner of Lahore decided the case in favour of the Shiromani Committee, but the government intervention got the decision reversed. The Akālīs launched an agitation, and by 10 September 1925, a total of 6372 volunteers had courted arrest. However, an unsavoury incident led the organizers suspend the agitation on 20 September. The passing of the Sikh Gurdwārās Act 1925 and the court decision in 1931 passed the Gurdwārā control to be passed to the Akālīs.

G.I.S.

BHAI RŪPĀ. See Sikh Devotional Music

BHAI RŪPĀ, village in Bathindā district of the Punjab, celebrates the name of a prominent Sikh, Bhāi Rūpā (Rūp Chand, 1614-1709), who laid the foundation of it in 1631 at the instance of Gurū Hargobind. Next to Bhāi Rūpā's house was built a *gurdwārā* in Gurū Hargobind's honour. Close to the Gurdwārā in a private house belonging to one of the descendants of Bhāi Rūpā, is preserved an old *rath* or chariot which was once used by Gurū Arjan and his successors.

M.G.S.

BHAKTI AND SIKHISM. The word *bhakti* is derived from Skt. *bhaj*, meaning to serve, honour, revere, love and adore. In the religious idiom, it is attachment or fervent devotion to God and is defined as "that particular affection which is generated by the knowledge of the attributes of the Adorable One." The concept is traceable to the Vedas although the word *bhakti* occurs for the first time in the Upanishads where it appears with the co-doctrines of grace and self-surrender.

The Dravidian country is the birthplace of *bhakti* school; *bhakti* became young in Karnātaka, it grew old in Mahārāshtra and Gujrat, but when it arrived in Vrindāvana, it became young again. In the north, the cult was essentially Vaisṇava-based, but instead of being focused on Viṣṇu, it chose to focus itself on Viṣṇu's human incarnations, Rāma and Kṛṣṇa, who along with their consorts became the direct objects of devotion. An important influence in north Indian *bhakti* was Rāmānand whose many disciples including Kabīr, Ravidās, *et al.* radicalized the Bhakti movement repudiating *avatārvād*, social ideology of caste, ritualistic formalism, idol worship, and authority of Vedas.

Sikhism undoubtedly accepted some of the aspects of radicalized bhakti, and admitted some of its practices into its own ordained set. It did lay down spiritual love as the way to the Only God, the Lord of Universes who was at once transcendent (*nirguṇa*) and immanent (*saguṇa*). Although immanent in His Creation He was yet apart from it, being its Creator. His immanence made this real not illusory (*mithyā* or *māyā*). It is therefore

blasphemous to renounce it in quest of God. "He that is immanent in the Universe resides also within yourself. Seek, and ye shall find" (GG, 695). Renunciation of the world and celibacy as a spiritual pursuit thus stood totally rejected. Full participation in life in a spirit of detachment was prescribed instead. Gurū is paramount in *bhakti* as well as in Sikhism. The ideal that Bhakti laid down for man was to achieve personal release (*moksha* or *mukti*) but the Sikh ideal includes the well being of all. In the Sikh faith the highest ideal is to be able cheerfully to accept the will of God (*razā*, *bhānā*) and live one's life in its dynamic mould, to be ready to give oneself to carrying out what ought to happen. The Sikh mode of worship is *kīrtan*. It categorically rejects sacrificial rites. The only sacrifice it approves of is self-sacrifice. *Śabda* (the Divine Word) is determined to be the focus of all adoration. However, as in *bhakti*, *nām* (Logos) is both the object and means of adoration of God.

Sikhism is in fact much wider than *bhakti* both in its conceptual gamut as well as in practice. It includes ethical living and spiritual liberation also. The cultivation of moral qualities, in Sikhism, is the requisite precondition for *bhakti*. The Gurūs also wanted to inculcate along with love and faith the spirit of fearlessness and valour. A Sikh was not to be a quietist ascetic but a valiant saint ready to "battle in open field" (GG, 931) to destroy the tyrants. Sikhs were not only given *nām* (Logos) as the symbol of the Formless One but were also given *kīrtan* (sword) as the symbol of the Fearless One. Sikhism, thus addressed itself to dual ideals, the other worldly (*pīrī*) as well as this worldly (*mīrī*). Since Fatherhood of God was the basic Sikh tenet, brotherhood of man *ipso facto* became its social corollary. No one was to be reckoned low or high. The Gurūs established dignity of labour, by making social service (*sewā*) as an important vehicle of spiritual advancement. Begging is taboo for the Sikhs. He must make an honest living and share his earnings with the needy. Agreeably to the atmosphere created by Bhakti and Sufism, a Sikh rejoiced in singing praises of the Almighty and indicated the way to accepting and appreciating

other faiths. Sikhism does not admit the possibility of man ever attaining, in his mystical progress, equality with Divinity. It does not share the Bhaktas' belief in incarnation or the Sufis' insistence on bodily mortification and frenzied singing and dancing to bring about spiritual illumination.

BHALĀN, village in Ropar district of the Punjab is sacred to Gurū Gobind Singh who arrived here following *Khānzādā* Rustam *Khān* in the winter of 1693-94. The *Khānzādā* had planned to surprise the Sikhs with a night attack, but finding the defenders alert he beat a hasty retreat and made a halt at Bhalān.

BHĀLENDRA SINGH, RĀJĀ (1919-1992) distinguished cricketer and India's longest lasting sports executive, was born on 19 August 1919, the younger son of Mahārājā Bhupinder Singh, of Patialā. Bhāleendra Singh was educated at the Aitchison College, Lahore, where, besides cricket, he distinguished himself in riding, polo and tennis. The Mahārājā of Patialā had ace cricketers such as Col Mistry and Frank Tarrant, to train his children. He also had famous Sikh scholars, notably Pandit Rām Basant Singh, to teach them the religious canon of their faith. Bhāleendra Singh was exceptionally well prepared to excel in study as well as in sports. He proved first rate in athletics, tennis, swimming, shooting and angling. His interests were finally divided between cricket and tennis. Another of his major interests was Indian classical music. A favourite hobby was cooking and he also turned out a book of recipes. He was at Cambridge University where he continued to play first grade cricket, excelling as a slow bowler. In 1947, he became a life-member of the International Olympic Committee and in 1959 he was elected president of Indian Olympic Association which office he continued to hold until 1975 and again from 1980-84. He was the architect of the Asian Games movement and was the moving figure behind the Asiad held in New Delhi during 1982. Rājā Bhāleendra Singh also held some high-ranking positions in the civil administration of Patialā state.

BHĀLH, BHATT

Rājā Bhāleन्द्रa Singh died in Delhi on 16 April 1992.

R.S.Q.E.

BHĀLH, BHATT. See Bhatt Bānī
BHĀLLĀ, a subdivision of Khatrī (Prakrit form *kṣtrīya*) caste, one of the four castes into which the Hindu society is divided. Khatrīs are further divided into four sub-groups, i.e. Bāhrī, Khukhrain, Buñjāhī and Sarīn; the Bhāllās belong to the Sarīn sub-group. The Bhāllās trace their origin to a pious man, who being philanthropic and kind-hearted, was known as Bhalā, lit. a good person. It might be his name or an honorific. This caste acquired sacred character among the Sikhs when the Gurūship was conferred upon Gurū Amar Dās who was born in a Bhāllā Khatrī family.

S.S.V.B.

BHĀNĀ, lit. liking, pleasure, will, wish or approval, is a key Sikh concept which refers specifically to God's will and pleasure. *Razā*, an Arabic term, is also found used synonymously. According to this concept, the Divine Will is at the base of the entire cosmic existence. His *bhānā*, was instrumental in the world's coming into being; all our actions, our pain and pleasure, are subject to *bhānā* (GG, 963). *Bhānā* expresses itself through *hukam*, the Divine Law of nature. *Bhānā* and *hukam* are closely related and are often used synonymously, but there is a subtle difference between the two concepts. *Hukam* is the Divine Law while *bhānā* is the Divine Will. The latter is the source of and sanction behind the former. *Hukam* is the medium and instrument of the expression and operation of *bhānā*. It therefore becomes the duty of man to submit to the Divine Will willingly and gracefully. *Bhānā* in the Sikh tradition yields primarily the meaning of Divine Will itself, though taking equal cognizance of the other meaning, viz. the attitude of submission on man's part to the Will Divine. The latter itself arises out of God's Will or Grace.

The Divine Will is intimately related to the problem of determinism versus free will. If nothing happens or can happen without the Divine Will, there would be no place for ethics and moral responsibility of man for his actions, good or bad.

Making a choice is a volitional act and pursuing it involves freedom of action. Thus Sikhism positing active participation in life does recognize freedom of action, but "within the contingencies of his finitude." In this context, the Sikh is required correctly to understand what pleases God, what is His pleasure (*bhānā*).

W.S.

BHĀNĀ, BHĀĪ (1536-1644), the youngest son of Bābā Buḍḍhā, earned high reputation for piety. He was married at the age of 18 and had three sons Jalāl, Sarvaṇ and Dāsū. Dāsū died young and Jalāl outlived his father only by two months. Bhāī Bhānā founded two habitations near his village, one called Talvaṇḍī Bhānā after his own name and the other Jhaṇḍā Rām Dās named after his grandson but now called simply Rām Dās. Bhāī Bhānā had the honour of performing the last rites of Gurū Hargobind and of anointing Gurū Har Rāi. He himself died the same year at Jhaṇḍā Rām Dās where his *samādhi* still exists.

M.G.S.

BHĀNĀ MALLAN, BHĀĪ, and Bhāī Rekh Rāo, store keepers of the Mughal governor at Kābul, were pious and devoted Sikhs of the time of Gurū Arjan. Whatever they earned, they spent on feeding the needy Sikhs and others. Some Jealous people complained to the governor charging them with dishonesty, but Gurū's grace saved them.

T.S.

BHANḌĀRĀ from *bhaṇḍār* (Skt. *bhaṇḍārā* = *bhāṇḍā*, vessel, implement, + *āgāra*, house, meaning store-house, depository, treasure-house) has been used in this literal sense in Gurū Granth Sāhib. In extended connotation, the term stands for a feast given especially for *yogīs* and *sannyāsins*, or to invoke divine favour for a private or public cause. *Bhaṇḍārā* in current usage means any feast under religious auspices by individuals or institutions open to laymen as well as to devotees. *Bhaṇḍārās* fall into two varieties—*pakkā* and *kachchā*. The former comprises rich viands while the latter offers a simpler fare.

M.G.S.

BHANḌĀRĀ SINGH, a shopkeeper of Sirhind, was a devotee of Gurū Gobind Singh. According to

Bhāi Santokh Singh, *Sri Gur Pratāp Sūraj Granth*, he received the vows of the *Khālāsā* on the historic Vaisākhi day of 1699.

P.S.P.

BHANDĀRĪ PAPERS, a large collection of sundry papers, letters and documents preserved in the Punjab State Archives, Patialā, and named after the collector, Rāi Indarjīt Singh Bhandārī of Baṭālā. Little is known about the life of Indarjīt Singh beyond a conjecture based upon some of the letters in the collection. Bhandārī collection is a huge miscellany of 4103 items, mostly letters in Persian exchanged between the Sikh government at Lahore or its agents and the officers of the British agency at Ludhiānā. They also contain some manuscripts, records of court cases, revenue and civil, documents such as promissory notes, mortgages, registered deeds, family papers, land grants and a vast variety of administrative notes. They are useful in making a general assessment of relations between the Lahore Darbār and British.

B.J.H.

BHAṄGĀNĪ, a small village on the right bank of the River Yamunā in Sirmūr district of Himāchal Pradesh, was the scene of a battle between the hill Rājās and Gurū Gobind Singh. The chiefs were against the Gurū's teaching of ethnic equality and jealous of his growing influence. Led by Rājā Fateh Chand of Srīnagar (Garhvāl) they marched against him. Forestalling the attack on Pāonṭā, Gurū Gobind Singh advanced towards Bhaṅgānī with his Sikhs. The Rājās, reinforced by a few hundred Pathāns who had deserted the Gurū's camp, were confident of their strength and had imprudently collected their force in the open ground on the river bed. The Gurū established his base in a grove and kept his forward troops on a higher ground, and selected for himself a vantage point from where to direct the action. The battle fought on 18 September 1688 ended in favour of the Sikhs. Two shrines exist at Bhaṅgānī commemorating this battle.

GURDWĀRĀ TĪRGARHĪ stands on the mound where the Gurū had stood to control the battle.

GURDWĀRĀ BHAṄGĀNĪ SĀHIB marks the site

where the Gurū had kept his munitions and provisions.

M.G.S.

BHAṄGARNĀTH, was a Gorakhpantī yogi whom Gurū Nānak met. In the ensuing dialogue Gurū Nānak emphasizes the importance of family life vis-a-vis asceticism.

Gn.S.

BHAṄGĀ SINGH (d. 1815), a prominent Sardār of the Kārōrsinghiā chiefship, who seized, in January 1764 after the fall of Sirhind, the *pargana* of Pehovā. Later he captured Thānesar leaving Pehovā in the possession of his brother, Bhāg Singh. In 1779, Bhaṅgā Singh aligned himself with Abdūl Ahd Khān to recover his territory from Rājā Amar Singh of Patialā. In January 1786, he along with other Sikh chiefs entered the Gaṅgā Doāb at the head of 5,000 horse and ravaged Meerut, Hāpur and Garh Mukteshvar. In April 1789, he got his right to *rākhi* or cess levied for protection in some of the areas under his influence confirmed. In January 1791, Bhaṅgā Singh captured Colonel Robert Stuart and kept him confined for nine months in the fort of Thānesar. He made several others conquests and also received a village in *jāgīr* from Mahārājā Ranjīt Singh.

Bhaṅgā Singh died in 1815.

S.S.B.

BHAṄGIĀN DĪ TOP, or the gun belonging to the Bhaṅgī *misl*, known as *Zamzamā*, is a massive, heavy weight gun, 80 pounder, 14 ft. 4½ inches in length, with bore aperture 9½ inches, cast in Lahore in copper and brass by Shāh Nazīr at the orders of Shāh Walī Khān, the *wazīr* of Ahmad Shāh Durrānī. In English literature, it has been immortalized by Rudyard Kipling as Kim's gun. It is perhaps the largest specimen of Indian cannon casting, and is celebrated in Sikh historical annals more as a marvel of ordnance than for its efficiency in the battlefield. Yet for its effectiveness it has been called "a fire raining dragon" and "a gun terrible as a dragon and huge as a mountain."

According to the local chronicles of Lahore, the gun was completed before 1761 and was used in the third battle of Pānīpat in 1761. Being too

BHĀNGĪ MISL

cumbersome to move, Ahmad Shāh left it with Khwājā Ubaid, the governor of Lahore. In 1762, the Bhaṅgī chief, Harī Singh attacked Lahore and took possession of the cannon. It then came to be known as Bhaṅgīān di Top. It remained in the possession of the Bhaṅgī Sardārs till 1764, thereafter coming into the possession successively of Chaṭhat Singh Sukkarchakkīā, Chaṭthās of Ahmadnagar, Gujjar Singh Bhaṅgī, Pīr Muhammad Khān Chaṭthā from whom Jhaṇḍā Singh captured it in 1773 and carried it to Amritsar. In 1802, when Mahārājā Ranjīt Singh occupied Amritsar, the cannon fell into his hands. Ranjīt Singh employed it in his various campaigns. In April 1818, it was again taken to Multān with reinforcements under Jamādar Khushāl Singh, but its shells proved ineffective against the thick walls of the fortress. In these operations, the cannon was severely damaged and it had to be brought back to Lahore, unfit for any further use. It was placed outside Delhi Gate, Lahore, where it remained until 1860. It was found in 1864 in the Bārādārī of the garden of Wazīr Khān, behind the Lahore Museum. In 1870, it found a new asylum at the entrance of the Lahore Museum and then opposite the University Hall. Repaired in 1977, the cannon now rests opposite the Institute of Chemical Engineering and Technology of the Pañjāb University at Lahore.

S.S.B.

BHĀNGĪ MISL. See MISLS

BHĀNĪ, BĪBĪ (1535-1598), daughter of Gurū Amar Dās, consort of Gurū Rām Dās and mother of Gurū Arjan Dev, was born on 21 Māgh 1591 Bk/19 January 1535 at Bāsarke Gillān, near Amritsar. She was married on 18 February 1554 to Bhāī Jethā (later Gurū Rām Dās), then in Goindvāl rendering voluntary service in the construction of the Bāoli Sāhib. After marriage, the couple remained in Goindvāl serving the Gurū. From Goindvāl, Bhāī Jethā was deputed by the Gurū to go and establish a habitation now known as Amritsar. Three sons, Prithī Chand (1558), Mahādev (1560) and (Gurū) Arjan Dev (1563) were born to her.

Hn.S.

BHĀNO KHERĪ, a village in Ambālā district of Haryāṇā, is sacred to Gurū Gobind Singh who

visited Lakhnaur as a child travelling back from Patnā in 1670-71. One day when he was playing at Lakhnaur, the ball (*gend*) hit by him landed near Bhāno Kherī and he came here to collect it. Hence the name of the Gurdwārā Gend Sāhib Pātshāhī Dāsvīn.

Jg.S.

BHĀN SINGH (d. 1917), a Ghadr activist, was the son of Sāvān Singh, of Sunet, in Ludhiāṇā district of the Punjab. As a young man, Bhān Singh migrated to Shanghai and then moved to America where he started taking interest in Ghadr activity. He was among those who returned to India to make Ghadr or armed revolution in the country. He was arrested on reaching Calcutta on 19 October 1914, interned in his village and re-arrested in February 1915. He was sentenced to transportation for life and forfeiture of property. Bhān Singh died in 1917 in the Cellular Jail in the Andamans as a result of police torture.

S.S.J.

BHĀNŪ, BHĀĪ, a Sikh of Gurū Arjan's time, earned the sobriquet of Bhagat (devotee) for his piety and devotion. Gurū Arjan appointed him to preach at Muzānḡ, in Lahore, and he converted many to the Sikh way of life. See KISNĀ, BHĀĪ

T.S.

BHĀNŪ, BHĀĪ, Bhāī Jattū, Bhāī Nihālū and Bhāī Tīrathā, all Chaḍdhā Khatrīs, were devoted Sikhs. Once they presented themselves before Gurū Arjan to have a doubt resolved on the question of Divine Will vis-a-vis individual free Will. The Gurū resolved their doubt and advised them to concentrate on Name Divine.

T.S.

BHĀNŪ, BHĀĪ, a Bahil Khatrī of Rājmaḥal in Bihār, was a devout Sikh of the time of Gurū Hargobind. He is said to have asked the Gurū as to which religious path is the best. To this the Gurū replied: "Cultivate God's Name with humility, and you will obtain liberation." Bhāī Bhānū combined with his saintly genius a rare skill in arms. He was commander of the Sikh force in the battle of Amritsar against Mukhlis Khān in May 1629. He engaged Shamas Khān, leading the Mughal vanguard, in single combat, and felled

him with a single blow. He died fighting heroically in this battle.

B.S.

BHARATGARH, an old village 18 km north of Ropar in the Punjab, is sacred to Gurū Tegh Bahādur who passed through this village travelling in July 1675 from Anandpur to Delhi. A platform was established here to commemorate his visit. The present *gurdwārā* was built in 1932.

Jg.S.

BHAROĀNĀ or Bhairoānā, a small village near Sultānpur Lodhī in the Punjab, is the place where lived Bhāī Phirandā, a pious-minded musician who also manufactured the stringed instrument called *rabāb* or rebeck. Gurū Nānak, before setting out from Sultānpur Lodhī on his extensive travels, sent Bhāī Mardānā to buy a *rabāb* from Phirandā. Phirandā produced the instrument as a labour of love. A handsome *gurdwārā*, named Gurdwārā Rabābsar Sāhib, now marks the place of his residence.

M.G.S.

BHAROVĀL, village 15 km east of Tarn Tāran is sacred to Gurū Aṅgad (1504-52), who stayed here a while on his way back from Khān Chhāprī to Khadūr Sāhib. The commemorative shrine formerly known as Gurūānā is now called Gurdwārā Gurū Aṅgad Sāhib.

Jg.S.

BHARPŪR SINGH, RĀJĀ (1840-1863), born on 4 October 1840, replaced his father, Rājā Devinder Singh, on the throne of Nābhā state in January 1847 after he was removed by the British. During his minority, the state affairs were managed by his grandmother, Rānī Chand Kaur. An enlightened ruler, Rājā Bharpūr Singh was a devout Sikh. He had a good knowledge of Persian, English, Punjabi and Hindi and wrote his orders with his own hand. He helped the British during the mutiny of 1857 and maintained cordial relations with them. In September 1863, he was nominated a member of the Viceroy's Council but shortly thereafter he died childless at Nābhā on 9 November 1863.

S.S.B.

BHASAUR SINGH SABHĀ, or Sī Gurū Singh Sabhā, Bhasaur, was established in 1893 at the village of Bhasaur. Bhāī Basāvā Singh, known as

a *virakat* or recluse, was named first president and Bābū Tejā Singh, then a sub-overseer in the irrigation department of Patialā state, secretary of this very dynamic Sabhā. The latter was a puritan of the extremist kind and a fundamentalist in the interpretation of Sikh principles and tradition. The Sabhā was, from the very beginning, forthright in the rejection of caste and Brahmanical customs which had infiltrated into Sikhism. It openly advocated conversion and re-conversion to Sikh faith. At its very first annual *divān* held in 1894, several persons including a Muslim took the Khālsā baptism. At another *Divān* held at Bakāpur near Phillaur on 13-14 June 1903, 35 persons including Maulawī Karīm Bakhsh and his family of four sons and a daughter received the rites of *amrit*. It set up Pañch Khālsā Dīwan at Bhasaur under sanction of a Sikh synod held at Damdamā Sāhib on 13 April 1907. In 1909, a girls school called Khālsā Bhujhaṅga School was opened at Bhasaur. It decreed that Sikh women tie turbans around their heads in the style of men. Rolling up, pressing or dyeing of beards was outlawed. The Sikh term for God, "Vāhigurū", was replaced by "Vāhugur." "karāhprashād" by "Mahāprashād". The Sikh code prepared by the Chief Khālsā Dīwan was repudiated. A Motion adopted by the Pañch Khālsā Dīwan disclaimed the Sahajdhārī sect of the Sikhs.

In his literalist zeal, Bābū Tejā Singh, started garbling the Sikh canon. He changed the traditional Sikh *ardās*. He jettisoned the preamble to it and advocated expunging of *Rāgamālā* from the Gurū Granth Sāhib as well as the Bhagat Bānī. He also had copies of the Gurū Granth Sāhib printed without the *Rāgamālā*. This led to widespread protest in the Sikh community. Tejā Singh was excommunicated on 9 August 1928. He now ceased to be the force he used to be and with the decline in his popularity set in the downfall of the Bhasaur Singh Sabhā.

S.S.B.

BHĀTRĀS (the term *bhātrā* appears to be a diminutive of the Sanskrit *bhaṭṭa*, a bard), an endogamous and tightly knit group among the Sikhs with peddling and fortune telling as their principal occupations. More than one story is

current about their origin. However, the Bhātrās themselves trace it to Bābā Chaṅgā Rāi of Saṅglādīp (Ceylon), who was admitted as a disciple by Gurū Nānak during his journey to the South. His name figures in the old text *Haqīqat Rāh Mukām Rāje Shivanābh Kī* Chaṅgā Rāi, himself a devout Sikh with a substantial following, added the suffix "Bhātrā" to his name. His followers came to be known as Bhātrās. Since Bhātrās were mostly itinerant missionaries, they did not take to settled life and were eventually drawn into the peddling profession. They are concentrated now mainly in Patialā, Amritsar, Hoshiārpur, Gurdāspur and Bathīndā districts of the Punjab and in some cities outside the state such as Delhi and Calcutta. Several migrated to the United Kingdom where they retailed, from door to door, clothes, jewellery and other articles. The community in the Punjab comprises both Hindu Bhātrās and Sikh Bhātrās though the former are numerically few.

B.S.N.

BHATT BĀNĪ, recorded under the title *Savaiyye*, is the name popularly given to the compositions of the Bhaṭṭs as included in the Gurū Granth Sāhib (pp. 1389-1409). Bhaṭṭs were bards or panegyrists who recited poetry lauding the grandeur of a ruler or the gallantry of a warrior. Bhaṭṭ was also used as an epithet for a learned Brāhmaṇ. In the Sikh tradition, Bhaṭṭs are poets with the personal experience and vision of the spirituality of the Gurūs whom they celebrate in their verse. The Bhaṭṭs are said to have originally lived on the bank of the River Sarasvatī and were thus called Sārasvat and Gauṛ. The latter showed little interest in learning and contented themselves with alms given them by their patrons whose *banisāvalīnāmās* or genealogies they recorded in their scrolls called *vahīs*. They are still found on the bank of the Sarasvatī in the Talauḍā (Jīnd), Bhāḍson (Lāḍvā) and Karsindhu (Safīdoṇ) villages in Haryāṇā. Some of these families shifted over to Sultānpur Lodhī, now in Kapūrthālā district of the Punjab, and settled there. Bhikhā and Toḍā of these families embraced the Sikh faith during the time of Gurū Amar Dās. What was the number of Bhaṭṭs whose compositions are included is a question not yet

firmly answered. According to a tradition, Kalh, a leading Bhaṭṭ poet, took it upon himself to note down some of the verses of the Bhaṭṭs from the *vahīs* and passed it on to Gurū Arjan at the time of the compilation of the Holy Book. As for the number of Bhaṭṭ contributors to the Gurū Granth Sāhib, Sāhib Singh, Tejā Singh, Tāran Singh and other modern scholars count 11 of them, whereas Santokh Singh (*Srī Gur Pratāp Sūraj Granth*), Bhāī Vīr Singh (*Gurū Granth Kosh*) and some others among the traditional scholars count 17, and Paṇḍit Kartār Singh Dākhā puts the figure at 19. This variation in numbers is owed to the fact that the Bhaṭṭs used to sing in chorus and sometimes the chorus sung by a group went in the name of the leader and at other times individually in the names of the members of the group.

From among the Bhaṭṭs whose compositions figure in the Gurū Granth Sāhib, Bhikhā, son of Rayyā, was a resident of Sultānpur Lodhī and a follower of Gurū Amar Dās. Of the total 123 *savaiyye* in the Gurū Granth Sāhib, two are of his composition, both in praise of Gurū Amar Dās. Of the remaining four are his sons; Kalh, also called Kalsahār or Kal Thākūr, (53 *savaiyye*); Jālap (4); Kīrat (8); and Mathurā (12). Salh who has contributed three *savaiyye* and Bhalh has one *savaiyyā*. Balh has contributed five *savaiyye*, Harībans two *savaiyye*, Nalh five *savaiyye*, Dās, (also spelt as Dāsu or Dāsi), has composed ten *savaiyye*, including one written conjointly with Sevak who, in addition to this one, has four *savaiyye* of his own. Parmānand has five, Tal one, Jalan two, Jalh one and Gayand five *savaiyyās*. Of the total 123, ten each pay homage to Gurū Nānak and Gurū Aṅgad, 22 to Gurū Amar Dās, 60 to Gurū Rām Dās and 21 to Gurū Arjan.

The main purpose of these *savaiyyās* is to acclaim the Gurūs, not as individuals but as the revelation they embodied. The Bhaṭṭs see the Gurūs as one light, as one spirit passing from one body to the other.

Gr.S.

BHATTŪ, BHĀĪ, a learned Tivārī Brāhmaṇ, among the devoted Sikhs of the time of Gurū Arjan. Once while returning after a dip in the Gaṅgā, Bhāī

Bhaṭṭū and his companions called on the Gurū and had their doubts removed. He was later appointed to preach the Sikh faith.

T.S.

BHATT-VAHĪS, scrolls or records maintained by Bhaṭṭs, hereditary bards and genealogists. These bards constantly attended upon or visited their patron families reciting panegyrics to them and receiving customary rewards. They also collected information about births, deaths and marriages in the families and recorded it in their scrolls. These scrolls containing information going back to several past centuries formed the valued part of the bards' hereditary possessions.

A group of Bhaṭṭs was introduced to Gurū Arjan by Bhaṭṭ Bhikhā who had himself become a Sikh in the time of Gurū Amar Dās. Some of the Bhaṭṭs who came into the Sikh fold composed hymns in honour of the Gurūs which were entered in the Gurū Granth Sāhib by Gurū Arjan. These Bhaṭṭs and their successors too maintained their *vahīs* in which they recorded information concerning the Gurūs, their families and some of the eminent Sikhs. These old *vahīs* are still preserved in the descendant families, now scattered mostly in Haryānā state. Their script is *bhaṭṭāksharī* a kind of family code like *lanḍe* or *mahājānī*. During the late 1950's, a researcher, Giānī Garjā Singh, obtained Gurmukhī transcripts of some of the entries pertaining to the Gurū period, from Gurū Hargobind (1595-1644) to Gurū Gobind Singh (1666-1708) through Bhaṭṭ Mān Singh of Karsindhu village, in Jīnd district. As contemporary evidence, Bhaṭṭ Vahīs have to be used with caution however, for they are not diaries of the eye-witnesses. These records are based on information gathered generally after the occurrence of events and, possibly, sometimes received at second hand. This may not apply to entries regarding the Gurus which were recorded by Bhaṭṭs who generally remained in attendance.

G.G.S.

BHĀŪ MOKAL, BHĀĪ, a Mokal Khatrī, was a devoted Sikh of Gurū Arjan's time. He was one of the *saṅgat* who once waited on the Gurū and complained how some people were composing

verses using Nānak as a pseudonym.

T.S.

BHAVĀNĪ. See BHAGAUTĪ.

BHAVĀNĪ DĀS, DĪWĀN (1770-1834), was the son of Dīwan Thākūr Dās, revenue and finance minister of Ahmad Shāh Durrānī. Bhavānī Dās succeeded to the position after the death of his father and served successively Shāh Zamān, Shāh Mahmūd and Shāh Shujā' until 1808 when Mahārājā Ranjīt Singh, having heard of his reputation, invited him to Lahore to take charge of the State's finances. At Lahore, Bhavānī Dās took several steps to streamline the system. On occasions, Dīwān Bhavānī Dās performed diplomatic and military duties. He was also sent on some military expeditions to Jammū (1805), Haripur (1873) and Multān (1816-1817). He also took part in the expeditions to Peshāwar and the Yusafzai country. Dīwān Bhavānī Dās suffered a temporary eclipse in his career when he was accused of misappropriation of State revenues, but he was found innocent and reinstated in his position. He remained in the service of the Mahārājā till his death in 1834.

H.R.G.

BHAVĀNĪGARH, also called Dhode locally, in Saṅgrūr district, has Gurdwārā Srī Gurū Tegh Bahādur Ji Pātshāhī Nauvin sacred to Gurū Tegh Bahādur who visited here from Ālo Harakh in the course of a journey through the Mālvā region. His devotees constructed a platform around two *pīpal* trees under which the Gurū had sat.

M.G.S.

BHERĀ SRĪ GOBIND SINGH JĪ KĀ, also known as *Vār Bhere Kī Pātshāhī Dās*, is an anonymous account, in Punjabi verse, of the battles of Anandgarh, Nirmohgarh and Chamkaur (1762 Bk/AD 1705). *Bherā* from *bher* in Punjabi means a head on clash between two rival forces. A manuscript of this work was discovered in Bābā Bīr Singh's *ḍerā* at Naurangābād, near Amritsar, and has since been published in an anthology, entitled *Prāchīn Vārān te Jarīgnāme*, (1950). The *Bherā* comprises twenty-four cantos of unequal length written in the poetic metre Nishānī, with each canto preceded by a *śloka*.

BHĪKHĀ

The poem gives the cause of the conflict and provides vivid descriptions of battle scenes which, from the details given, might be from the pen of an eye-witness. It names the Sikh warriors who fought valiantly in the battles of Anandgarh and Chamkaur: the poet erroneously states that Sāhibzādā Zorāwar Singh received martyrdom at Chamkaur.

J.S.S.

BHĪKHĀ (pronounced as Bhikkhā), BHATT, a Brāhmaṇ bard of Sultānpur Lodhī in presentday Kapūrthālā district of the Punjab, became a Sikh at the hands of Gurū Amar Dās. He lived up to the time of Gurū Arjan to whom he introduced sixteen other Brāhmaṇ minstrels from his community. They sang in his presence praises to God and the Gurūs. Some of their compositions were included by Gurū Arjan in the Gurū Granth Sāhib.

T.S.

BHĪKHAN (1480-1573), a medieval Indian saint two of whose hymns are included in the Gurū Granth Sāhib. There are in fact two saints of that time sharing the same name Bhakta Bhīkhan and Bhikhan the Sūfī. Bhakta Bhīkhan's hymns in the Gurū Granth Sāhib reflect his dedication to the Name of Harī (God) which he describes as "cure for all ills of the world."

T.S.

BHĪKHAN KHĀN (d. 1688) was a Pāthān who had served in the Mughal army before joining Gurū Gobind Singh at Paonṭā Sāhib on the recommendation of Pīr Buddhū Shāh of Saḍhaurā. He crossed over to the hill *rājās* on the eve of the battle of Bhaṅgāni (AD 1688). In the battle, he was won killed by the arrow shot by the Gurū.

B.S.

BHĪKHAN SHĀH or SHĀH BHĪKH, PĪR, a seventeenth century Sūfī saint, was born the son of Sayyid Muhammad Yūsaf of Siāṇā Sayyidān, near Pehovā, now in Kurukshetra district of Haryāṇā. For a time, he lived at nearby Ghurām and finally settled at Ṭaskā, in Kurukshetra district. He was the disciple of Abul Mu'ālī Shāh, a Sūfī divine, and soon became a saint of much repute and piety. According to tradition, when he learnt through intuition of the birth of Gurū Gobind Singh (1666-1708) at Paṭnā, he made obeisance

that day towards Paṭnā in the east whereas Muslims bow only towards Kā'ba in the west. Then he, along with some disciples, travelled all the way to Paṭnā to have a glimpse of the infant Gobind Rāi. Desiring to know what would be his attitude to the two major religious peoples of India, he placed two small pots in front of the child, one representing in his own mind Hindus and the other Muslims. As the child covered both the pots simultaneously with his tiny hands, Bhīkhān Shāh felt happy concluding that the new seer would treat both Hindus and Muslims alike. The Pīr met the Gurū again at Lakhnaur in 1672.

P.S.P.

BHĪKHĀRĪ, BHĀĪ, Bhābrā by caste, was a prominent Sikh of Gujrat of the time of Gurū Arjan. He plied an honest trade, helped needy Sikhs and other holy men and recited the sacred word. In Sikh tradition he is known as a model Sikh who faced joy and sorrow with equal equanimity. He is appreciated for his faith and piety, humility and willing submission before God.

T.S.

BHĪKHĪ, popularly pronounced Bhikkhī, an old town in Mānsā district of the Punjab, is sacred to Gurū Tegh Bahādur, who halted here for several days during one of his travels through the Mālvā region. Desū, the local chief, who had been a follower of Sultān Sakhi Sarwar, became a Sikh and served the Gurū with devotion. Gurū Tegh Bahādur gave him five arrows as a memento. It is said that after the Gurū had left Bhikkhī, Desū's wife displeased at her husband's conversion, broke and burnt the arrows, thus earning a curse for the family. A memorial Gurdwārā sacred to Gurū Tegh Bahādur.

M.G.S.

BHĪM CHAND, ruler of Kahlūr (Bilāspur), a princely state in the Śivāliks, from 1665-92. The family claimed descent from Chaṇḍel Rājputs of Bundel Khaṇḍ. Bhīm Chand's father, Dīp Chand, was a tributary of the Mughals and he was allowed to exercise nominal authority over twenty-two states in the hills including Kulū, Kāngrā, Maṇḍī, Suket and Chambā. Predecessors of Bhīm Chand maintained amicable relations with the Gurūs ever since Gurū Hargobind came to Kīratpur in 1635.

However, Bhīm Chand became jealous of Gurū Gobind Singh's growing popularity and of the royal style he maintained. The Gurū left for the solicitation of the friendly ruler of Sirmūr Nāhan to avoid Bhīm Chand, and then established a habitation called Pāontā. Rājā Bhīm Chand while returning from Srinagar (Garhvāl), with some other hill monarchs attacked Gurū Gobind Singh. In the battle that took place at Bhaṅgānī on 18 September 1688, the hill chiefs were worsted, and Bhīm Chand took to flight. Gurū Gobind Singh returned to Anandpur later in 1688 and Bhīm Chand made his peace with him. The Gurū in fact went to his aid in his battle against the Mughal commander, Ālif Khān, fought at Nadaun, on 20 March 1691.

Rājā Bhīm Chand abdicated in favour of his son, Ajmer Chand, in 1692. He died on 16 Assū, 1749 Bk/16 September 1692.

K.S.T.

BHIRĀI, MĀI, also called Bharāī and Vīrāī, who belonged to Matte dī Sarāi, the birthplace of Gurū Arṅad (1504-52), was married to Bhāī Mahimā, of Khaḍūr (Sāhib) in Amritsar district of the Punjab. According to Sarūp Dās Bhallā, *Mahimā Prakāśh*, when Gurū Nānak appointed (Gurū) Arṅad to be his spiritual successor in 1539 and advised him to return to Khaḍūr, the latter instead of going back to his own home went to Māi Bhirāī's and stayed there for some time in seclusion, immersed in deep meditation. He came out to assume charge of the *saṅgat* after the passing away of Gurū Nānak. A tall edifice, Gurdwārā Māi Bhirāī, now marks the site of her house. See KHAḌŪR SĀHIB

Gn.S.

BHĪVĀ, BHĀĪ, and his brother, Rūp Chand, businessmen of Sirhind, were devout Sikhs of the time of Gurū Arjan. They lived honestly, celebrated the Sikh festivals, and entertained their brethren in faith on such occasions.

T.S.

BHOG (which by literal etymology, from Sanskrit, signifies "pleasure," "delight") is the name used in the Sikh tradition for the group of observances which accompany the reading of the concluding parts of Scripture, the Gurū Granth Sāhib. In the mind of the community the word is very deeply associated with a complete, end to end, reading of

the Holy Book. This reading can be without interruption (*akhāṇḍ pāth*) or a slower reading in parts to be completed within seven days (*saptāhik pāth*) or a reading for which no time-limit applies (*sahaj pāth*) and this may take a month or even more. The *bhog* comes at the end, and it must be recited entire in a single service without a break.

The verb form *bhog paṇā* simply means to end or conclude. In Punjabi idiom it means to end or conclude an argument or discussion. It also stands for funeral service as well. In a derivative use of the term, sacramental *karāhprasād* distributed at the end of any congregational service is also sometimes called *bhog*. Any occasion whether of joy or sorrow, wish fulfilment or trial would usually prompt a Sikh householder to have a *pāth* of the holy book said. The *karāhprasād* is prepared and placed on the right side of the scripture. If a choir is on hand, some scriptural hymns appropriate to the occasion will be sung. The *granthī* (officiant) will then read from the Holy Book what may be called the inaugural hymn. Thereafter he will read the last portion of the scripture (pp.1426-30) meant for this occasion. After the reading has been completed, *ardās* is recited by the entire congregation. After *ardās*, the *hukam* or command for the day is obtained by reading out the *hymn* offered by the text. Then the *karāhprasād* is distributed.

N.Q.K.

BHULLĀ, BHĀĪ, and Bhāī Kullā, both Jhāṅjhī Sunārs, accompanied by Bhāgīrath, a Soinī Khatri, presented themselves before Gurū Arjan and begged to be instructed in the pious way. The Gurū told them always to act like *gurmukhs*, by following the Gurū's word, eradicating ego and helping the needy.

T.S.

BHULLŪ, BHĀĪ, a Sekhar Khatri who turned a mendicant, once waited upon Gurū Arjan to seek instruction. He was accompanied by Bhāī Nāū, Bhāī Jaṭṭū, a Bhivā Khatri, and Bhāī Mūlā. The Gurū advised him not to shun the world, rather shun the evil.

T.S.

BHŪMĀ SINGH (d. 1746), of Huṅg near Badhūi, in present-day Mogā district of the Punjab,

BHUNDAR

gathered power in men and money during Nādir Shāh's invasion of India in 1739. At the time of the death of Nawāb Zakariyā Khān, the Mughal governor of the Punjab, Bhūmā Singh commanded a body of about 300 men. He lost his life fighting against the Mughals led by Dīwān Lakhpat Rāi in the Chhoṭā Ghallūghārā in 1746.

S.S.B.

BHUNDAR, village near Rāmpurā Phul in Bathindā district of the Punjab, claims a historical shrine, Gurdwārā Sāhib Chhevīn Pātshāhī, commemorating the visit of Gurū Hargobind in 1634.

M.G.S.

BHUNGARNĪ, 20 km south of Hoshiārpur, is sacred to Gurū Har Rāi, who stayed here in the course of his journey between Kīratpur and Kartārpur. A platform and a small shrine, established inside the village in honour of the Gurū's visit, was looked after for a long time by a line of Mirāsī (Muslim bards or heralds) priests until the local Sikh *saṅgat* took it over in the Singh Sabhā days.

M.G.S.

BHUPĀL, also called Bhupālān, a village near Mānsā in the Punjab, is sacred to Gurū Tegh Bahādur, who halted here for a night during his travels across the Mālvā region. The shrine built inside the village to commemorate the visit is called Gurdwārā Nauvīn Pātshāhī.

Jg.S.

BHUPĀL SINGH, a son of the Gurkhā general, Amar Singh Thāpā, joined service under Mahārājā Ranjit Singh as an officer in the Sikh army under General Ventura. In 1838, Bhūpal Singh returned to Nepal and two years later, was selected to lead an embassy to Lahore. He left Kāthmandū on 6 June 1840, but the mission returned without transacting much business owing to the death in Lahore of Kanvar Nau Nihāl Singh.

H.R.G.

BHUPINDER SINGH, Lt-GENERAL MAHARAJA SIR (1891-1931), Knight Grand Commander of the Order of the Star of India, Knight Grand Commander of the Order of the Indian Empire, Knight of the Order of the British Empire, ruler of the Sikh state of Patialā, was one of the most colourful and influential Indian princes of the

inter-war years. Tall, robust, dashing handsome, he was to the British the personification of the Punjabi martial races, a veritable "flower of Oriental aristocracy." In his own eyes, and in the eyes of many of his co-religionists, he was the temporal leader of the Sikhs. He was elected Chancellor of the Chamber of Princes during the 1920's and 1930's, for ten times.

Born on 12 October 1891, Bhupinder Singh was only ten years old when his father, Mahārājā Sir Rājinder Singh died. For nine years the state was ruled by a Council of Regency while the young prince finished his schooling at the Aitchison College in Lahore. He started ruling in his own right in 1909, and was invested with full powers on 3 November 1910. During the World War-I, Patiala established itself as a favoured ally of the British by contributing lavishly in men, money and materials to the imperial cause, the Mahārājā himself taking a personal role in the war effort. These earned Bhupinder Singh many decorations, a seat at the Imperial War Conference of 1918, an appointment as honorary *aide de camp* to the King-Emperor and an Indian delegate to the League of Nations. More importantly, the state's salute was raised permanently from 17 to 19 guns. Riding high on British favour, Bhupinder Singh began to see himself as a future leader of the princely order and as a power broker in Sikh affairs. In 1921 he got himself elected to the standing committee of the newly formed Chamber of Princes; and in 1923 he took part in the *kār-sevā* at the Golden Temple. As Chancellor of the Chamber of Princes, he worked long and hard to transform the Chamber into an efficient forum for the maintenance of princely rights.

Mahārājā Bhupinder Singh was a great sportsman and a patron of sports, captaining the Indian cricket team on its 1911 tour of England and endowing a gymnasium in London for use by Indian students and several cricket grounds in India. One of these, at Chail, 7,000 feet up in the foothills of the Himalayas, remains the highest playing field in the world. He erected palace buildings, laid gardens and metalled roads in Patialā. He established a high court, numerous hospitals and schools and a beautiful secretariat.

He was chancellor and chief patron of the *Khālsā* College at Amritsar. He died at *Paṭiālā* of heart failure on 22 March 1938.

I.C.

BHŪP SINGH, SARDĀR, remembered as *Rājā* Bhūp Singh in local lore, was the chief of the Sikh principality of *Ropar*, which he inherited from his father, *Charhat Singh*, who perhaps died during Bhūp Singh's minority. Little is known about his life except that in 1808-09 he, along with *Devā Singh*, was in possession of *Ropar* and its adjacent districts including *Khizrābād* and *Miānpur*, a tract covering 115 villages with an estimated annual revenue of Rs 53,000. *Ropar* was earlier under *Mahārājā Ranjīt Singh* but came under British protection as a result of the treaty of Amritsar (25 April 1809). In consequence of his opposing the British during the first Anglo-Sikh war, Bhūp Singh was taken prisoner and his estate confiscated.

M.G.S.

BHŪRĪĀ, BHĀĪ, a resident of *Chūnīān* now in Pakistan, was a pious Sikh contemporary of *Gurū Arjan* (1563-1606).

T.S.

BHYROWĀL, TREATY OF. See ANGLO-SIKH TREATY (BHYROWĀL)

BIANCHI, an Italian engineer, who joined service in the *Lahore Darbār* in 1835 as a road engineer. He constructed a road from General Ventura's house to the Fort in Lahore. He was entrusted with the task of building a circular road enclosing the city and the fort of Lahore, but illness forced him to leave the work midway.

G.L.S.

BIBEK BĀRDHĪ, (*bibek* = discrimination or discipline, *bārdhī* = ocean; by implication, "guide to Sikh religious practice") is a collection of *rahitnāmās* or code of conduct compiled in AD 1877 by *Paṇḍit Bhagvān Singh*. The work, still in manuscript form, believed to be written in the compiler's own hand, is preserved at the *Dr Balbir Singh Sāhitya Kendra* at *Dehrā Dūn*. The manuscript comprises 140 sheets, written on both sides. The text begins with the compiler's invocation to the goddess *Kālī*, followed by a section stressing the importance of *bibek*, i.e. strict observance of the Sikh code of conduct. *Bhagvān*

Singh, then, proceeds to lay down rules of conduct for a Sikh embracing personal, social and religious aspects of his life. To support his prescriptions, he puts forth copious illustrations and quotations from the Sikh sacred literature, though these are not always relevant and germane to the point sought to be upheld. The work is important insofar as it gathers in one volume many old *rahitnāmās* and authorities, but most of the compiler's own writing is under *Brāhmanical* influence.

K.S.T.

BIBHAUR, village close to *Nayā Naṅgal* in *Ropar* district of the Punjab, is sacred to *Gurū Gobind Singh* who resided here for some time in 1700-01 at the invitation of the *Rāo* (chief) of *Bibhaur*. The commemorative Sikh shrine here is called *Gurdwārā Bibhaur Sahib*.

Gn.S.

BĪBĪPUR *KHURD*, locally called *Bīpur*, is a small village in *Paṭiālā* district. It has a historical shrine, *Gurdwārā Pātshāhī Nauvīn*, sacred to *Gurū Tegh Bahādur* who visited the site during one of his travels.

M.G.S.

BIDAR is a district town in *Karnāṭaka*. It is a railway station on the *Vikārābād-Pārli-Vajināth* section of the South Central Railway.

GURDWĀRĀ SRĪ NĀNAK JHĪRĀ SĀHIB honours the memory of *Gurū Nānak* who stayed here next to a monastery of Muslim ascetics, *Pir Jalāl ud-Dīn*. Tradition says that, at the supplication of *Jalāl ud-Dīn*, *Gurū Nānak* lifted a stone and from underneath it a fountain of clear sweet water gushed forth. The spring, called *Amrit Kuṇḍ*, the Pool of Nectar, is still in existence. *Māī Bhāgo*, who had gone to the Deccan following *Gurū Gobind Singh*, used to visit it frequently during her stay at *Jinvārā*.

M.G.S.

BIDHĪ CHAND, BHĀĪ (d. 1640), warrior as well as religious preacher of the time of *Gurū Hargobind*, was from *Sursingh*, near Amritsar. Son of *Vassan*, *Bidhī Chand* had fallen into bad company and taken to banditry. One day, a pious Sikh, *Bhāī Adālī* of *Chohlā*, led him into *Gurū Arjan*'s presence and *Bidhī Chand* decided to dedicate the rest of his life to the service of the *Gurū*. He was one of the five Sikhs chosen to accompany *Gurū Arjan* on

his journey to Lahore when he was martyred in 1606. Gurū Hargobind chose him to be one of the commanders of the armed force he had raised and he displayed as a soldier great feats of valour in battles with the imperial troops. His best known exploit, however, was the recovery of two horses, *Dilbāgh* and *Gulbāgh*, from the stables of the governor of Lahore: the latter had snatched them from a Sikh who brought these as offering to Gurū Hargobind. Besides being a brave warrior, Bidhī Chand was well versed in Sikh lore and tenet, and went out on missionary work also. He died on 14 August 1640.

B.S.

BIHĀGRĀ. See SIKH DEVOTIONAL MUSIC
BIHĀGRE KĪ VĀR, by Gurū Rām Dās, is one of the twenty-two *vars* included in the Gurū Granth Sāhib. The *Vār*, originally comprised *paūrīs* which were prefaced with 43 *ślokas*, or couplets, by Gurū Arjan at the time of compilation of the Gurū Granth Sāhib. The *Vār* lauds the Supreme Being in His transcendental as well as immanent aspects. God Himself pervades un-manifest, and Himself becomes manifest. He Himself created this universe (7), and in this process of creation He was the efficient as well as the material cause. God Himself is the Lord, an attendant and a devotee (5). He Himself created this universe and then filled it with His bounties. He Himself is the philosopher's stone, Himself the metal and Himself He transforms it into gold (10). Man is advised to meditate on the Name of the Lord who is all powerful and unique in Himself. He should in the company of the holy remember Him (4). But only those on whom He bestows His grace meet the true Gurū and sing His praises (17). Thus, all their worldly appetites cease and they enjoy everlasting beatitude (4). Those who live under His grace are never distracted by material considerations. The Gurū's guidance frees them from worldly entanglements and they remain attached ever to His feet.

K.S.D.

BIHĀNGAM, from Sanskrit *vihaṅg* which means a bird, is a term applied to wandering ascetics who lead a life of complete detachment, and austerity and remain celibate. *Bihāngams*, among Sikhs, are likewise holy men who do not marry and who

shun worldly ambition and temptation. The object of their devotion is the One Supreme Being. They devote themselves to *nām* and *sevā*. They do not form any separate sect; in fact, the most unworldly of the followers of different orders give themselves this name. For example, some *Nirmalās* call themselves *bihāngam*.

B.N.S.

BIJAY BINOD, a chronicle in Punjabi verse of the turbulent period following the death in 1839 of Mahārājā Ranjīt Singh, written according to internal evidence in 1901 Bk/AD 1844. The only known manuscript of the work, still unpublished, is preserved in a private collection at Bāgarīān. The manuscript, which comprises 84 folios, with 495 stanzas, is dated 1921 Bk/AD 1864. The poetic metres used include Doharā, Sorathā, Bhujaṅg Prayāt and Kabitt. The work was undertaken by the poet, Gvāl, at the instance of Paṇḍit Jalhā, a close confidant of Hīrā Singh Dogrā and that explains much of his bias in favour of the Dogrās. The work begins with verses eulogizing Ranjīt Singh who is deified as an incarnation of Lord Kṛṣṇa. Rājā Dhian Singh, the Dogrā minister, is presented as the incarnation of Arjuna (25). The author is at pains to establish that Dhiān Singh and his son Hīrā Singh were the real well-wishers of the Sikh state and personally loyal to the Mahārājā which was not true of the Sandhānvālās.

D.S.

BIJAI SINGH, by Bhāī Vīr Singh, is a historical romance constructed around the heroic figure of Bijai Singh, a fictitious character, through whose spiritual integrity it endeavours to delineate a whole people, its inspiration and way of life. First published in 1899, *Bijai Singh* is the author's second novel and is situated in the 18th century-period of suffering and trial for the Sikhs. Bijai Singh is in every sense an exemplary character. Born Rām Lāl in a Hindu Khatri family of Lahore, he received the new name Bijai Singh as, moved by the gallant deeds of the Sikhs, he, along with his wife and son, receives *Khālsā* initiation. The family now has to seek refuge in a forest to avoid persecution. The couple has to pass-through much trial but remain firm in their faith. After the couple's death, their son, Varyām Singh, is brought up by

Karoṛā Singh whose *jathā* Bijai Singh had joined. As the author himself proclaims in the preface, he wrote the novel with a view to resurrecting Sikh values and belief. The Sikh actors in the story are presented at their idealistic best.

D.S.

BIKRAMĀ SINGH, KANVAR (1835-1887), one of the pioneers of the Singh Sabhā movement, was born the son of Rājā Nihāl Singh of Kapūrthālā. As he grew up, he developed interest in classical learning and music. He received several honours and distinctions from the British government. During the 1857 uprising, he helped the British and was awarded the title of Sardār Bahādur and a large *jāgīr* in land, with a *khill'at*. He was an honorary magistrate at Jalandhar, then an honorary assistant commissioner and was decorated with the title of Companion of the Star of India (C.S.I.). Well versed in English, Persian, Sanskrit, and Punjabi, Kanvar Bikramā Singh was a strong advocate of Western learning and women's education. In 1882, he initiated the proposal for the establishment of a *Khālsā* college. He also felt concerned about the state of Sikh faith in his day and was one of the three original founders of the Singh Sabhā movement. He also patronized Bhāī Gurmukh Singh who later on played a leading role in the Sikh renaissance. He also helped Ditt Singh financially when he became involved in a defamation case for the publication of his *Svapan Nāṭak* (q.v.). Bikramā Singh also authored *Upmā Sār Granth*.

He died, after a short illness, on 8 May 1887.

Gd.S.

BIKRAM SINGH BEDĪ, BĀBĀ (d.1863), was the third and youngest son of Sāhib Singh Bedī of Ūnā, a lineal descendant of Gurū Nānak. On Sāhib Singh's death in 1834, Bikram Singh succeeded to his father's *jāgīrs* and position as preceptor to royal family of Lahore: throughout his life, he was a benefactor of the Lahore Darbār. He felt irked when British troops were stationed at Lahore after the Anglo-Sikh war of 1845-46. He was a powerful *jāgīrdār* in the Jalandhar Doāb holding lands and *jāgīrs* granted by the Lahore Darbār. After the annexation of Punjab in 1846, he was dispossessed

of arms, and his *jāgīrs* were reduced. He, however, turned down the offer of a reduced pension and started organizing an armed opposition to the British. Alarmed at his activities, the British decided to banish him to Haridvār. However, he crossed the Beās at Sṛī Hargobindpur and joined forces with Rājā Sher Singh Aṭārīvālā and fought the British in the battles of Chelianvālā (13 January 1849) and Gujrat (21 February 1849). He surrendered to the British along with the Aṭārīvālā *sardārs* at Rāwalpindī in March 1849. He was interned at Amritsar where he died in 1863.

J.S.K.

BIKRAM SINGH, RĀJĀ (1842-1898), born in January 1842, succeeded his father, Wazīr Singh, to the throne of Farīdkoṭ state in 1874. A dominant figure in Farīdkoṭ history, Rājā Bikram Singh modernized the state administration. He employed retired British officials of experience and in 1875 set up offices and courts on the British model and adopted British law. He took many steps for public welfare. Schools and charitable hospitals were opened and *dharamsālās* and rest houses for travellers constructed. Rājā Bikram Singh had a religious bent of mind and was a leading figure in the Sikh renaissance at the turn of the 19th century. He was a patron of the *Khālsā Dīwān*, Amritsar. He commissioned the famous *Farīdkoṭ Tīkā*. He donated rupees one lakh for electrification of the Golden Temple and for a new building for the Gurū kā Langar. He had holy shrines raised in memory of Sikh Gurūs and martyrs at several places. He was appointed a Fellow of the Pañjāb University to which he donated large sums of money.

Rājā Bikram Singh died on 8 August 1898.

S.S.B.

BILĀSPUR, a small town in Ambālā district of Haryāṇā. Gurū Gobind Singh is said to have sojourned at near by Kapāl Mochan for 52 days in 1688. During this period, he made a brief visit to Bilāspur. A small shrine now honours his memory.

Jg.S.

BILĀVAL. See SIKH DEVOTIONAL MUSIC

BILĀVAL KĪ VĀR, by Gurū Rām Dās, is one of his eight *vārs* in a corpus of twenty-two included in the Gurū Granth Sāhib. It occurs in Rāga Bilāval,

BILGĀ

and consists of thirteen *paurīs* or stanzas, to which, 27 *ślokas* were added by Gurū Arjan at the time of the compilation of the Holy Book. The *Vār* reiterates some of the basic principles of Sikh thought. God has created this universe and sustains it. He is eternal and formless, self-existent and all-pervading, and yet transcendent. He cannot be conceived or explained in empirical terms. He is the Lord of the universe and His Will governs all. He through His grace releases men from the cycle of birth and death. The human soul partakes of the Divine, but man becomes ignorant of his true origin because of the influence of *māyā* and his *haumai* or egoity. Contemplation on His Name by following the Gurū's counsel is the only way to overcome *haumai*. He who has overcome his ego becomes permanently attuned to the Ultimate Reality.

S.S.W.

BILGĀ, near Phillaur in the Punjab, is sacred to Gurū Arjan, who passed through it in June 1589 on his way to Mau where he got married. The Gurū changed his apparel here and gave away the discarded articles to the poor hut-dwellers who, it is said, preserved them as sacred relics. These are now exhibited in Gurdwārā Pañjvīn Pātshāhī located inside the village.

M.G.S.

BINOD SINGH, a Trehan Khatri in direct descent from Gurū Angad, was a devoted disciple of Gurū Gobind Singh and was among the few Sikhs who accompanied him to the South in 1708. He was chosen to be one of the five companions of Bandā Singh (1670-1716) sent by the Gurū in 1708 from Nanded to the Punjab. Binod Singh was Bandā Singh's ally in the various campaigns in the Punjab. After Bandā Singh's conquest of Sirhind, the district of Karnāl was entrusted to Binod Singh. Soon thereafter, in October 1710, Binod Singh had to fight four battles - at Taraori, Karnāl, Amīn, Thānesar, and Shāhābād. In the schism in Bandā Singh's ranks into Tatt Khālsā and Bandāī Sikhs in October 1714, Binod Singh with his followers parted company with Bandā Singh. He was taken to Gurdās-Naṅgal in the Mughal army to fight on their side. There he tried to retire without fighting but he and his men were killed by the imperial

forces. That was in 1716.

G.S.D.

BĪR, a term used for a recension or copy of the Gurū Granth Sāhib, is derived from Skt. verb *viḍ* meaning to make strong or firm, strengthen, fasten, or to be strong, firm or hard. The original copy which Gurū Arjan got prepared in 1604 was called Ādi Bīr. Further copies made from this recension were also called *bīrs*.

The word *bīr* in Punjabi is also used for reserved forest or village land set aside as common pasture.

M.G.S.

BĪR BĀBĀ BUDDHĀ JĪ, GURDWĀRĀ, in the village of Thaṭṭā, near Amritsar, commemorates Bābā Buddhā (1506-1631), the venerable Sikh of the time of Gurū Nānak. He spent many years looking after the *bīr*, lit. a reserved forest used for cattle-grazing, said to have been offered to Gurū Arjan by Chaudharī Langāh of Paṭṭī out of his private lands. It was here that Mātā Gaṅgā, the consort of Gurū Arjan, received from him on 21 Assū 1651 Bk/20 September 1594, the blessing for an illustrious son, the future Gurū Hargobind.

Gn.S.

BĪR GURŪ, by Rabindranāth Tagore, is a life-sketch in Bengali of Gurū Gobind Singh (1666-1708) emphasizing especially how he had prepared Sikhs to stand up to oppression and injustice. This is Tagore's first writing on Gurū Gobind Singh published in 1885 in the July-August issue of the *Bālak*.

H.B.

BIRK, village near Mogā, is sacred to Gurū Hargobind who travelling in 1631 arrived here from Siddhvān Kalān. A Gurdwārā, called Mañjī Sāhib Chhevīn Pātshāhī, commemorates this visit.

Jg.S.

BĪR MRIGESH, full title *SRĪ BIR MRIGESH GURBILĀS DEV TARŪ*, is a voluminous nineteenth century work by Bhāī Sher Singh, who completed it in 1911. In bold Gurmukhī typography, the book runs to 1912 pages, divided into two parts and containing accounts, in ample detail, of the lives of Bābā Sāhib Singh Bedī, Bābā Bhāg Singh of Kuri, Bābā Bīr Singh of Naurangābād and Bābā Khudā Singh. The author

refers to these luminaries as gurū and calls his book *gurbilās* (biography of the Gurūs).

G.S.G.

BĪR SINGH, BĀBĀ (1768-1844), soldier-become-religious preacher and saint, was born in July 1768 at Gaggobūā, in Amritsar district of the Punjab, the son of Sevā Singh. After the death of his father in one of the campaigns against the Afghān rulers of Multān, Bīr Singh joined the Sikh army and participated in campaigns for the capture of Kashmir and Peshāwar. After several years of active service, he secured his dismissal from the army as he came under the influence of Bābā Bhāg Singh. Bīr Singh took to preaching Gurū Nānak's word and soon attracted a considerable following in the Mājha area. He set up his *ḍerā* called Santpurā, in the village of Naurangābād, near Tam Taran, which became a popular pilgrim centre. It is said that about 4,500 visitors were fed in the *langar* every day and that a volunteer army of 1,200 musket men and 3,000 horse attended upon him.

Bābā Bīr Singh was a true well wisher of the dynasty of Ranjīt Singh and was deeply grieved at the disaster which overtook after the death of the Mahārājā in 1839. During that critical period, Sikh soldiers and peasantry began to turn to him for guidance. Soon the centre of Bābā Bīr Singh had become the centre of Sikh revolt against Dogrā dominance over the Punjab. Perturbed at these developments, Hīrā Singh, the Dogrā prime minister of the Sikh Kingdom, sent a strong force comprising 20,000 men and 50 guns under the command of Miān Lābh Singh to attack the citadel of Bābā Bīr Singh. The troops besieged the camp on 7 May 1844. Bābā Bīr Singh forbade his Sikhs to fight against their brethren. He was in meditation in the presence of the Holy Book, when he was killed with a shell from the besiegers. This was followed by the killing of Prince Kashmīrā Singh and Atar Singh Sandhānvālā and many others.

J.S.K.

BĪRS OF THE GURŪ GRANTH SĀHIB. See SRĪ GURŪ GRANTH SĀHIB

BISHAN KAUR, mother of Mātā Gūjarī and wife of Lāl Chand, was a woman gifted with good looks and fortune. Both husband and wife were the devoted Sikhs of Gurū Hargobind. They came for

the marriage of Sūraj Mall and proposed their daughter Gūjarī's marriage to young Tegh Bahādur. Gurū Hargobind willingly accepted the proposal.

M.G.S.

BISHAN SINGH, a general in the Sikh army, was the adopted son of Jamādār Khushāl Singh, the royal chamberlain (*deorhīdār*). He received his education at the Ludhiānā Mission School across the Anglo-Sikh frontier. In 1848, he was to assist Herbert Edwardes, against Mūl Rāj, but his troops revolted and joined the insurrectionists. Bishan Singh sided with the British and joined Lord Gough's camp. For this he was rewarded with a pension by the British government.

GLS.

BISHAN SINGH (d. 1868) son of Sultān Singh, joined the Ghor Charhā regiment of Mahārājā Ranjīt Singh, and was soon placed in charge of the artillery park at Lahore. After the annexation of the Punjab by the British, he joined the 2nd Punjab Irregular Cavalry raised in 1849, and received the rank of Risāldār and rose to be Risāldār Major. During the uprising of 1857, he fought on the side of the British. His commander, General Probyn, calls him unequal in bravery who "knew not what fear was." For his services, he received the Order of Merit. Bishan Singh died in 1868.

S.S.B.

BISHAN SINGH, Giānī (1875-1966), cleric and exegete, was a *granthī* or priest at the Khālsā College at Amritsar for 30 years. He imbibed a deep passion for learning and took turns with Bhāi Jodh Singh, Tejā Singh and Sāhib Singh who were his colleagues in the college at expounding the holy text at the daily morning service at the College Gurdwārā. He made a full-scale commentary of the Holy Granth which was completed in 1945. Born around 1875, the son of Bhāi Bulākā Singh of Lakkhūvāl in Amritsar district of the Punjab, Bishan Singh studied Sikh classics under Bhāi Hīrā Singh at Lahore and then Giānī Jodh Singh and Giānī Bakhsish Singh at Amritsar and Giānī Sant Singh at Kapūrthālā. At Amritsar, he obtained employment as *granthī* at the Khālsā College in 1909, retiring from the position in 1939-40. As the College *granthī*, Bishan Singh made very good use of the Library

facilities available and of his contacts with the learned faculty. He found himself in full agreement with the new exegetical trends, breaking away from the traditional pedantic, Vedantic style. He started working on his own *tīkā* or annotation of the Gurū Granth Sāhib, the first volume of which was published in 1918 and the eighth and final in 1945. He also produced a full length *tīkā* of the voluminous *Dasam Granth*. Among his other textual commentaries are *Tīkā Bāī Vārānī*, *Tīkā Bhagat Bānī*, *Tīkā Sahaskritī Salok*, *Tīkā Vārānī Bhāī Gurdās* and *Tīkā Kabitt Savaīyye Bhāī Gurdās*. Before launching upon his exegetical works, Giānī Bishan Singh had written several small books. Noted among his other works are *Sārūktāvalī Satūk*, *Sākhi Pramāṇ* and *Vichār Mālā Satūk*. Giānī Bishan Singh's exposition of the sacred texts is marked by a simple, concise and direct style of writing. Giānī Bishan Singh died in his village in 1966.

S.S.Am.

BISHAN SINGH, SANT (1862-1949), much honoured in recent Sikh piety, was the son of Bhāī Atar Singh of Kāñjhlā, near Sañgrūr in the Punjab. Born in March 1862, Bishan Singh received instruction in reciting Scripture from Sant Jagat Singh of his own village. As he grew up he enlisted in the army, but soon got the discharge, returned to his village and got married. After the untimely death of his son, he left home to seek spiritual solace at the feet of Sant Atar Singh of Mastūānā, and served him at Gur Sāgar (Mastūānā) and Gurū Kāshī (Talvaṇḍī Sābo). In 1935, he succeeded Gulāb Singh and became head of the centre. Sant Bishan Singh completed in 1936-37 the present building of the historical Gurdwārā Jhīrā Sāhib at Kāñjhlā, whose foundation had been laid by Sant Atar Singh in 1912. Sant Bishan Singh died in 1949 at a place called Koṭhī Bālevāl.

M.G.S.

BISHAN SINGH, SANT (d. 1973), holy saint most of whose life was spent in works of *kār sevā* at different shrine sites, came of a well-to-do Sahajdhārī Sindhī family. Nothing is known about his early life except that he was in government service when he came in 1940 to the Punjab on a pilgrimage and met Sant Gurmukh Singh of Paṭiālā, then engaged in reconstructing the shrines and

sacred pools at Khadūr Sāhib and Goindvāl. He resigned his post in the government, gave away his personal belongings and joined Gurmukh Singh and his volunteers. After the death on 30 November 1947 of Sant Gurmukh Singh, Bishan Singh retired to Srī Abchalnagar where he remained in solitary meditation for more than five years. Returning to the Punjab, he took to his task with his old zest and completed beautification of the Bāolī Sāhib at Goindvāl, spacious *dīvān* or congregation hall, at Gurdwārā Mañjī Sāhib, within the precincts of the Darbār Sāhib at Amritsar. He suffered an attack of paralysis in November 1972 and died on 22 November 1973.

P.S.G.

BISHNŪ, BHĀĪ, a Sikh of Gurū Arjan's time. He dedicated his life to the service of the Gurū who appointed him to serve the *saṅgat*, especially those coming from afar.

T.S.

BOARD OF ADMINISTRATION, a set of triumvirs appointed by Lord Dalhousie, the British governor-general, to manage affairs in the Punjab after its annexation on 29 March 1849 to the dominions of the East India Company. The Board consisted of Henry Lawrence (president), John Lawrence and Charles Greenville (replaced by Robert Montgomery after an year). The Board, placed directly under the control of the governor-general, was made the final court of appeal with powers of life and death. The two regions, the cis-Sutlej and the trans-Sutlej, were reunited under the Board. The Board split the entire region into seven effectively controllable divisions and each division was further divided into districts controlled by 29 deputy commissioners. In 1850, the districts of Hazārā, Peshāwar and Kohāt were joined together to form the eighth division. In the 5-tiered administration, the divisional Commissioners were next to the board. Below the Commissioners were deputy Commissioners, and then Assistant Commissioners, and so on. The commissioners and deputy commissioners exercised both executive and judicial powers.

The Board of Administration had to deal with a disgruntled aristocracy and with the masses who had a strong feeling of antipathy towards their

conquerors as they demanded surrender of arms and abolished all military grants of Sikh times. A secret intelligence service and various other means were adopted to alert the government to the prevailing temper of the people. Special precautions were taken in the Majha area where Bhāī Mahārāj Singh and his associates were reported to be active. Once the peace of the province was assured, the Board started on a programme of works of public weal. One of the Board's major concerns was to win over the peasantry. The revenue system was reorganized. Rules governing inheritance of property were given legal sanction. Female infanticide and *sati* were forbidden.

The working of the Board was affected by the differences between Henry Lawrence and his brother, John. Governor-General Dalhousie abolished the Board on 4 February 1853, transferred Henry Lawrence to Rājputānā and appointed John Lawrence chief commissioner of the Punjab.

H.R.G.

BODAL, village in Hoshiārpur district (Punjab), is sacred to Gurū Hargobind who once visited here during a hunting expedition and rested under a *garnā* tree (*Capparis horrida*) for some time. Bhāī Chūhar, a Muslim bard of the village, entertained him by playing on his rebeck. The Gurū advised him to learn to perform *kīrtan*. Gurdwārā Garnā Sāhib, commemorating the Gurū's visit, was first established during the time of Sardār Jodh Singh (d. 1816), of Rāmgarhiā *misl*.

Gn.S.

BOLE SO NIHĀL, SATI SRĪ AKĀL is the Sikh slogan or *jaikārā* (lit. shout of victory, triumph or exultation). It is divided in two parts or phrases. The first, *bole so nihāl* or *jo bole so nihāl*, is a statement meaning "whoever utters (the phrase following) shall be happy, shall be fulfilled," and the second part *sati srī akāl* (Eternal is the Holy/Great Timeless Lord). This *jaikārā*, first popularized by Gurū Gobind Singh, has become, besides being a popular mode of expressing ebullient religious fervour or a mood of joy and celebration, an integral part of Sikh liturgy and is shouted at the end of *ardās* or prayer, said in *saṅgat* or holy congregation.

One of the Sikhs in the *saṅgat*, particularly the one leading *ardās*, shouts the first phrase, *jo bole so nihāl*, in response to which the entire congregation, including in most cases the leading Sikh himself, utter in unison *sati srī akāl* in a long drawn full-throated shout. Traditionally, this slogan has been so used since the creation of the *Khālsā* in 1699. Sat Srī Akāl shouted in unison responding to the call *bole so nihāl* is a call to action, or expression of ecstatic joy or an invocation for Divine aid or succour. In subsequent times, after the Sikhs acquired political power in the Punjab, the seal of the Sikh chiefs would bear the inscription, Akāl Sahāi (Akāl be our Succourer). Over the years, the boundaries between the Sikh slogan and Sikh greeting have become interlocked : *sat srī akāl* which is part of the Sikh slogan is now the general form of Sikh greeting also. This has usurped the place of the more formal and proper salutation which also carries the sanction of Sikh theological postulates, i.e. *Vāhigurū Jī kā Khālsā Vāhigurū Jī Kī Fateh*. The Sikh mode of salutation has gone through a long-drawn process of evolution. The earliest form of Sikh salutation was *Pairī Pauṇā*. Zulfikār Ardistānī, *Dabistān-i- Mazāhib* records that the followers of Gurū Nānak were known as *Kārtārīs*, obviously referring to their practice of repeating *Kartār Kartār* on meeting each other. So *Kartār Kartār* is the first form of greeting which became prevalent in Sikhism. The next vital change occurred when the Tenth Gurū created the *Khālsā*. Since Gurū Gobind Singh wanted a complete transformation of Sikh society, he ordered the overhauling of two fundamental institutions of the Sikhs. The first was the substitution of *Khāṇḍe di Pāhul* for *Charan Pāhul* and the second was the substitution of *Vāhigurū Jī Kā Khālsā Vāhigurū jī Kī Fateh* for *Pairī Pauṇā*.

G.S.T.

BOTĀ SINGH (d. 1739), an eighteenth-century martyr of the Sikh faith, belonged to Bhaṛānā in Amritsar district. In those days of dire persecution, he along with many fellow Sikhs had sought the safety of wastes and jungles. Occasionally he would come to Amritsar by night to have a dip in the holy tank, spending the day in the wilderness around Tarn Tāran. One day he was noticed by

some people who thought he was a Sikh. But one of the party said that he was not a Sikh, for had he been one he would not conceal himself thus. The taunt cut Botā Singh to the quick. Accompanied by his companion Garjā Singh, a Raṅghreṭā Sikh, and with a bamboo club in his hand, he took up position on the grand trunk road, near Sarāi Nūr-ud-Dīn, near Tarn Tāran, and started collecting toll from the passers-by. He also sent a communication to the provincial governor informing him of his presence. Zakariyā Khān, the governor, sent a contingent of one hundred horses under Jalāl Dīn to arrest Botā Singh alive and bring him to Lahore. Jalāl Dīn asked Botā Singh and Garjā Singh to surrender but Botā Singh and his comrade spurned the offer and fell fighting valiantly against heavy odds. This happened in 1739.

B.S.

BRAHAM GIĀN (Knowledge of the Divine), by a Sevāpanthī saint Gopāl Dās, is a treatise in Punjabi on theology. This early 18th century work of 219 folios is unpublished and the only extant copy of the manuscript is preserved in the private collection of Dr Tarlochan Singh Bedi at Paṭiālā. The work can broadly be divided into two parts: the first defining the term *braham-giān* and setting forth the means of achieving this state of mind, and the second describing the state of mind of one who has attained *braham-giān*. In this sense, the work can also be called a free and detailed exposition of the eighth canto of Gurū Arjan's *Sukhmanī*. To fortify his argument, the author has quoted profusely from numerous different sources.

T.S.B.

BRĀHMAN MĀJRĀ, an old village, near Ropar, is sacred to Gurū Hargobind and Gurū Gobind Singh. Gurdwārā Gurū Garh Sāhib commemorates the visit of Gurū Gobind Singh on 6 December 1705 when he, with his two elder sons and 40 Sikhs, was on his way to Chamkaur. The second shrine in the village is called Gurdwārā Pātshāhī Chhevīn in memory of Gurū Hargobind who, it is believed, passed through here in 1638 on his way back from Kurukshetra. The Gurū had a skirmish here with Pathāns and Raṅghars.

Jg.S.

BRAHM DĀS, PAṆḌIT, described in the *Purāṭan Janam Sākhī* as a learned man of Bīj Bihārā, near Maṭan (Kashmīr). Once Gurū Nānak journeying through the valley halted close to where he lived. As Brahm Dās, proud of his learning, heard of the arrival of a holy man, he came for a dialogue but felt disarmed by the Guru's words uttered only in praise of the Lord. Now he discussed a few more points, but in a tone of humility. At the end, he is said to have become a disciple of Gurū Nānak.

Gn.S.

BRAHMGĪĀNĪ (Skt. *brahmajñānīn*), lit. the knower of Brahman. The knowledge (*giān, jñāna*) of the Universal Spirit (Brahman) consists not in the mere recognition of His existence, but in a continuous consciousness about Him, a total realization of the individual soul with the Supreme Soul. This total identity signifies, in essence, the oneness of the Universe with that Universal Soul and of the latter with the individual souls which a Brahmgiānī realizes as the Ultimate Reality. The concept of Brahman in Sikhism delineates the Universal Spirit in theistic terms as the Absolute, the Creator and the Ordainer of the Universe which is, as it were, His visible form. The concept of Brahmgiānī in Sikhism is elaborated in sublime poetry of Gurū Arjan, in his *Sukhmanī* (GG, 272-74). According to him, Brahmgiānī is one who has realized, in his life, the One Supreme Spirit as well as his identity with the individual selves. Such a person is also called *gurmukh*, *sādhū* or *sant*. The Brahmgiānī enjoys the highest spiritual status and he is accorded the highest veneration. He is unattached like the lotus in water. He is endowed with Divine realization; he is deeply humane and compassionate. He has humility and is ever anxious to do good to others. Such is his merit that he is called equal to Lordequal in essence. He is free from all bonds. On God is solely his reliance and on Him are all his hopes centred. Ever is he awake in spirit. To all does he bring liberation by his counsel.

D.K.G.

BRAHMO SAMĀJ, lit. a society of the worshippers of Brahman, the Supreme Reality, was founded by Rājā Rāmmohun Roy (1772-1833), in Calcutta on 20 August 1828. Rāmmohun Roy, an ardent

believer in the unity of God, took religion not as a narrow personal creed, but as an all-pervading elevating principle operating in every sphere of individual, social and national life. The uncompromising monotheism of Islam, the doctrine of self knowledge of the Upaniṣads, the moral teachings of Christ, the liberal social message of Buddhism and the deep and simple piety of the saints of the medieval Indian *bhakti* movement shaped universal outlook of the Brahmo Samāj. It was conceived not as the religious organization of a particular sect, and the worship was made strictly monotheistic, but character of service, though universal, was decidedly Hindu. With Rāmmohun Roy's death in 1833 the Brahmo Samāj remained moribund for a few years.

The formal initiation of Debendranāth Tagore and some of his friends into the new faith on 21 December 1843 laid the foundation of a sect of Brahmos. In 1866, Sen and his companions set up Brahmo Samāj of India and the parent body came to be known as the Ādi Brahmo Samāj. Now he took the message of Brahmo Samāj to all over India and to Europe. The second schism in Brahmo Samāj occurred when a band of Keshav's followers left him to found the Sadhāran Brahmo Samāj (15 May 1878).

D.K.B.

BRIJINDAR SINGH, MAHĀRĀJĀ (1896-1918), son of Kaṁvar Gajinder Singh, ascended the throne of Farīdkoṭ state in March 1906. He had his education at Aitchison College, Lahore. Brijinder Singh earned the title of Mahārājā by the help he gave the British during the first World War (1914-19). The last of the four volumes of the *Farīdkoṭ Tīkā* was published during his time.

Brijinder Singh died on 22 December 1918.

S.S.B.

BRIJ RĀJ (d. 1833), a learned Paṇḍit came to settle in Lahore in the latter half of the eighteenth century, was appointed by Mahārājā Ranjīt Singh to the position of *rājpurohit*, or royal priest, which office he held till his death in 1833. He also worked in the Dharamārath department.

B.J.H.

BROADFOOT, GEORGE (1807-1845), joined service of the East India Company as a cadet in the

Madras Native Infantry in 1826 and rose to be the Governor-General at the North-West Frontier Agency. The appointment was not liked by the Sikh Government. Major George Broadfoot was impulsive by nature and had a temperamental hostility towards the Sikhs. While leading a caravan of the royal Afghān families through the Punjab, he distrusted the Sikh escort provided by the Lahore Government and requisitioned a British brigade from Jalalābād. His conduct gave offence to the Sikh Darbār. Broadfoot had come to the Sikh frontier with the set policy of inciting antagonism against the Lahore Kingdom. He endeavoured to win over Mūl Rāj, the governor of Multān and gave open encouragement to Gulāb Singh for his anti-Darbār activities. In March 1845, Broadfoot challenged the right of the Sikh Government to administer its possessions to the south of the Sutlej. He arrested a party of Lahore officials, proceeding to Koṭ Kapūrā and tried to settle the Anandpur Mākhovāl incident by force. These provocative acts were among the chain of events which culminated in the first Anglo-Sikh war.

Major Broadfoot was killed on 21 December 1845 in the battle of Ferozeshāh.

B.J.H.

BROUGHTON PAPERS are official and private papers of Sir John Hobhouse (Lord Broughton) in numerous bound volumes in the British Library. Lord Broughton, who served as President of the Board of Control of the East India Company from 1835-41 and again from 1846-52, was responsible for the Home Government's major policy decision on the Punjab and the Sikhs. The relevant volume in the Broughton Papers dealing with the Punjab and the Sikhs, in general, are:

(1). MS. vol. XIV containing paper concerning the British attitude towards the Russo-Persian menace in 1836-38, which led to the signing of the Tripartite treaty between the British government, Shah Shujā' and Ranjīt Singh in 1838.

(2) MSS. vols. 36473-74, containing private correspondence of Lord Auckland with Sir John Hobhouse from 1835-41, throw fresh light on the British policy towards Afghanistan, Sindh and Lahore. It includes a report on the military strength of the Sikhs, background to the Burnes' Mission

to Kābul in September 1837, and Ranjit Singh's suspicions that the British would appease the Afghāns at the cost of the Sikhs.

(3) MS. vol. 36475, containing Lord Hardinge's private correspondence with Sir John Hobhouse (May 1846 to February 1848). This correspondence is of particular relevance to understanding Hardinge's "political experiment" in the Punjab. It reveals that his avoidance of annexation after the first Anglo-Sikh war was really motivated to destroy the Sikhs as a political and military power.

(4) MSS. vols. 36476-77, include private correspondence with Lord Dalhousie (20 January 1848 to 3 March 1853). These volumes deal with the main events of Multān and Hazārā revolts, the details of the second Anglo-Sikh war and the annexation of the Punjab.

B.J.H.

BROWN, JOHN, alias RICHARD POTTER, an Englishman, who, deserting the East India Company's service in the Bengal artillery, came to Lahore and joined the Sikh artillery in 1826. He was later promoted colonel and placed in charge of the artillery depot at Lahore. During the first Anglo-Sikh war, he acted as a British spy and kept the British informed of the movements of the Sikh forces. During the battle of 'Alīwāl he is said to have intentionally elevated the Sikh guns. After the annexation of the Punjab, he was given a high-ranking job in the police department.

G.I.S.

BUCHCHEKE, village 15 km southwest of Nankānā Sāhib in Sheikhūpurā district of Pakistan, had a historical shrine, Gurdwārā Pātshāhī V, dedicated to Gurū Arjan, who once came here from Nankānā Sāhib during his travels across this region.

M.G.S.

BUDDHĀ, BĀBĀ (1506-1631), a most venerated primal figure of early Sikhism, was born on 6 October 1506 at the village of Kāthū Naṅgal, 18 km northeast of Amritsar. Būrā, as he was originally named, was the only son of Bhāī Sugghā, born into a Sandhū family. As a small boy, he was one day grazing cattle outside the village when he met Gurū Nānak who happened to pass by. He offered a bowl of milk to the Gurū, made obeisance and

asked him the way to liberation. Gurū Nānak called him Buddhā because he talked like a mature man. Bhāī Buddhā became a devoted disciple, and spent more time at Kartārpur where Gurū Nānak had finally settled. Bhāī Buddhā lived up to a ripe old age and had the unique honour of anointing all of the four following Gurūs and serve them with dedication. He took part in the digging of the *bāoli* at Goindvāl and the excavation of the sacred tank at Amritsar. The *berī* tree under which he used to sit supervising the excavation of the Amritsar pool still stands. He subsequently retired to a *bir* or forest, where he tended the livestock of the Gurū kā Langar. What is left of that forest is still known, after him, as Bīr Bābā Buddhā Sāhib. Gurū Arjan placed his young son, Hargobind, under Bhāī Buddhā's instruction and training. When the *Ādī Granth* was first installed in the Harimandar, Bhāī Buddhā was appointed *granthī*. He, along with Bhāī Gurdās, raised the Akāl Takht on Gurū Hargobind's bidding. On this Takht Bhāī Buddhā performed, on 24 June 1606, the investiture ceremony of Gurū Hargobind.

Bābā Buddhā passed his last days in meditation at Jhaṇḍā Rām Dās, a village founded by his son, Bhāī Bhānā, where the family had since shifted from its native Kāthū Naṅgal. As the end came, on 16 November 1631, Gurū Hargobind was at his bedside. Two shrines stand commemorate Bābā Buddhā, Gurdwārā Tap Asthān Bābā Buddhā Jī and Gurdwārā Samādhān.

G.S.R.

BUDDHĀ DAL and Tārūnā Dal, names now appropriated by two sections of the Nihāṅg Sikhs, were the popular designations of the two divisions of Dal Khālsā, during the 18th century. In the post-Bandā Singh period of severe execution, the Sikhs fought guerrilla battles with the Mughals. When it became difficult to centrally cater for the former forces, then known as Dal Khālsā, it was decided to divided them into two parts on the basis of age of the *jathedārs* or group-leaders. The elders' camp comprising *jathās* of older leaders came to be called Buddhā (elderly) Dal, and the youths' camp Tārūnā (youthful) Dal. Nawāb Kapūr Singh remained in overall command of the two Dals jointly called Dal Khālsā. Men were free to join *jathās* of their

choice by general agreement. Buddhā Dal remained at Amritsar and managed the shrines, leaving Taruṇā Dal free for operations in the country. The Buddhā Dal was still in the desert region of Mālva and Rājasthān when news was received of the desecration of the Harimandar by Masse Khān Raṅghar, Kotwāl of Amritsar. Matāb Singh and Sukkhā Singh, members of the *jathā* of Sardār Shām Singh, travelled incognito to Amritsar, killed Massā in broad daylight on 6 May 1740. The Buddhā Dal and Taruṇā Dal soon returned to the Punjab and resorted to their usual hit-and-run tactics. They also resumed their gatherings at Amritsar on the occasion of Vaisākhi and Dīwālī. The Dal Khālsā, meeting at Amritsar on the following Dīwālī, on 14 November 1745, divided itself into 25 *jathās* who, however, owed allegiance to Buddhā Dal and Taruṇā Dal according to the affiliation of their leaders, and who often undertook joint operations. Soon the number of *jathās* rose up to 65, and at a Sarbatt Khālsā conclave at Amritsar on the Vaisākhi of 1748, these 65 *jathās* were divided into 11 *misls*, each under its own chief. Of these, six were under Buddhā Dal and the other five under Taruṇā Dal. Jassā Singh Ahlūwālī was chosen to be in joint command of the entire Dal Khālsā, while Nawāb Kapūr Singh continued to be acknowledged as the supreme commander.

During Ahmad Shāh's second invasion (December 1749-February 1750), Buddhā Dal under Nawāb Kapūr Singh attacked and plundered Lahore itself. Soon however the Buddhā Dal retreated towards the Śivalik hills, while the Taruṇā Dal found refuge in the Mālva and in Bīkāner, assembling at Amritsar on the Dīwālī (26 October) of 1753. Jassā Singh Ahlūwālī succeeded Kapūr Singh on 7 October 1753 as supreme commander of the Dal Khālsā. Mu'in ul-Mulk's death had cleared the way for Sikh hegemony over vast areas, from the Chenāb to the Yamunā. The Durrānīs' victory in the third battle of Pānīpat (January 1761) was a severe blow to the Mughal empire as well as to the Marāṭhās as rivals to the Sikhs in northwest India. During 1753-64, the Sikhs replaced the strategy of plundering raids with the system of *rākhi*, literally protection, under which villages

and minor chiefs accepting the protection of the Dal Khālsā paid to it a regular cess. The Taruṇā Dal was now spread over the Mājha area, and the Buddhā Dal operated in the Doābā and Mālva regions. Both collaborated for operations against the Afghān invader, who took, on 5 February 1762, a heavy toll in what is known as Vaḍḍā Ghallūghārā.

With the conquest of Sirhind in January 1764 started the final phase of the development of the Dal Khālsā into a confederacy of sovereign political principalities called *misls*. The *misls* now occupied well defined territories over which their Sardārs ruled independently while maintaining their former links as units of the Dal Khālsā.

G.I.S.

BUDDHĀ SINGH (d. 1718), great-great-grandfather of Mahārājā Rājīt Singh, was the founder of the Sukkarchakkiā family. He received the rites of *amrit* at the hands of Gurū Gobind Singh himself and fought in battles under him and under Bandā Singh Bahādur. He acquired considerable influence in and around his village. He was a daring horseman, and there were many legends current about his adventures on his favourite piebald mare called Desī. He died in 1718.

J.S.K.

BUDDHĀ SINGH (b. 1891), a Ghadr revolutionary, was son of Ishar Singh of Sur Singh, in Amritsar district. He served in the Mule Battery at Bareilly but deserted and went to Shanghai, where he became a night watchman. He returned to India to take part in the armed revolution planned by the Ghadr Party and arrived in Calcutta on 13 October 1914. From there he went back to Bareilly and rejoined the Mule Battery. It was there that he was arrested and brought to Lahore to stand trial in the supplementary Lahore conspiracy case of 1915. He was 24 at that time and was sentenced to transportation for life and forfeiture of property on 30 March 1916. He died in the Anḍamans jail.

S.S.J.

BUDDHĀ SINGH, BHĀI (d. 1774), took part in January 1764 in the joint attack of Sikh *sardārs* upon Sirhind. The town was seized by killing the Afghān governor, Zain Khān, and assigned to

Buddhā Singh by a unanimous vote. Returning to his headquarters at *Jhumbā*, in Muktsar *tahsīl*, Buddhā Singh took possession of 28 villages around Abohar. He died in 1774 at Kaithal.

S.S.B.

BUDDHĪ or *buddhi* (from Sanskrit *budh* to wake up, be awake, to perceive, learn) is the intellectual aspect of mind (*antahkarana*) whose other aspects *man* and *haumai* are intertwined with it in close interrelationship. *Man* (Sanskrit *manas*), as the receptacle of sense impressions from sense organs, organizes them into precepts, yet it has doubt or indetermination about them. *Buddhi* defines and ascertains them and brings about definite and determinate cognition. *Man* simply assimilates sense impressions; *haumai* (or *ahanikāra*) self-appropriates the apperceived impressions, while *buddhi* determines their nature, categorizes them and welds them into concepts. Its function, then, is to bring about certainty and definitiveness in knowledge. Definitive apprehension might spur action. Thus it is *buddhi* which resolves to act and then guides the ensuing action. A fundamental categorization of precepts as also of ensuing actions concerns their moral import. The deftness with which *buddhi* does that is variable. If it can exercise acute ethical discrimination, it is known as *bibek buddhi* (discriminative intellect). Opposite to it is the *aham buddhi*.

Bibek buddhi, in *gurbāṇī*, has been given various names. *Aham buddhi* has also been called various names. In its decadent form, *buddhi* wastes itself in vain, egoistic pursuits. However, when it ascends up the ethical scale (*buddhi pragās*), it flowers into *bibek buddhi* which is a divine attribute. However, if it begins to undergo the process of devolution (*visarjan*) down the moral scale, *buddhi* becomes delusional intellect (*phaṇin buddhi*).

J.S.N.

BUDDH SINGH (d. 1816), son of Khushhāl Singh, nephew of the leader of the Dal Khālsā, Nawāb Kapūr Singh, succeeded his father as head of the Singhpurīā *misl*. He inherited territories in the Bārī Doāb, the Jalandhar Doāb and in the province of Sirhind. He built a fort at Jalandhar and reconstructed the holy shrine and tank of Tarn

Tāran demolished by the local Mughal chief. In 1814, Mahārājā Ranjīt Singh seized all the possessions of the Singhpurīās in the Bārī Doāb, including his movable property. A year or so later Buddh Singh was deprived of the Jalandhar Doāb and had to shift to his cis-Sutlej estates, establishing his headquarters at Manaulī. Buddh Singh died in 1816.

S.S.B.

BUDDH SINGH, BĀBĀ (1819-1906), to his followers' Gurū Harī Singh, was the younger brother of Bābā Rām Singh, founder of the Nāmdhārī movement. He was born on 22 September 1819, the son of Bhāī Jassā Singh of Rūlpur Rāīān (now Bhāī Sāhib) in Ludhiāṇā district. He lived the life of a householder in his native village till the time his elder brother, on the Vaisākhī day of 1857, formally declared himself to be the initiator of the Nāmdhārī movement. Buddh Singh was among the first batch of disciples to be initiated by Bābā Rām Singh, and he undertook the responsibility of looking after the ever-increasing stream of devotees to Bhāī Sāhib. Bābā Buddh Singh took over the reins of the nascent community as its caretaker religious head when Rām Singh was transported to Burma on 18 January 1872, but was confirmed (and also renamed Harī Singh) as leader of the sect by a *hukamnāmā* sent by Rām Singh from Rangoon.

Bābā Buddh Singh continued with the Nāmdhārī policy of opposition to the British but the ruthless suppression by the British of the Nāmdhārīs restricted his activities to the village itself. Bābā Buddh Singh tried to have secret negotiations with Russians through his deputies. Upon the arrival of Mahārājā Duleep Singh in Russia in 1887, his deputy, Bishan Singh, met him and the two together made up plans to secure Russian support for invading the Punjab.

From 1890 onwards, Bābā Buddh Singh diverted his attention to preaching Nāmdhārī doctrines and consolidating the Kūkā movement in the Punjab. He died at Bhāī Sāhib on 19 May 1906.

M.L.A.

BUDDH SINGH BĀVĀ, the son of Faujdār Singh, of Baṭālā, in Gurdāspur district. He was first

employed as a Sardār in Kashmir irregular force and served in that capacity for seventeen years. In 1880, he took service with Rājā Motī Singh of Pūnch and stayed with him for two years. Leaving his family at Koṭhī in Jammū, Buddh Singh then moved to Nepal where he was employed as a captain in Kālī Bahādūr regiment. He met Thākūr Singh Sandhānvālīā at Paṭnā while on leave from Nepal and agreed to help him further the cause of Mahārājā Duleep Singh and to secure for him entry into Nepal. Buddh Singh stayed at Thākūr Singh's *havelī* in Amritsar from where he distributed Thākūr Singh's letters and messages to his friends. Buddh Singh was arrested in November 1887 and detained in the Chunār Fort. He was released in December 1890.

K.S.T.

BUDDH SINGH, BHĀI (1903-1921), son of Bhāi Surjan Singh was born on 4 January 1903 at Kartārpur in Siālkoṭ district. The family descended on the paternal side from Bhāi Ālam Singh Nachanā, a prominent Sikh in Gurū Gobind Singh's retinue. Young Buddh Singh shared his elders' religious fervour and also received formal education up to the middle school standard. At the age of 15, he accompanied his parents on a pilgrimage to Nāndēd, where he received the vows of the *Khālāsā* and donned a Nihang's uniform. He organized a *kīrtanī jathā* (choir) and began preaching the Gurū's teachings.

On 18 February 1921, Buddh Singh went to Chakk No. 13 Nānakpurā, district Sheikhūpurā, where lived his mother's sister. The next day, they all went to Nankānā Sāhib to offer homage and thanksgiving at different shrines in the town. On the morning of the 20th he happened to be part of the Lachhman Singh Dharovalī's *jathā* which was massacred in the compound of the Gurdwārā Janam Asthān there.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BUDDH SINGH MĀN (d. 1856), son of Mānā Singh, entered the service of Mahārājā Ranjīt Singh in 1816 as a *khidmatgār* (attendant) and rose to be a colonel in General Court's brigade. He remained on active duty during Mahārājā Sher Singh's reign, but because of his relationship with Atar Singh

Sandhānvālīā, a confirmed opponent of the Mahārājā, he was reduced in rank. He was reinstated a general under Wazīr Hīrā Singh. He was put in command of General Court's force and commanded a division of the Sikh army during the first Anglo-Sikh war. He continued in the service of the Lahore Darbār after the reorganization of the Sikh army under the treaty of Lahore (1846). During the second Anglo-Sikh war, he fought on the side of the British, was wounded and taken prisoner. He secured his release after the battle of Gujrat (21 February 1849). He died in 1856.

B.J.H.

BUDDH SINGH SANDHĀNVĀLĪĀ (d. 1827), soldier and *jāgīrdār* in the time of Mahārājā Ranjīt Singh, was son of Amīr Singh Sandhānvālīā, his two brothers being the more famous Lahiṇā Singh and Atar Singh. Buddh Singh entered the Mahārājā's service in 1811 and was sent on various missions Bahāwalpur, Jammū, Tīrī and Peshāwar) and was given *jāgīrs*. In the Yūsafzai country he fought against *Khalīfā* Sayyid Ahmad, then preaching *jihād* against the Sikhs, and inflicted on him such a crushing defeat that it took him two years to recover his forces sufficiently to go to battle again. After this victory Buddh Singh returned to Lahore where he was received with much honour. A few months later, at the close of 1827, he died of cholera.

B.J.H.

BUDDHĪ, BHĀI, a kiln owner of Lahore, and a prominent Sikh of the time of Gurū Arjan, once waited upon the Gurū and begged to be instructed. The Gurū advised him to pray to God before undertaking any project and lay aside one-tenth of his earnings for helping the needy. There goes in the Sikh tradition a story how the curse given by a Sikh (who was not properly attended) comes out to be true with even the Gurū refusing to annul it, and how Buddhī's faith in the Gurū helps him sell with profit even the half baked bricks.

T.S.

BUDDHĪ SHĀH, PĪR (1647-1704), a Muslim divine whose real name was Badr ud-Dīn and who was an admirer of Gurū Gobind Singh, was born on 13 June 1647 in a prosperous Sayyid family of Sadhaurā, in present-day Ambālā district of

Haryānā. Because of his simplicity and silent nature during his early childhood, he was given the nickname of Buddhū (lit. simpleton) which stuck to him permanently. It is not certain how Buddhū Shāh first became acquainted with Gurū Gobind Singh, but it is recorded that he called on him in 1685 at Paonā. At his recommendation, the Gurū engaged 500 Pathān soldiers. In 1688, when Gurū Gobind Singh was attacked by a combined force of the hill chiefs led by Rājā Fateh Shāh of Srīnagar (Garhvāl), the Pīr and his 700 followers fought on the Gurū's side in the battle of Bhaṅgānī. After the battle Gurū Gobind Singh offered rich presents to the Pīr which the latter politely declined to accept. However he, as the tradition goes, begged the Gurū to bestow upon him the comb from his hair and the turban he was going to tie. These and a small *kirpān* or sword were kept in the family by the Pīr and his descendants until Mahārājā Bharpūr Singh of Nābhā (1840-63) acquired them in exchange for a *jāgīr* or land grant.

The *faujdar* of Sirhind had Buddhū Shāh arrested and executed on 21 March 1704. Pīr Buddhū Shāh's ancestral house in Saḍhaurā has since been converted into a *gurdwārā* named after Pīr Buddhū Shāh.

Gch.S.

BUDHMOR, commonly called Budhmar, is a village in Paṭiālā district sacred to Gurū Tegh Bahādur who visited it during one of his journeys through this region. A Mañjī Sāhib, constructed by Mahārājā Karam Singh (1798-1845) of Paṭiālā, is located here.

M.G.S.

BULĀKĀ SINGH, an eighteenth-century Sikh musician who recited the holy hymns. He lived in the village of Ghurānī, in Ludhiānā district. He was appointed Thānedār or police chief of the area after Bandā Singh took over.

G.S.D.

BULĀKĪ DĀS was the *masand* or head of the Sikh *saṅgat*, at Dhākā (Bangladesh), during the third quarter of the seventeenth century. Dhākā had been visited by Gurū Nānak and a *saṅgat* had emerged in the town. Then Bhāī Mohan and Bhāī Natthā kept alive the Gurū's word. When Gurū Tegh Bahādur visited the area in 1666-67, Bulākī Dās

was in charge of the Dhākā *saṅgat*. His old mother, a devout lady, had long wished to receive and behold the Gurū. She had a seat especially designed for him, and had also stitched garments of homespun cotton which she presented to him when upon reaching Dhākā Gurū Tegh Bahādur went straight to her house. She also got a painting of the Gurū prepared. He told Bulākī Dās to have a *dharamsālā* raised in town. The *dharamsālā*, named, Gurdwārā Saṅgat Tōlā, still exists in a street named after it. Bulākī Dās sent a gilded palanquin from Dhākā to Paṭnā for use by the young Gobind Rāi, later Gurū Gobind Singh. Once he also travelled to Anandpur to pay homage to Gurū Tegh Bahādur. He lived to a ripe old age.

A.C.B.

BULĀ PĀNDHĀ, a learned Brāhman of Dālla in present-day Kapūrthālā district of the Punjab, called on Gurū Amar Dās as the latter once visited his village, and became a Sikh. He was advised to give discourses to the *saṅgat* and prepare copies of breviaries of hymns. Bhāī Būlā accompanied Bhāī Jethā (later Gurū Rām Dās), to the Mughal court at Lahore in the time of Gurū Amar Dās in response to a complaint and explain how Gurū Nānak's message was meant for all.

B.S.D.

BUNĠĀ, in Ropar district of the Punjab, claims a historical shrine, Gurdwārā BunĠā Sāhib, also called Chubachchā Sāhib, dedicated to Gurū Har Rāi.

Jg.S.

BUNĠĀS. The word *bunĠā* is derived from the Persian *bunĠah* meaning a hospice, or a dwelling-place. In the Sikh tradition, the word specifically refers to the dwelling-places and mansions which grew up around the Harimandar at Amritsar and at other centres of Sikh pilgrimage. These were primarily the houses built by the conquering *sardārs* and chiefs in Sikh times or by Sikh schoolmen and sectaries. Amritsar housed the largest number. Hutments around the Harimandar existed since the very beginning, but they remained deserted during periods of persecution in the eighteenth century. However, during the second half of the 18th century, some leaders built their *bunĠās* on the periphery of the sacred pool. Special

importance was attached to the Akāl Takht, also called Takht Akāl Buṅgā.

The *buṅgās* could be broadly classified into three categories (i) those belonging to the different ruling clans, (ii) to individual *sardārs* and chiefs, (iii) to different sects. Some of these last named were centres of Sikh education and learning where several men of learning flourished. The *buṅgās* belonging to the Nirmalās, Udāsīs, Sevāpanthis, Giānīs and Granthīs also served as educational institutions. There were several Udāsī *buṅgās* but those belonging to Bābā Pritam Dās and Bhāī Vastī Rām were famous centres of learning. Some of the *buṅgās* were institutions of advanced studies and provided instruction in Vedānta, grammar and logic. The Kapūrthālā Buṅgā specialized in the interpretation of the Gurū Granth Sāhib. The *buṅgās* of Rāgī Kāhn Singh, Rāgī Charhat Singh and Rāgī Dhanpat Singh trained pupils in Sikh music. The Ahlūvālīā Buṅgā was likewise an academy famous for its courses in music. The Buṅgā Singhpurīān imparted training in Gurmukhī calligraphy for transcribing copies of the Gurū Granth Sāhib. Some of the *derās*, especially those belonging to Udāsīs, concentrated on indigenous medicine. Each *buṅgā* was managed by a supervisor called *buṅgai*. He daily recited the Gurū Granth Sāhib and looked after the comfort of the pilgrims. For maintenance, the *buṅgās* depended on the sects or individual *sardārs* who had built them or who patronized them. The *sarbarāh* or manager of the Harimandar was in a position to issue instructions to the supervisors of the *buṅgās* about the management of their affairs, discipline, etc.

On the enactment of the Sikh Gurdwārā Act in 1925, the *buṅgās* and their properties were placed on the lists of the Shiromani Committee. When challenged in court, the committee purchased them and demolished those which fell within the *parikramā*-widening scheme. Now all buildings adjoining the *parikramā*, with the exception of Buṅgā Akhārā Brahm Būṭā, are Gurdwārā property. Different sources give different number of these *buṅgās*, ranging from 68 to 73.

M.K.

BURHĀNPUR a medieval walled town in East

Nīmār (Khāṇḍwā) district of Madhya Pradesh. There are two historical Sikh shrines in the town. GURDWARĀ SAṄGAT RĀJGHĀT PĀTSHĀHĪ PAHILĪ, situated on the bank of the Tāptī, perpetuates the memory of the *saṅgat* established in the wake of Gurū Nānak's visit in the early sixteenth century. The Gurū stayed here with one Bhāī Bhagvān Dās, who became a Sikh and who lived up to the time of Gurū Hargobind. In later times, with the coming into prominence of Barī Saṅgat the Rājghāt site was neglected and became almost extinct. It was re-established by one Bhāī Sādhū Singh in 1938.

GURDWARĀ BARĪ SAṄGAT commemorates the visit of Gurū Gobind Singh, here *en route* to Nāndēd. He encamped outside the town, and the local Sikhs attended on him daily, and continued to assemble on the spot even after his departure. The site became the venue of the Burhānpur Saṅgat and came to be designated Barī Saṅgat. Some Sikh immigrants came to Burhānpur from the Punjab in the 1947 upheaval and they rebuilt the shrine.

M.G.S.

BŪRĪĀ, an old town near Jagādhri, is sacred to Gurū Tegh Bahādur who visited here during one of his preaching journeys. The old Mañjī Sāhib built in his honour was replaced by the present Gurdwārā constructed in 1920.

M.G.S.

BŪR MĀJRĀ, a small village in Ropar district of the Punjab, claims a historical shrine, Gurdwārā Pātshāhī 10, located near an old well. It is said that Gurū Gobind Singh, while proceeding to Chamkaur on 6 December 1705 after evacuating Anandpur Sāhib, halted here awhile.

Jg.S.

BURN, Lt-Col., who commanded British detachments at Deoband, now in Uttar Pradesh, led in 1804 an expedition against the cis-Sutlej Sikh chiefs, Gurdit Singh of Lādvā and Karnāl, Sher Singh of Būṛīā, Rāi Singh of Jagādhri, Jodh Singh of Kalsiā and Mahtāb Singh of Thānesar, who had fought against the British in alliance with the Marāṭhās in 1803. Burn's and other British troops defeated the Sikhs at Sahāranpur on 18 December 1804.

B.J.H.

BURNES, SIR ALEXANDER (1805-1841), British traveller, explorer and writer, was born on 16 May 1805. He held various positions with the East India Company until 1831 when he was sent to Lahore as an escort of various presents sent by the king of England for Mahārājā Ranjīt Singh. The real object of Burnes' mission was to survey the River Indus and assess the power and resources of the Amīrs of Sindh, then being threatened by the Mahārājā. Burnes records in his writings observations on the Sikh State. He describes Mahārājā Ranjīt Singh's habits and government; his passion for horses, his troops and horse artillery, his dancing girls and the Koh-i-Nūr diamond. In January 1832, Burnes visited Lahore again to solicit from the Mahārājā facilities of travel through the Punjab to Afghanistan, Central Asia and Balkh and Bokhārā.

In 1837, Burnes was sent on another commercial mission to Kābul to wean Amīr Dost Muhammad Khān from Russian influence and to offer British mediation in his quarrel with the Sikhs. Dost Muhammad Khān readily agreed to Burnes commercial proposals, but sought British assistance to recover Peshāwar from Ranjīt Singh. Burnes gave him some vague assurance but nothing came of it. Alexander Burnes was recalled from Kābul, but was sent to the Afghān capital again in 1841 as British minister and envoy. He was assassinated by the Afghān insurgents on 2 November 1841

S.S.B.

BŪR SINGH (d. 1892), son of Ruldū Rām, appointed to do menial jobs in the household of Mahārājā Ranjīt Singh's wife, Rānī Mahtāb Kaur, and then as a water-carrier in Kaṁvar Sher Singh's, carried out some of the confidential errands he was assigned to with such great skill that he was not only awarded *jāgīrs* but also rose to be the governor of Amritsar. Būr Singh proved to be an able administrator. He was put in charge of Mahārānī Jind Kaur during her detention in the

Fort of Sheikhūpurā while his brother, Suddh Singh, was in attendance on Mahārājā Duleep Singh at Lahore. He held several positions after the annexation of the Punjab and was conferred the title of Sardār Bahādur in 1885. Būr Singh died at Mukerīān in 1892.

S.S.B.

BŪR SINGH, BHĀĪ (1896-1921), son of Bhāī Mal Singh Kamboj of Chakk No. 80 Mūlā Singhvālā, district Sheikhūpurā, was born on 22 February 1896. Būr Singh received elementary education in the village school and gurdwārā. He took the *Khālsā pāḥul* at Chūharkānā on 30 December 1920 and was part of the *jathā* of Bhāī Lachhman Singh Dhārovālī which attained martyrdom at Nankānā Sāhib on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

BUTĀLĀ, a village in Amritsar district of the Punjab, is sacred to Gurū Hargobind who, according to local tradition, visited here on 10 February 1609. The house in which the Gurū stayed was later on converted into a *gurdwārā* - Gurdwārā Pātshāhī VI.

M.G.S.

BŪTĀ SINGH, DĪWĀN (b. 1826), journalist, printer and one of the last employees of the Sikh royal household, was born the son of Gurdīāl Singh at Lahore. He was a man of wealth and influence, being the owner of a chain of printing presses. In his earlier career, he had served as Dīwān to Mahārānī Jind Kaur and was deported to Allāhābād where he was kept a political prisoner for seven years. In 1866, he set up Āftāb-i-Punjab press in Lahore and issued in Urdu a fortnightly law journal, *Anwar-ul-Shams*. Būtā Singh also founded the newspaper, *Āftāb-i-Punjab* (Urdu), in 1872. Dīwān Būtā Singh was favourably disposed towards the Kūkā sect and applauded especially its pro-Duleep Singh activity.

K.S.T.

C

CANORA (KANARA), FRANCIS JOHN (1799-1848), an Irishman, inscribed in Khālsā Darbār records variously as Kenny, Kennedy and Khora, reached Lahore in 1831, and joined Mahārājā Ranjīt Singh's artillery and rose to the rank of colonel. He continued to serve in the Sikh army after the first Anglo-Sikh war (1845-46), but his loyalty to the Lahore Darbār became suspect. In 1848, he was commanding an artillery battery at Hazārā and was under the overall command of Chatar Singh Aṭārīvālā, the governor of Hazārā province. When Canora refused to obey Chatar Singh in the wake of James Abbott's impending attack on Hazārā, he was asked to surrender and was shot dead when he refused to obey.

GI.S.

CASTLE HILL, an 182 acre estate in Mussoorie, a hill city in the Himalayas, which was the summer residence for a short period of Mahārājā Duleep Singh, after the annexation of Punjab. The entrance to the estate, in Landour Bazaar, is a fortress like construction, with battlements for guards, an iron gateway and a reception room for visitors. The estate, was purchased by the government in 1853 for Mahārājā Duleep Singh. It came to be known as Castle Hill from Duleep Singh's occupation of the 'castle' on the top of the hill as his residence. Duleep Singh arrived at the estate in the summer of 1852. He received here lessons in music and drawing and enjoyed outdoor activities. He learnt especially to play the flute and raised a small band which performed at the Mall, in the city, in the evenings. In April 1854, Duleep Singh left here for England never to return to live in India again. The estate now is the property of the Union government and houses the offices of the Survey of India.

Wm.S.

CENTRAL AKĀLĪ DAL. *See* AKĀLĪ DAL, CENTRAL

CENTRAL MĀJHĀ KHĀLSĀ DĪWĀN, also known as the Shiromanī Panth Milaunī Jathā, was one of the several regional organizations that came into being on the eve of the Gurdwārā reform movement. A Khālsā Dīwān in the Mājhā area had in fact been established as early as 1904, but it had merged with the Chief Khālsā Dīwān three years later. Upon its revival in 1918 as Central Mājhā Khālsā Dīwān, it concerned itself mainly with reforming the ceremonial in Sikh holy places, especially at Tarn Tāran and Amritsar. With its headquarters at Kīratangarh, near Amritsar, the Dīwān claimed a membership of over 1200 *amritdhārī* Sikhs from the central Mājhā districts. The Dīwān had a collegiate executive of five persons, called Pañj Piāre, elected at a plenary meeting held during March every year. Leaders from outside central Mājhā also lent their support and participated in the meetings of the Dīwān.

The *modus operandi* of the Dīwān was to hold religious congregations at different places and to provide services of *granthis*, *rāgis* and *prachāraks* for various functions. A regular feature was the monthly *dīvān* on *amāvasya* within the precincts of the Darbār Sāhib at Tarn Tāran. The refrain of the Dīwān speeches used to be criticism of the superstitious rites and ceremonies which had taken hold of the Sikh masses and of the malpractices in the administration of the shrines. The clerics in charge of the *gurdwārā* resented this reformist propaganda and they had to shift venue for their monthly meetings. The Jallīānwālā massacre and subsequent honouring of General Dyer and an address of welcome presented to the Lieut-Governor of the Punjab, Sir Michael O'Dwyer, resulted in a public agitation against the Sarbarāh.

The Central Mājha Khālsā Dīwān took an active part in it and proposed social boycott of all the Sikhs involved.

As the Gurdwārā reform movement got under way, the Central Mājha Khālsā Dīwān was in the forefront of the liberation of several *gurdwārās* such as Gurdwārā Bābe dī Ber, Gurdwārā Pañjā Sāhib and Gurdwārā Bhāi Jogā Singh, and it offered to administer the Akāl Takht when reformists occupied it on 12 October 1920. The Dīwān was also in the forefront in the Gurdwārā Rikābgañj agitation and in taking over control of the Darbār Sāhib at Tarn Tāran though they had to suffer the wrath of the clerics in control of the shrine: the first martyrs of the Gurdwārā Reform movement fell here. The Dīwān also deputed its volunteers to assist the *gurdwārā* administration at Nankānā Sāhib for several months after it was taken over by reformists. It was there that in a meeting held in March 1921, the Mājha Dīwān approved a motion affiliating itself to the Shiromani Akālī Dal, but at the same time maintaining its autonomous entity. However, with the emergence of the Shiromani Akālī Dal as a viable political party, the Central Mājha Khālsā Dīwān, like other regional bodies, lost much of its relevance.

Jg.S.

CENTRAL SIKH LEAGUE, political organization of the Sikhs which guided their affairs until the Shiromani Akālī Dal emerged as a mass force. The inaugural session of the Central Sikh League was held at Amritsar on 29 December 1919, coinciding with the annual sessions of the Indian National Congress and the Muslim League. It was dominated by educated Sikhs and the first president was Sardār Bahādur Gajjan Singh representing moderate political opinion who was next year replaced by Bābā Kharāk Singh, an ardent nationalist. The aims and objects of the League, according to its new constitution adopted on 22 July 1921, were the attainment of political autonomy for the country, by legitimate, peaceful and constitutional means and the promotion of Panthic unity, the fostering of patriotism and public spirit among the Sikhs and the development and organization of their political, moral and economic

resources. The executive committee of the League consisted of 101 members, exclusive of *ex officio* members, 80 of whom were elected and 21 nominated. By August 1921, units of the Central Sikh League had been set up at Amritsar and several other places.

In espousing Sikh interests, the League sought adequate representation for the community in the Punjab Legislative Council, removal of restrictions on the carrying by Sikhs of *kirpān*, and reform of Sikh places of worship. Though politically aligned with the Congress, it stressed a separate Sikh identity and insisted on a yellow (colour of the Sikhs) strip in the national flag. It supported the struggle for *gurdwārā* reform. It also showed concern about the communal sentiment penetrating into Indian body politic. It favoured the complete abolition of communal representation in legislatures, but if retained, the Sikhs must be given 30 per cent share in the Punjab legislative seats. It participated in the all-Parties conference convened by the Congress in Delhi in February 1928 to work out a constitution which would be acceptable to various interests. The Nehru Report that came out of this conference was strongly opposed. Realizing the strong Sikh sentiments, the Congress dropped the Report and assured the Sikhs that it will accept no constitutional solution not acceptable to the Sikhs. The League took part in the Civil Disobedience movement (1930) and also boycotted the first Round Table Conference but agreed to participate in the second Round Table Conference after the Gāndhī-Irwin Pact was signed. It also presented a memorandum listing 17 demands of the Sikhs to Mahātmā Gāndhī who was to represent the Congress at the Conference. These included the setting up of a national government in India, one-third share for the Sikhs in the Punjab cabinet and public service commission, joint electorates without reservation of seats and transfer of Muslim areas to the Frontier Province to bring about communal balance in the Punjab, five per cent share for the Sikhs in the Indian upper and lower houses, inclusion of at least one Sikh in the Central cabinet, and adoption of Punjabi as the official language of the province. The League

opposed the Communal Award (1932) and called a representative conclave of the Sikhs on 24 July 1932 at Lahore and formed a 16-member council of action to oppose the British proposals. This council of action set up a new organization, the Khālsā Darbār, representing all sections of Sikh opinion, to lead the agitation against the Award. On 16 October 1933, a joint session of the Central Sikh League and the Khālsā Darbār was held whereafter the former ceased to be a separate organization.

K.L.T.

CHABBA, a village near Amritsar has a historical shrine called Gurdwārā Saigrānā Sāhib. According to local tradition, one of the battles of Amritsar between Gurū Hargobind and the Mughal troops was fought here. Another tradition connected with the place is that Sulakkhānī, a childless woman of the village, who asked for and received a boon from Gurū Hargobind as a result of which she subsequently became the mother of seven sons. Local tradition also claims the place to have been earlier consecrated by Gurū Arjan.

Gn.S.

CHĀHAL, 15 km southeast of Lahore, was the ancestral village of Mātā Triptā, mother of Gurū Nānak. Gurdwārā Derā Chāhal, marks the house of the Gurū's maternal grandfather, Rāmā.

M.G.S.

CHAIYĀ, BHĀĪ, son of Bulākī, who held charge of Dhākā as a *masand*, was appointed to that office in Bihār province by Gurū Tegh Bahādur. In the time of Gurū Gobind Singh, he was found guilty of misappropriating devotees' offerings and suffered punishment.

Gn.S.

CHAKAR, village 17 km south of Jagrāon in Ludhiānā district, is sacred both to Gurū Hargobind and Gurū Gobind Singh. Gurū Hargobind passed through here in the course of his tour of the Mālva in 1631-32 and Gurū Gobind Singh at the end of 1705 after the battle of Chamkaur. The Gurdwārā Gurū Sar Pātsāhī VI and X, an imposing structure, is situated at the north western corner of the village.

M.G.S.

CHAKK FATEH SINGHVĀLĀ, near Bathindā and

one of the cluster of villages known as Bhāī ke Chakk, was visited by Gurū Gobind Singh on his way from Talvaṇḍī Sābo to Bathindā on 16 May 1706. The main shrine, Gurdwārā Sṛī Gurū Gobind Singh Jī Sāhib, is on the eastern outskirts of the village, with a small *sarovar* or holy tank in the vicinity.

M.G.S.

CHAKK PREMĀ, village 6 km northeast of Phagwārā in Kapūrthālā district of the Punjab, has a historical shrine dedicated to Gurū Hargobind. It is known as Gurdwārā Jhaṇḍā Sāhib Chhevīn Pātsāhī.

M.G.S.

CHĀLĪ MUKTE, lit. forty (*chālī*) liberated ones (*mukte*), is how a band of 40 brave Sikhs who laid down their lives fighting near Khidrānā, on 29 December 1705, against a Mughal force in chase of Gurū Gobind Singh, are remembered in Sikh history and daily in the Sikh *ardās*. Gurū Gobind Singh, who had watched the battle from a nearby mound praised the martyrs' valour and blessed them as Chālī Mukte. After them Khidrānā became Muktsar the Pool of Liberation. Etymologically, *mukta* from Sanskrit *mukt* means 'liberated, delivered, emancipated,' especially from the cycle of birth and death. Earlier, the five Sikhs, who on 30 March 1699 received the vows of the Khālsā immediately after the first five Pañj Piāre were blessed with the title. The term Chālī Mukte is also used sometimes for those who laid down their lives fighting against the pursuing army at Chamkaur on 7 December 1704.

See CHAMKAUR SĀHIB.

There is no unanimity over the names of the martyrs of Muktsar and Chamkaur Sāhib. However, the *muktas* universally celebrated in the Sikh tradition are the forty martyrs of Muktsar who earned this title by sacrificing their lives for the Gurū and who redeemed their past apostasy of having disowned and deserted him during the prolonged siege of Anandpur. See MUKTSAR.

P.S.P.

CHALITAR JOTI JOTI SAMĀVANE KE, one of a collection of seven unpublished Punjabi manuscripts held in the Khālsā College at Amritsar

under Catalogue No. 1579E. Comprising a bare three folios (306-308), it is divided into two sections. The first part (ff. 306-307) gives details of the Gurūship, the duration for which each of the ten Gurūs occupied the holy seat, followed by a vague remark which dates the work to 1732. The second part, ff. 307-08, records dates of the passing away of six of the ten Gurūs. The dates given are generally reliable. The manuscript concludes with the statement that Gurū Gobind Singh had passed on the office of Gurū to the *Khālāsā*.

S.S.Am.

CHAMKAUR SĀHIB in Ropar district of the Punjab was the scene of two engagements which took place here between Gurū Gobind Singh and the imperial troops in the opening years of the eighteenth century. There exist six shrines in the town commemorating the events of those fateful days.

GURDWĀRĀ DAMDAMĀ SĀHIB marks the spot where Gurū Gobind Singh first alighted upon reaching Chamkaur late on 6 December 1705. The site was then a garden belonging to a local landlord. GURDWĀRĀ GARHĪ SĀHIB marks the site of the fortress like double storeyed house, with a high compound wall around it and only one entrance from the north, which was used by Gurū Gobind Singh as a temporary citadel in the unequal battle on 7 December 1705.

GURDWĀRĀ QATALGARH SĀHIB (SHAHĪD GAŅJ), west of Garhī Sāhib, is the main shrine at Chamkaur Sāhib. This marks the site where the thickest hand-to-hand fighting took place on 7 December 1705 between the Mughal army and the Sikhs, including the Sāhibzādās, Ajit Singh and Jujhār Singh. A three-day fair called Shahīdī Jor Melā is held on 6, 7 and 8 Poh commemorating the martyrs of Chamkaur.

GURDWĀRĀ RAŅJĪT GARH on the eastern outskirts of the town marks the site where a skirmish took place early in 1703 when Gurū Gobind Singh, on his way from Kurukshetra to Anandpur, was attacked by Sayyid Beg and Ālif Khān, the imperial generals. The Sikhs, though surprised by a superior force, fought tenaciously. Sayyid Beg, when he came face to face with the

Gurū, was so affected by a sight of him that he immediately changed sides. Ālif Khān, chagrined by his colleague's behaviour, attacked with redoubled vigour, but was repulsed. This happened on 16 Māgh 1759 Bk/ 15 January 1703.

GURDWĀRĀ SHAHĪD BURJ BHĀI DĪVĀN SINGH represents the site of the gate of the fortress used by Gurū Gobind Singh as the bulwark of his defence in the unequal battle of 7 December 1705. The gate was guarded by Bhāi Madan Singh and Bhāi Koṭhā Singh, although the Gurdwārā came to be named after Bhāi Dīvān Singh. Dīvān Singh was the same Bhāi Jaitā who had brought Gurū Tegh Bahādur's head after his execution from Delhi to Kīratpur in 1675.

GURDWĀRĀ TĀRĪ SĀHIB is situated on a low mound to the west of Gurdwārā Qatalgarh. When Gurū Gobind Singh decided to leave the *Garhī* at Chamkaur during the night of 7-8 December 1705, three Sikhs, Bhāi Dayā Singh, Bhāi Dharam Singh and Bhāi Man Singh, came out with him, too. They proceeded each in a different direction, agreeing to meet later at a common spot. Since he did not wish to leave unannounced, Gurū Gobind Singh, upon reaching the mound where now stands Gurdwārā Tārī (literally, a clap) Sāhib, clapped and shouted: "here goes the Pīr of Hind (the Saint of India)!"

M.G.S.

CHANAULĪ (also called Charnaulī), village 10 km west of Kīratpur, is sacred to Gurū Hargobind and Gurū Har Rāi both of whom visited it during their journeys to and from the Doābā region. The shrine in the village is known as Gurdwārā Gurū Har Rāi Sahib Pātshāhī Satvīn.

Gn.S.

CHAND or CHANDĀ, a goldsmith by profession, was one of the poets and scholars who enjoyed the patronage of Gurū Gobind Singh (See BAVĀŅJĀ KAVĪ). He rendered "Udyoga Parva" of the *Mahābhārata* into Hindi verse and the translated "Kama Parva" from the Sanskrit text. Another short work of Chand is *Parīchhā* (No. 135, Languages Department, Punjab, at Patialā). Miscellaneous devotional stanzas by Chand have also been located in other manuscripts. A manuscript, *Trīyā*

Charitra, with Chand as the author's pseudonym, is also ascribed to him.

P.S.P.

CHANDĀ SINGH (d. 1930), better known as Chandā Singh *vakīl* or lawyer, was born at Kālīānvālī, district Sirsā, in the present Haryānā state, in a Sikh farming family of moderate means. He was the eldest of the three sons of Diāl Singh. An attack of smallpox in his childhood had deprived him of his eyesight, but this did not deter him from carving his way in life. He passed his Matriculation from Government High School, Delhi, and passed the qualifying examination in law from Lahore and started legal practice at Sirsā, where he soon made a name for himself as a lawyer.

In April 1889, Chandā Singh was married to Ved Kaur, daughter of Bhāī Uttam Singh of Būrā Dāllā, in Gurdāspur district. Marriage into a family active in the Singh Sabhā movement brought Chandā Singh into prominence in the Sikh community. He shifted from Sirsā to Fīrozpur where he started taking active interest in the Singh Sabhā. He was co-opted a member of the *Khālsā Dīwān*, Lahore. He and Giānī Ditt Singh provided personal assistance to Dharam Singh of Gharjākh, then working president of the *Khālsā Dīwān*. He was a member of the *Khālsā College Establishment Committee* (1890) and of the working committee of the *Khālsā Dīwān*, Lahore, as well as of the *Khālsā College Council*. He also remained president of the Fīrozpur Singh Sabhā for many years. Later, he figured prominently in the Chief *Khālsā Dīwān* and the Sikh Educational Conference also. During the Jaito campaign, he led out a *jathā* of Akālī volunteers from Fīrozpur and courted arrest.

Chandā Singh died on 4 May 1930.

Jg.S.

CHANDĀ SINGH, BHĀĪ (1885-1921) was born on 22 July 1885, the son of Bhāī Hukam Singh of village Nizāmpur, in Amritsar district. The family shifted to Chakk No. 38 Nizāmpur Devā Singhvālā, in a newly colonized district. As he grew up, Chandā Singh, was influenced by the current of Sikh reformation then sweeping the Punjab. He volunteered himself in the *jathā* going to Delhi to

rebuild the Gurdwārā Rikābgañj wall and then to Nankānā Sāhib where he fell a martyr on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

CHANDĪ CHARITRA, title of two compositions by Gurū Gobind Singh in his *Dasam Granth*, describing in Braj verse the exploits of goddess Chanḍī or Durgā. One of these compositions is known as *Chanḍī Charitra Ukti Bilās* whereas the second has no qualifying extension to its title except in the manuscript at Takht Sri Harimandar Sāhib at Paṭnā, which is designated *Chanḍī Charitra Trambī Mahatam*. The former work is divided into eight cantos, the last one being incomplete, and comprises 233 couplets and quatrains. The latter, also of eight cantos, contains 262 couplets and quatrains. In the former, the source of the story mentioned is *Satsai* which is a portion of *Mārkaṇḍeya-purāṇa*, from chapters 81 to 94. There is no internal evidence to confirm the source of the story in the latter work, but a closer study of the two texts points towards one source. Both the works were composed at Anandpur Sāhib, sometime before AD 1698.

In these compositions, Chanḍī takes on a more dynamic character. Gurū Gobind Singh reoriented the old story imparting contemporary relevance to the exploits of Chanḍī. The *Chanḍī Charitra Ukti Bilās* describes, in a forceful style, the battles of Chanḍī with a number of demon leaders. Chanḍī slays all of them and emerges victorious. The battle scenes are portrayed with a wealth of poetic imagery. The second *Chanḍī Charitra* treats of the same events and battles, though in minuter detail and in a somewhat different mode of expression. These poems were designed by Gurū Gobind Singh to create among the people a spirit of chivalry and dignity.

R.S.J.

CHANDĪ DĪ VĀR (the Ballad of goddess Chanḍī) or, to give it its exact title, *Vār Sri Bhagautī Jī Kī* included in the *Dasam Granth*, is the story of the titanic contest between Chanḍī and other gods on the one hand and the demons on the other. The poem allegorizes the eternal conflict between good

and evil. The source of the legend is a section of the *Mārkaṇḍeya-Purāṇa*, and the narrative follows, in the main, the classical detail though the dominant interest lies in the character of Chāṇḍī which, through the creative genius of the Gurū, attains reality and firmness belying its mythical origin. The *Vār*, in Punjabi, is one of the trilogy of poems about Chāṇḍī in the *Dasam Granth*, the other two being in Braj. It opens with an invocation to God symbolized as sword and then to the first nine Gurūs or preceptors of the Sikh faith. This part of the poem forms the opening section of the current Sikh ritual supplication, *Ardās*. The story begins with the demons overthrowing the gods and establishing their sway. King Indra supplicates the goddess for help. Riding her demondevouring lion, Durgā at once sets out to annihilate the evil-doers. A fierce battle ensues. The demons fight with dreadful determination and not one of them flees the field. Their womenfolk watch the bloody scene from their towers, amazed at the goddess's wondrous valour. Durgā's sword seems dancing in her hand raining death on the dauntless foe. The demons, full of wrath, close in upon her who tears through the battle ranks of the demons demolishing them with her deadly sword. Restoring to the gods their lost kingdom, she returns. But the troubles of the gods are not yet ended. The demons again rally under their chiefs, Sumbha and Nisumbha, and march upon the kingdom of Indra. The gods are again undone and are forced to seek Durgshāh's help. The goddess is ready for another battle. Durgshāh restores to Indra his crown. Herein Durgā is the symbol of divine power and justice. To the virtuous, she is a ready and kindly friend and protector. The chief point of the poem lies in its warlike temper which is evoked by a succession of powerful and eloquent similes and a dignified, echoic music of the richest timbre. Nihāṅgs, among Sikhs, especially include it in their daily devotion and derive much inspiration and spirit from reciting it.

Gbh.S.

CHAND Kaur, MAHARĀNĪ (1802-1842), wife of Mahārājā Kharak Singh, the eldest son of and successor to Mahārājā Ranjīt Singh, was born the

daughter of Sardār Jaimal Singh of the Kanhaiyā *mis*/at Fatehgarh, in present-day Gurdāspur district of the Punjab. She was married to Kharak Singh in February 1812 at the age of 10. After the death in most tragic circumstances of her husband, then Mahārājā of the Punjab, as well as of her son, Kaṇvar Nau Nihāl Singh, in November 1840, she staked her claim to the throne of Lahore. She challenged Sher Singh, the second son of Mahārājā Ranjīt Singh on the grounds that her daughter-in-law, Kaṇvar Nau Nihāl Singh's widow, Sāhib Kāur, was pregnant and that she claimed regency on behalf of the unborn legal successor to her husband's throne. However, as a result of a compromise between her and Sher Singh, Chand Kaur became regent and Rājā Dhiān Singh principal minister of the State. The truce, however, did not last long. Dhiān Singh Dogrā wished Chand Kaur to adopt his son, Hīrā Singh, as successor to the throne, but failure in his designs made him openly support claims of Sher Singh who was proclaimed, by the army, sovereign of the Punjab. Chand Kaur was pensioned off with an annual *jāgīr* of 9,00,000 rupees. Chand Kaur retired to her late son's palace inside the city of Lahore. Dhiān Singh eventually finished her off on 11 June 1842, smashing her head with wooden pikes from the kitchen.

B.S.

CHAND Kaur, RĀNĪ (d. 1840), daughter of Jai Singh of Chainpur in Amritsar district, was married to Mahārājā Ranjīt Singh in 1815 by the rite of *chādar andāzī*, a rite having sanction under customary law to facilitate marriage with a widow. Rānī Chand Kaur died in 1840.

S.S.B.

CHANDPUR, near Ropar, is sacred to Gurū Har Rāi (1630-61), who came here on visits several times. Gurdwārā Gurū Har Rāi Sāhib marking the site of the Gurū's camp is also known as Gurdwārā Nīrā Sāhib (from *nīrā*, i.e. fodder for the Gurū's horses).

Gn.S.

CHANDRA SAIN SAINĀPATI, commonly referred to as Saināpati and counted among the "fifty-two poets" of Gurū Gobind Singh, was the son of Bāl

Chand of Lahore. His original name was Chandra Sain, Sainapati being the pseudonym he had taken. Chandra Sain, taught by one Devī Dās, joined the group of Gurū Gobind Singh's poets, and rendered into Hindi verse *Chāpakya Nīti*. His *Srī Gur Sobhā*, a versified life-sketch of Gurū Gobind Singh describing his major battles, the creation of the *Khālsā*, and events following the evacuation of Anandpur, is a work of much historical value. It was completed in 1711. He also translated into Bhākhā verse a Sanskrit work on medicine *Sukh Sain Granth*. Besides, a fragment containing two *karakhās*, a prosodic form, describing the battles of Bhaṅgānī and Fatehgarh Fort (Anandpur), respectively, also survives.

P.S.P.

CHANDŪ SHĀH, a wealthy banker and revenue official at the Mughal court at Lahore. He earned the annoyance of Sikhs by uttering disparaging words about the Gurū while still accepting his family priest's proposal of (Gurū) Hargobind for his daughter. Report of what he had said reached the local *saṅgat* who requested Gurū Arjan to reject the proposal. The Gurū honoured Sikhs' wishes. Chandū Shāh felt humiliated and became a deadly foe of the Gurū and began to conspire against him. He got his chance when Emperor Jahāngīr came to Lahore in April 1606 in pursuit of his rebel son, Khusrau. Chandū Shāh and other detractors of Sikhism slandered the Gurū saying he had blessed the rebel prince. Gurū Arjan was arrested on the charge and sentenced to death with torture. Chandū Shāh took charge of the holy prisoner from Murtazā Khān, and had him done to death with the cruellest torments. As time passed, Jahāngīr became reconciled to Gurū Arjan's successor, Gurū Hargobind. He had Chandū Shāh seized and delivered into the Gurū's custody. Dragged through the streets of Lahore by angry Sikhs, Chandū Shāh died a miserable death. The final blow came ironically from the very person whom Chandū Shāh had employed to pour hot sand on Gurū Arjan's blistered body.

See GURDITTĀ BHATHIARĀ

T.S.

CHANGĀ, BHĀĪ, a Bhāṭrā scion of Mādhav of

Ceylon, became a devotee of Gurū Nānak. He converted the residence of Mādhav into a *dharamsālā* and started imparting instruction in the teachings of the Sikh faith. His name is mentioned in "Haqīqat Rāh Muqām," as a Sikh contemporary of Gurū Arjan.

Gn.S.

CHANGĀ, BHĀĪ a devoted Sikh of the time of Gurū Arjan. Once he, along with Bhāī Phirnā and Bhāī Jeṭhā of the same clan, waited on Gurū Arjan and asked as to which name of God was more suited for remembrance. The Gurū told them that "all names of God lead to liberation. For Sikhs the name revealed by Gurū Nānak is Vāhigurū."

T.S.

CHANNAN SINGH, SANT (1907-1972), elected president of the Shiromani Gurdwārā Parbandhak Committee, successively from 1962 till his death in 1972, was born to Tarlok Singh of Mullānpur, in Ludhiānā district of the Punjab. He learnt to read and write Gurmukhī from Nirmalā monastery in his village. In 1923, Channan Singh, along with some other pupils, persuaded a *jathā* on way to Jaito to make a detour to his village, where he served them food with love and devotion. In 1928, he migrated to Chakk No. 18 Z, in Gaṅgānagar district of Rājasthān, to take care of his widowed sister and her young children. Four years later, he joined the army as a sepoy but soon decided to dedicate himself to religious pursuit. On discharge from the army, he came in contact with Sant Fateh Singh, and began to assist him in his religious and educational programmes, in Gaṅgānagar district.

Sant Channan Singh's first introduction to politics was in 1949, when he led a *jathā* of 20 Sikhs from Gaṅgānagar to participate in the Akālī agitation against the Pāṭiālā and East Punjab States Union (PEPSU) ministry. He underwent imprisonment twice. Again, he served a brief term in jail in 1953 when he took part in the farmers' agitation in Gaṅgānagar against the increase in land revenue and a longer one in 1960 in the Akālī campaign for a Punjabi-speaking state. In 1950, he was unanimously elected Jathedār of the Akālī Dal of Gaṅgānagar, a position he retained until his election as president of the Shiromani Gurdwārā

Parbandhak Committee in 1962 which office he held till his death on 29 November 1972.

Pk.S.

CHAPPAR CHIRĪ, Barī and Chhoṭī (senior and junior), are twin villages in Ropar district. This area was the scene of a historic battle. Gurdwārā Bābā Bandā Bahādūr is situated between the two villages. The battle took place around here on 12 May 1710 between the Sikhs led by Bandā Singh Bahādūr and Wazīr Khān, the imperial *faujdar* of Sirhind. The latter was killed and the Mughal army routed. The Sikhs occupied Sirhind on 14 May 1710. No memorial, however, existed to commemorate the historic event till the 1950's when the two villages jointly established a Gurdwārā.

M.G.S.

CHARAN AMRIT. See PĀHUL

CHARAN SINGH, BHĀĪ (d. 1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Gokal Singh of Dīngā village, in Gujrāt district. He lost his mother during infancy and was adopted by an aunt. He took the vows of the Khālsā at the age of 15. On 18 February 1821, he took a train and joined at Sānglā Hill Railway junction the Lyallpur *jathā* going to the Gurdwārā Janam Asthān at Nankānā Sāhib. He fell there a martyr on the morning of 20 February 1921.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

CHARAN SINGH, BHĀĪ (1902-1921), son of Bhāī Gurdit Singh of Kotlā Santā Singh in Sheikhupurā district, now in Pakistan, was born on 26 November 1902. His original name was Karnail Singh and was renamed Charan Singh when he received the vows of the Khālsā. He had a musical voice and got up a *dhāḍī jathā*, himself playing the *sārangī*. Charan Singh was a member of the *jathā* for the liberation of Gurdwārā Janam Asthān at Nankānā Sāhib and fell a martyr there on 20 February 1921.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

CHARAN SINGH, DR (1853-1908), poet and musicologist, was born at Amritsar in 1853 (father: Kāhn Singh; mother Rūp Kaur) and was seventh in descent from Dīwān Kaurā Mall. Charan Singh

studied Sanskrit, Braj, Persian and prosody, besides Ayurveda and Western medicine. He first practised Ayurvedic as well as Western medicine serving from 1 August 1872 to 12 November 1881 in government dispensaries. He resigned the appointment to set up private practice and pursue his literary tastes. He was married in 1869 to Uttam Kaur, daughter of Giānī Hazārā Singh, a reputed man of letters: they had four sons of whom Bhāī Vīr Singh was the eldest. Among his several works are : *Aṭal Prakāsh* (a versified account of Bābā Aṭal Rāi's life), *Dasam Gur Charitra*, (a vignette of Gurū Gobind Singh). *Gurmat Saigīt Nirṇaya* (a work on the *rāgas* employed in the Gurū Granth Sāhib). *Srī Gurū Granth Bāñī Beorā* (titles of compositions, their verse-forms and *rāgas* and authorship, etc.), *Gargaj Bole* (a book on the Sikh martial *patois*), and *Srī Mahārāñī Sharāb Kaur* (a book of didactic Punjabi prose). All his works have been published in one volume in the second part of *Shrī Charaṇhari Visthār*.

He died at Amritsar on 13 November 1908.

S.P.S.

CHĀR BĀGH-I-PAÑJĀB by Gaṇesh Das Badherā, a history in Persian of the Punjab which, according to the author, then extended from the River Indus to the Sutlej. The work, completed in 1855, was published in 1965. The author served under the Lahore Darbār as a revenue official (*qanūngo*) of Gujrāt (now in Pakistan) and he wrote the *Chār Bagh-i-Pañjāb* after the annexation of the Punjab. It was in fact the updated version of his earlier work, *Chahār Gulshan-i-Pañjāb*, also called *Risālā Sāhib Numā*. Beginning with the ancient past, the work gives a sketchy account of early Sikhism based on traditional Sikh versions, with certain obvious discrepancies. His account of the exploits of Bandā Singh Bahādūr and of his eventual execution is, however, graphic. Gaṇesh Dās is more reliable in treating of events closer to his own time. The period of turmoil in Sikh history, the rise of the *misl*s, particularly the Bhaṇḍīs and the Sukkarchakkīās, and the emergence of Mahārājā Ranjīt Singh are described in considerable detail. The work takes note of the court factions and intrigues following the death of Ranjīt Singh. It

ends with an account of the two Anglo-Sikh wars, leading to the occupation of the Punjab by the British.

S.H.A.

CHARHAT SINGH (d. 1770), grandfather of Mahārājā Ranjīt Singh, was the eldest of the four sons of Sardār Naudh Singh. He took to arms while still very young and started taking part in the raids and expeditions led by his father. He also fought in the Sikhs' skirmishes with Ahmad Shāh Durrānī. After the death of his father, he broke away from the Faizullapurīā Misl and determined to acquire territory for himself. He left his ancestral village of Sukkarchakk and established his headquarters at Gujrañwālā where he gathered a considerable following within a short time. In 1756, Charhat Singh married Desāñ, the eldest daughter of Amīr Singh, one of his constant companion. This united the resources of the two families and added considerably to his importance. Charhat Singh attacked Eminābād, killing the *faujdar* and plundering the town. He next captured Wazīrābād. His most significant victory was at Siālkoṭ in August 1761 when he forced Ahmad Shāh Durrānī's general, Nūr ud-Dīn Bāmezai to flee. He had then to face Ubaid Khān, the Afghān governor of Lahore, who marched upon Gujrañwālā to chastise him but had to retreat leaving behind guns, ammunition and stores. Charhat Singh also fought in the Vadḍā Ghallūghārā or Great Holocaust of 5 February 1762. He and the Bhañgī *sardars* sacked Kasūr in April 1763. In November 1763 he engaged at Siālkoṭ the Shāh's commander-in-chief, Jahān Khān, and inflicted upon him a severe defeat. The Shāh who came out himself was forced to return home harassed by the pursuing Sikh bands. Charhat Singh swept across Rachnā and Chaj Doābs and reached Rohtās. The Afghān commander of the fort, Sarfarāz Khān, offered stiff resistance, but was overcome near Attock. Charhat Singh defeated Sarbuland Khān, governor of Kashmīr, who was on his way to meet the Afghān ruler at Lahore. He followed these victories with the occupation of a large portion of Dhannī and Pothohār areas. He then took Pinḍ Dādan Khān,

and built a fort there but his rapid successes, especially in the Salt Range and Pinḍ Dādan Khān, aroused the animosity of the Bhañgī *sardars* who had always reckoned these areas within their sphere of influence. Their antagonism came into the open when Charhat Singh and the Bhañgī *sardars* took up sides in the family dispute at Jammū. The rival armies marched into Jammū in 1770. Charhat Singh was fatally wounded in the skirmishes that followed by the bursting of his own gun.

S.S.B.

CHARHAT SINGH, son of Jai Singh, of Koṭ Sayyid Mahmūd, near Amritsar, held a service *jāgīr* under Mahārājā Ranjīt Singh. Charhat Singh's sister, Rūp Kaur, married Mahārājā Ranjīt Singh in 1809. Charhat Singh and his brother Bhūp Singh were assigned an area worth 30,000 rupees, subject to the service of 200 horse, which they held for 15 years when it was resumed. He was sanctioned a *jāgīr* in compensation and was appointed commandant of an irregular regiment. He took part in several battles. His anti-British stance after 1848 made the British confiscate his *jāgīrs*.

G.S.N.

CHARHDĪ KALĀ, a subtly composite concept, commonly translated as "high morale" or "high spirit", signifies in the Sikh tradition to which the usage is peculiar and native, a great deal more. It stands for a perpetual state of certitude resting on unwavering belief in Divine justice. It is that everlasting spirit of bravery which makes light of all hardships and handicaps. Literally, *charhdī kalā* would mean an intensely energized, ever ascending state of the spirit. It is characterized by faith, confidence, cheerfulness, courage, fortitude, discipline and resolute willingness to uphold the cherished ideals and readiness to perform the assigned tasks even in face of the most daunting challenge. *Kalā* also means "fine art" or aesthetic pursuit. *Charhdī kalā* thus also stands for aesthetic sublimity. The actions of one in *charhdī kalā* are characterized by elegance and gracefulness. *Kalā* also connotes game. *Charhdī kalā*, thereby, means playing a winning game. According to the accepted rules of the game, one is confident of ultimate victory when one is playing on God's

CHARPAT NĀTH

side. Abiding cheerfulness (*sadā vigās*) is the hallmark of *charhdī kalā*, which is essentially characterized by an unending flow of splendid joy which washes away all infirmities. It puts the heart in tune with the Lord's adoration. The Lord's praise is the keynote of *charhdī kalā*: courage, disciple and resolution followed by action are some of the more important characteristics of *charhdī kalā*.

J.S.N.

CHARPAT NĀTH, a Gorakhpantī recluse of 11th-12th century mentioned by Gurū Nānak in his *Sidh Gosti* and elsewhere. He is said to be one of the yogīs whom Gurū Nānak met, but it seems the person might have been some contemporary incumbent of Charpat's seat who also bore his name.

Gn.S.

CHĀR SĀHIBZĀDE, (*chār* = four + *sāhibzāde* = scions, young men of genteel birth) is a term endearingly used for the four sons of Gurū Gobind Singh, all of whom died as martyrs while still very young. Their names are reverently preserved in Sikh memory and are recalled every time Sikh prayer of supplication is recited at a congregation or privately by an individual.

See AJĪT SINGH, SĀHIBZĀDĀ; FATEH SINGH, SĀHIBZĀDĀ; JUHĀR SINGH, SĀHIBZĀDĀ; and ZORĀWAR SINGH, SĀHIBZĀDĀ

S.S.B.

CHĀRYĀRĪ SOWĀRS was the name given to an irregular cavalry regiment in Sikh times. It owed its origin to four friends, or Chār (four) Yār (friends), who were seen together all the time. Their names were: Bhūp Singh Siddhū, Jīt Singh, Rām Singh Saddozai and Hardās Singh Bāñiā. They were of the same age, very handsome, well-built and always elegantly dressed. Mahārājā Ranjīt Singh became very fond of the foursome and employed them as soldiers. He was so impressed by their bearing that he gave them fine horses to ride and created a regiment named Chāryārī Sowārs after them. The force grew in strength under the patronage of the Mahārājā and the command of Rājā Suchet Singh. After the death of the Mahārājā, it became involved in partisan feuds

changing sides several times. On 18 December 1844, Rājā Hīrā Singh discharged about five hundred men, thus marking an end regiment.

H.R.G.

CHATAR SINGH, a Sikh spy who, during the siege of Anandpur by the hill *rājās* in September-October 1700, used to mix with the enemy and bring intelligence. It was he who carried to Gurū Gobind Singh the news how Rājā Kesari Chand had planned to smash the gate of the Lohgarh Fort on the following morning with the help of a drunken war elephant.

Gn.S.

CHATAR SINGH AṬĀRĪVĀLĀ (d. 1855), commander and provincial governor under minor Mahārājā Duleep Singh, was the son of Jodh Singh Aṭārīvālā. Chatar Singh, whose daughter, Tej Kaur, was betrothed to Duleep Singh in 1843, was made governor of Peshāwar in August 1846. In November 1847, the title of Rājā was recommended for him by the Council of Regency, but was at his request conferred upon his son Sher Singh instead. Chatar Singh was then transferred to Hazārā where he came into conflict with the overbearing Assistant British Resident, Captain James Abbott who, in September 1848, alleged that Chatar Singh had hatched a conspiracy to subvert British power in the Punjab. This Hazārā incident was investigated by Captain Nicholson who exonerated Chatar Singh, but Resident Frederick Currie issued orders which amounted to Chatar Singh's virtual dismissal and the confiscation of his *jāgīrs*. This drove him to open defiance. The Hazārā revolt now escalated into hostilities between the British and the Sikhs and in the ensuing battle on 21 February 1849, Chatar Singh was arrested along with others at Aṭārī and then sent to Allāhābād. Released in January 1854, Chatar Singh died in Calcutta on 27 December 1855.

G.S.

CHATAR SINGH COLLECTION, comprising correspondence, papers, treaties, etc., particularly relating to transactions among the Dogrā chiefs of Jammū (Dhiān Singh, Gulāb Singh and Suchet Singh) and between them and the Lahore Darbār, was put together by Thākur Chatar Singh of

Dharamsālā and is now preserved in the Punjab State Archives at Patialā. These documents are mostly certified copies, very few of them being the original ones. The handlist in the Archives (Nos. 490-551) enumerates sixty-two documents in this collection, beginning from 9 March 1846. The collection also includes correspondence between British officers, copies of several treaties and deeds and such documents.

B.J.H.

CHATTHIĀN DĪ VĀR is a Punjabi ballad by Pīr Mohammad describing the battle between Mahān Singh, father of Mahārājā Ranjīt Singh and Ghulām Muhammad Chatthā, a Muslim chieftain. Nevertheless, the details of the events provided and the casual way in which the poet has introduced different personalities as if everybody knew about them, indicate that he was an eye-witness to the happenings. The events of the strife are spread over a period of a few years, possibly between 1784 and 1792. The description of events is sketchy though he does not lack poetic fancy and imagination. He is at his best when depicting a battle scene but no dates are given. The Chatthās had their stronghold in the Wazīrābād and Hāfizābād *parganahs* where they were masters of 78 villages. They had common boundary with Sardār Mahān Singh. Quite frequently they raided his territory and looted and plundered the villages. Mahān Singh was forced to retaliate. It is a lengthy *Vār*, with 91 *paūṛīs* (stanzas) but it is complete.

S.S.A.

CHATURBHUI POTHĪ, which forms the third part of what is known as the Miharbān Janam Sākhī, is the work of Sodhī Chaturbhuj, the youngest of the three sons of Sodhī Miharbān (1581-1639). The only known MS. of the *Pothī* (book) preserved in the Sikh Historical Research Department of Khālsā College, Amritsar, forms part of a single work divided into three parts, *Sach Khāṇḍ Pothī* by Miharbān, *Pothī Harijī* by Miharbān's second son and successor, Harijī (d.1696), and *Chaturbhuj Pothī*. The last one has its name recorded in the colophon along with the name of the author. It contains 74 *goṣṭīs* or discourses and was completed in 1651. It has the same language, style and format

as do the other two *pothīs*. Each discourse in the *Pothī* commences with a general statement of the situation in which Gurū Nānak supposedly delivered it. Someone poses a question or expresses a doubt pertaining to some religious doctrine or practice, and Gurū Nānak proceeds to explain by quoting and expounding one of his hymns. The author, in this instance, rounds off the discourse with a *śloka*, usually a couplet, from Gurū Nānak's *baṇī* or of his own composition.

G.N.B.

CHATURBHUI, SODHĪ. See CHATURBHUI POTHĪ

CHATUR DĀS, PAṆḌIT, a learned Brāhmaṇ of Vārāṇasi, who engaged Gurū Nānak in a discourse during his visit to the city. He was intrigued by the Gurū's apparel which was neither of a householder nor of a hermit. According to *Purāṇ Janam Sākhī*, Gurū Nānak here uttered all the fifty-four stanzas of his composition, *Oaṅkāṛ*, included in the Gurū Granth Sāhib. A new understanding dawned upon PaṇḌit Chatur Dās. He fell at the Gurū's feet and became a disciple.

G.N.S.

CHAUBĪS AUTĀR, a collection of twenty-four legendary tales of twenty-four incarnations of the Hindu god Viṣṇu, forms a part of the *Dasam Granth*. The complete work contains a total of 4,371 verse units: the shortest is *Baudh Avatār* comprising three quatrains, and the longest is *Krishnavatār*, with 2,492 verse units, mostly quatrains.

The introductory thirty-eight quatrains refer to the Supreme Being as unborn, invisible but certainly immanent in all objects. Whenever evil predominates, saviours of the humanity emerge by His *hukam* to re-establish righteousness. They fulfil His will and purpose. The poet asserts his monotheistic belief here and discountenances any possibility of their being accepted as the Supreme Being. The Supreme Being, called here Mahākāl (the Supreme Lord of Time), is acknowledged as the Succourer to whom prayer is made to keep operative the defensive might (*tegh*) and dispensing of charity (*deg*). Thus is set forth the basic principle of the Sikh faith amid a long literary exercise. *Chaubīs Autār* does not appear to be the

CHAUNKĪ

work of one period. While *Krishnavtār* was composed in 1688 at Paonṭā, *Rāmavtār* was composed at Anandpur in AD 1698. An interesting phenomenon observable in *Krishnavtār* is the sliding of the poet from Kṛṣṇa's mythical career into his own contemporary scene. Among the heroes mentioned some bear medieval Rajpūt names and some Muslim. The name of the city of Delhi also appears. Such anachronisms indicate how the poet's consciousness was touched by the turmoil in contemporary Mughal times. The texture of the language is neo-classical Braj though Punjabi words crop up here and there. The poet has employed a variety of metres, and made them responsive to the passing moods or emotions and changing situations. The metres are alternately short and long in consonance with the increasing and lessening of the fury of battle. Blank verse in Punjabi has been inserted for the first time (*Rāmavtār*, verses 467-70).

D.P.A.

CHAUNKĪ or Chaukī, lit. quarter, a four-footed wooden platform upon which sat the holy choir to recite the sacred hymns in a *gurdwārā* or at a gathering of the devotees. The term *chaukī* also refers to a session of *kīrtan* or hymn-singing. At all major *gurdwārās* at least four *kīrtan chaukīs* are held. At the central shrine, in Amritsar, the Harimandar, *kīrtan* goes on all the time, from early morning till late evening. Four major *chaukīs*, are: *Asā dī Vār dī chaukī* in the early morning; *Charan Kariāl* or *Bilāval dī chaukī* commencing at about four hours after sunrise; *Rahrāsi dī chaukī* in the evening held immediately before the recitation of evening prayers of *Rahrāsi*; and *Kalyāṇ dī chaukī*, later in the evening just preceding the recitation of the last prayer of the day, *Kīrtan Sohilā*. But in the Darbār Sāhib, Amritsar, some other *chaukīs* are led out by groups of devotees, chanting hymns as they walk, circumambulating the holy complex. The column marching and reciting the hymns divides itself into two, one section leading and the other repeating the hymn verse by verse in a singing tune. The performance is called *chaukī chārṇī* (mounting or marching of the *chaukī*). These *chaukīs* are

also four in number - two in the morning and two in the evening. The first and the oldest one is said to have been introduced by Bābā Buḍḍhā during Gurū Hargobind's absence from Amritsar at the time of his internment in the Fort at Gwalior. Annual *chaukīs*, mounted on some *gurpurabs* or festivals in honour of the Gurūs, visit some historical *gurdwārās* around Amritsar. Smaller *gurdwārās* have their own schedules of taking out *chaukīs*, saying *śabdās*, usually as part of the evening service.

M.G.S.

CHAUPĀĪ, or *KABYOBĀCH BENATĪ CHAUPĀĪ* is a 25-stanza-long composition by Gurū Gobind Singh occurring in the *Dasam Granth* at the end of the last of the tales in *Charitropākhyān*. *Chaupāī* is also recited as part of the *Rahrāsi*, and is included among the five *bānīs* or texts the Sikh baptismal ceremony. The composition, as the title suggests, is the Gurū's invocation, in *chaupāī* metre, to God seeking His blessing and protection.

Gr.S.

CHAUPĀ SINGH (d. 1724), earlier name Chaupati Rāi, was a prominent Sikh in the retinue of Gurū Tegh Bahādur (1621-75) and then of Gurū Gobind Singh (1666-1708). He was born son of Pairā, Chhibbar of Kariālā, a village in Jhelum district, now in Pakistan. Chaupati Rāi remained attached to the Gurūs' household from the time of Gurū Har Rāi to whose service he had been piously assigned by his parents. According to Kesar Singh Chhibbar, *Baṁsāvlināmā*, he accompanied Gurū Tegh Bahādur to Patnā where during the infancy and early childhood of (Gurū) Gobind Singh he acted as his *khiḍāvā* or attendant. He also taught the child Gurmukhī and Tākri letters. He received the *Khālsā* initiatory rites and became Chaupā Singh. He is also the author of a Sikh manual popularly called *Rahitnāmā Chaupā Singh*. At the time of evacuation of Anandpur in 1705, Chaupā Singh proceeded to Delhi in the entourage of the ladies of the Gurū's family. He remained in Delhi until his death except for a brief sojourn to Talvaṇḍī Sābo sometime in 1706. He was one of the band of Ajit Singh (Pālit), which became involved in a public fracas resulting in the death of a Muslim *faqīr*. He was executed on 18 January 1724.

P.S.P.

CHAUTHĀPAD. *See* AMAR PAD

CHELLĀRĀM, BHĀĪ (1904-1964), a well-known Sahajdhārī Sikh of modern times who sang and preached *gurbānī*, was born at Hyderābād (Sindh) on 3 May 1904, the son of Dr Tekchand Rāchūmal Mansukhānī. Chellārām lost his parents and only sister when quite young. He took his degree in Law and set up practice as a lawyer, and later joined civil service, but his heart was not in the profession. He studied religious texts and soon began performing *kīrtan* and propagating Sikhism. His pious way of life earned him much respect in Sikh circles. After the partition of the country in 1947, Chellārām joined service in the Ministry of Defence in New Delhi and continued to reside there. In 1958, he established a religious centre, Nij Thānu (lit. His own place). It is an eclectic institution where recitation from various scriptures goes on side by side. He also set up Nirguṇa Bālak Satsaṅg Maṇḍal. It has branches at Bombay, Pune and Saproon, near Solan in Himāchal Pradesh.

Chellārām died at Delhi on 7 March 1964.

L.C.

CHETRĀMĪĀS, a cult incorporating elements from Christianity, Vaiṣṇavism and Sufism founded by one Chet Rām (1835-94), in present-day Sheikhūpurā district of Pakistan. Almost illiterate, Chet Rām was a camp-follower in the second Chinese war (1858-60), and on his discharge came in contact with a Muslim Jalālī faqīr, named Mahbūb Shāh, a man with eclectic views who had a fascination for Christianity. Chet Rām is said to have had a vision of the Christ one night commanding him to build a church over Mahbūb Shāh's tomb. At the church constructed by him, he unfolded his mission acknowledging the supremacy of Christ. The Bible was the sect's scripture but, since most of the adherents were illiterate, they hung it round their necks without understanding its contents. Never large in numbers, the sect had its adherents mainly in the districts of Firozpur, Amritsar, Gurdāspur and Montgomery. Many of them later converted to Sikhism.

F.S.

CHET SINGH, military commander, engineer and a *kārdār*, i.e. a revenue officer, under Mahārājā

Ranjīt Singh. In 1831 he became engineer-in-charge for constructing a bridge over the River Sutlej and then at Harīke in 1837. Chet Singh was on guard duty near the gate on the fateful evening (5 November 1840) when its archway fell upon Kanvar Nau Nihāl Singh. He fought both the Anglo-Sikh wars and was taken a prisoner after the battle of Rāmnagar.

G.I.S.

CHET SINGH BĀJVĀ (d.1839), Mahārājā Kharak Singh's distant relation and old tutor who wielded considerable influence at the Sikh court. After the death of Ranjīt Singh, the Dogrā faction looked upon him as a potential rival and danger, and thus tried to alienate him from the Khālsā army. The Dogrās also won over Nau Nihāl Singh to their side. In the early hours of 9 October 1839, Dhiān Singh and Nau Nihāl Singh, accompanied by 15 other *sardārs* entered the palace in the Fort and forced their way into the royal chambers where Mahārājā Kharak Singh and Chet Singh used to sleep. Chet Singh was murdered by Dhiān Singh, thus setting a chain of murders at the Sikh court.

S.S.B.

CHET SINGH, BHĀĪ (1891-1921), son of Bhāī Javālā Singh, was born on 28 May 1891 at Buṇḍālā, in Amritsar district. In 1899 the family migrated to Chakk No. 64 Nihāleānā, in the newly colonized Lyallpur district. Chet Singh had his primary education in the village school and took the vows of the Khālsā in early manhood and participated in the liberation of Gurdwārā Bhāī Jogā Singh at Peshāwar (5 February 1921). Returning home, he persuaded his younger brother, Kehar Singh, to let him join in his place the *jathā* going to Nankānā Sāhib to liberate the *gurdwārā*. He got killed there by local custodian, Mahant Narain Dās, on 20 February 1921.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

CHHACHHRAULI, a small town about 12 km northeast of Jagādhri in Ambālā district of Haryānā, was the capital of the princely state of Kalsiā. Gurū Gobind Singh is believed to have visited here during his sojourn at Kapāl Mochan in 1688. The site, now called Gurdwārā Santokhpurā, was

CHHAJJŪ MALL

brought to light only in 1920 by Sant Harnām Singh of Maṣṭūānā, and the building was erected by Rāñī Ranbīr Kaur of Kalsiā in 1924.

M.G.S.

CHHAJJŪ MALL (d. 1822), son of Keval Narain, entered the service of Sardār Jai Singh of the Kanhaiyā *misl*. He received a command in the chief's force, and participated in most of the warfare against the neighbouring chiefs. After the battle of Achal (1783), Chhajjū Mall was appointed *chaudhari* of Katrā (quarter) Kanhaiyā in the town of Amritsar and he held the position courageously under the chief's daughter-in-law, Māi Sadā Kaur, defending the Katrā against several successive assaults. Later on, Ranjit Singh received crucial assistance from him in getting possession of the city. Chhajjū Mall served Ranjit Singh for a while before proceeding to Haridvār and Banāras on a pilgrimage. On his return in 1820, he received no public appointment. Chhajjū Mall died in 1822.

S.S.B.

CHHATTĪĀNĀ, village 14 km north of Giddarbāhā in Farīdkoṭ district of the Punjab, claims a historical shrine, Gurdwārā Guptsar, sacred to Gurū Gobind Singh who visited here after the battle of Muktsar (1706). Here warriors of the Brār clan except Bhāi Dān Singh, received payment for the services they had rendered to the Gurū.

M.G.S.

CHHEHARTĀ SĀHIB, GURDWĀRĀ, 7 km west of Amritsar, is named after a well got sunk by Gurū Arjan (1563-1606). The well was so wide that six Persian wheels (*chhe*=six; *hart*=wheels) installed around it could operate simultaneously. The well is now covered up, but its water is pumped up to feed the main tank of the Gurdwārā. Now developed as an industrial township, Chhehartā falls within the revenue limits of Vaḍālī Gurū, a village one km to the south, where Gurū Arjan had stayed during 1594-97.

Gn.S.

CHHOTĀ GHALLŪGHĀRĀ, lit. minor holocaust or carnage, as distinguished from *vaḍḍā* Ghallūghārā is how Sikh chronicles refer to a bloody action during the severe campaign of persecution launched by the Mughal government

at Lahore against the Sikhs in 1746. Early in that year, Jaspat Rāi, the *faujdār* of Eminābād, 55 km north of Lahore, was killed in an encounter with a roving band of Sikhs. Jaspat Rāi's brother, Lakhpat Rāi, who was a Dīwān or revenue minister at Lahore, vowed revenge to scourge the entire Sikh Panth out of existence. With the concurrence of the Mughal governor of Lahore, Yahiyā Khān, Lakhpat Rāi mobilized the Lahore troops, summoned reinforcements from Multān, Bahāwalpur and Jalandhar, alerted the feudal hill chiefs, and roused the general population for a *jihād* or crusade against the Sikhs. As an immediate first step, he had the Sikh inhabitants of Lahore rounded up and ordered their execution despite intercession on their behalf by his *gurū*, Jagat Bhagat Gosāin, and a group of Hindu nobles headed by Dīwān Kauṛā Mall. Execution took place on 10 March 1746.

Lakhpat Rāi then set out at the head of a large force, mostly cavalry supported by cannon, in search of Sikhs who were reported to have concentrated in the swampy forest of Kāhnūvān, 15 km south of the present town of Gurdāspur. He surrounded the forest and started a systematic search for his prey. The Sikhs held out for some time striking back whenever they could but, heavily outnumbered and underequipped, they at last decided to make a final sally and escape to the hills in the northeast. They crossed the River Rāvi and made for the heights of Basohli in the present Kathūā district of Jammū and Kashmīr only to find that the Hindu hillmen in front were as hostile to them as the Muslim hordes following close upon their heels. Caught in this situation and bereft of provisions, they suffered heavy casualties. Yet making a last desperate bid, the survivors broke through the ring and succeeded in recrossing the Rāvi, though many were carried away in the torrent. With Lakhpat Rāi still close behind, they crossed the Beās and the Sutlej to find refuge deep into the Mālva region. An estimated 7,000 Sikhs were killed and 3,000 captured in the action fought on 1 and 2 May 1746. Lakhpat Rāi marched back in triumph to Lahore where he had the captives beheaded in batches at a place where now stands a

shrine known as the Shahīdgañj. Lakhpat Rāi ordered Sikh places of worship to be destroyed and their holy books burnt. He even decreed that anyone uttering the word *gurū* should be put to death.

B.S.N.

CHHOTĀ MĀRVĀ, a village in Ambālā district of Haryāṇā, has a historical shrine known as Gurdwārā Golpur Sāhib dedicated to Gurū Gobind Singh. While at Kapāl Mochan near Bilāspur in 1688, Gurū Gobind Singh often went out on the chase. During one such excursion, his hawk named Gollā strayed and perched on the top of a tree in this village and came back to the Gurū only after he himself called it by many endearing names.

M.G.S.

CHHOTĀ MIRZĀPUR, a village in Mirzāpur district of Uttar Pradesh, is sacred to Gurū Gobind Singh. He broke journey here while travelling as a child from Paṭnā to the Punjab. A Sikh *saṅgat* developed here in course of time and a shrine, named however after Gurū Tegh Bahādur-Gurdwārā Srī Gurū Tegh Bahādur - commemorates the visit.

M.G.S.

CHIEF KHĀLSĀ DĪWĀN, main council of the Sikhs until the emergence of more radical platforms such as the Sikh League (1919), Shiromanī Gurdwārā Parbandhak Committee (1920) and Shiromanī Akālī Dal (1920), was established on 30 October 1902, controlling their religious and educational affairs and raising its voice in behalf of their political rights. It has proved to be a durable setup and it still retains its initiative in education, though its role in the other spheres has greatly shrunken over the years. It was originally conceived as a central organization of the Sikhs to replace Khālsā Dīwān, Amritsar, and Khālsā Dīwān, Lahore. The constitution of this body was finally approved on 21 September 1902 and its opening session was held on 30 October 1902, with Bhāi Arjan Singh, of Bāgarāiān as president and Sundar Singh Majithiā as secretary. A total of twenty-nine Singh Sabhās affiliated themselves to the Dīwān, the number rising to 53 in an year's time. Enrichment of the cultural, educational, spiritual

and intellectual life of the Sikhs, preaching the tenets of the Gurū Granth Sāhib, propagating Sikh history, and protecting the rights of the Sikhs by putting up memoranda and memorials to the government were among its main concerns. Membership of the Dīwān was open to all *amritdhārī* Sikhs.

To propagate the message of the Gurus, the Chief Khālsā Dīwān recruited a cadre of preachers. It initiated several programmes for the spread of Sikh tenets during the Delhi *darbār* of 1903. An English translation of Gurū Nānak's *Japu* was distributed. The Dīwān preachers made regular visits throughout Punjab and outside. To train *rāgis*, *granthīs*, and preachers, the Dīwān opened in 1906 a Khālsā Prachārak Vidyālaya at Tarn Tāran. In 1903, it launched its weekly newspaper, the *Khālsā Advocate*. Religious reform was one of the main objects of the Chief Khālsā Dīwān, and it set up on 20 October 1910, a committee to codify Sikh rules of conduct and the draft the committee prepared was circulated widely among the Singh Sabhās and other Sikh societies as well as among prominent individuals. The code as finalized after prolonged deliberations was published in March 1915 under the title *Gurmat Prakāsh: Bhāg Sanskāra*. Historically, this was an important document, standing midway between the traditional *Rahitnāmās* and the *Sikh Rahit Maryādā* now applicable.

The Dīwān established a Punjabi Prachārak sub-committee and assiduously sought to have Punjabi, in Gurmukhī script, accepted in government offices, especially in the postal and railways departments, for certain preliminary work. The Dīwān also opened libraries and Gurmukhī schools as well as night classes for adults. It established in 1908 a Khālsā Handbill Society to prepare lithographed posters in Punjabi for free distribution. Some Dīwān dignitaries set up a Sikh Educational Conference in 1908 which did much to promote Western style education among Sikhs. To ensure for Sikhs their due share in government employment and in power, the Chief Khālsā Dīwān kept up pressure on the British authority through representations and memoranda. In 1913, one of

its leaders, Sundar Singh Majithā, piloted the Anand Marriage Bill introduced by his predecessor Tikkā Ripudaman Singh, in 1908. Chief Khālsā Dīwān strived to secure for the Sikhs representation in government jobs and legislative bodies, and was able to have a Sikh member, Sundar Singh, added to the Franchise Committee which was to go into the question of the composition of the new Indian legislatures. The Shiromanī Gurdwārā Parbandhak Committee and the Shiromanī Akālī Dal have since wrested from the Dīwān initiative in religious and political spheres. It now restricts itself to expressing its opinion through resolutions and memoranda on religious and political issues facing the Sikh community.

In retrospect, the Chief Khālsā Dīwān may be seen to have made three key contributions to Sikh life institutionalizing the view of Sikhism as a separate religion, linking together the existing but often disparate Sikh organizations in an effective communication system and preparing strategy for dealing with internal division and survival as a minority community.

D.S.

CHĪKĀ, an old village in Kāithal district of Haryānā, is sacred to Gurū Hargobind and Gurū Tegh Bahādur. The former passed through Chīkā at the time of his visit to Kurukshetra in 1638. Gurū Tegh Bahādur arrived here from Samānā en route to Delhi, in 1675, and stayed here for two days.

M.G.S.

CHIRĀGH DĪN, FAQĪR (d. 1851), son of Faqīr Azīz ud-Dīn, foreign minister to Mahārājā Ranjīt Singh, was governor of Jasroṭā, a small principality in the Śivālik hills, and was shortly afterwards placed in attendance on Prince Kharak Singh. In 1842, he succeeded his brother, Shāh Dīn, as the Sikh ruler's envoy (*vakīl*) at Ferozpur and continued in the same position with the Council of Regency formed after the first Anglo-Sikh war.

Chiragh Dīn died at Lahore in 1851.

H.D.

CHITRA SAIN, a devotee of Gurū Hargobind, came to Kartārpur on the Vaisākhī day to pay obeisance to the Gurū. He had come to present, as he had

pledged in fulfilment of a wish, the Gurū with a horse, white hawk and the robes. The Gurū felt much pleased with Chitra Sain.

D.S.

CHITṬĀGONG, a major port town of Bangladesh, has a historic Sikh shrine, called Gurdwārā Sikh Temple, dedicated to Gurū Nānak, who is believed to have stayed here briefly in 1507-08. Local tradition connects this Gurdwārā with the story of the conversion by Gurū Nānak of Bhāī Jhaṇḍā Bādhī, Rājā Sudhar Sen and his nephew, Indra Sen.

Bh.S.

CHOHLĀ, near Sirhālī Kalān in Amritsar district of the Punjab, is sacred to Gurū Arjan (1563-1606). The village was called Bhainī when the Gurū visited here. A housewife served him a delicious dish of *chohlā*, broken bread mixed with sugar and butter. Gurū Arjan was highly pleased and blessed her. There are three historical shrines in the village which, according to local tradition, was also visited by Gurū Hargobind (1595-1644). GURDWĀRĀ CHOHLĀ SĀHIB at the western edge of the village marks the spot where Gurū Arjan sat and preached.

GURDWĀRĀ GURŪ KĪ KOTHARĪ in the interior of the village marks the site of the house where Gurū Arjan and his wife, Mātā Gaṅgā, had stayed. It is also known as Mātā Gaṅgā Jī dā Asthān.

GURDWĀRĀ BĀBĀ ADALĪ, commemorates Bhāī Adalī, a pious Sikh contemporary of Gurū Rām Dās and Gurū Arjan. It was he who brought the famous Bhāī Bidhī Chand (d. 1640) into the Sikh fold.

Gn.S.

CHRITROPĀKHYĀN, a long composition forming over one-third of the *Dasam Granth*. The work is generally ascribed to Gurū Gobind Singh. A school of opinion, however, exists which rejects the authenticity of its authorship. According to the date given in the last *Chritra*, this work was completed in AD 1696, probably at Anandpur. The last tale in the series is numbered 405, but number 325 is somehow missing. The tales centre upon the theme of women's deceptions and wiles, though there are some which describe the heroic and virtuous deeds of both men and women.

Tale one is a long introductory composition. It opens with an invocation to God followed by a terrific battle between the demons and the gods which the latter win with help of Chaṇḍī. In the last Tale again the demons and gods battle. Tale two tells how the wise adviser to Rājā Chitra Singh related these tales in order to save his handsome son, Hanuvant, from the false accusations of one of the younger *rānīs*. Some of these tales were taken from old Hindu books, from Mughal family stories, from folktales of Rājputānā and the Punjab, and even from ancient Hebrew lore. The moral they aim at is that one should not become entangled in the intrigues of wily women by becoming a slave to lust. In the *Dasam Granth* a title is given at the end of each tale. Thirty-two of a total of 404 Tales are thus labelled "Tales of Intrigue." The remaining 372 tales are labelled as "The Wiles of Women." However, while most of these are about lustful, deceitful women, there are some 74 tales of the bravery and intelligence of women. Men come in for at least a small share of being deceivers. In this mixture of tales of various sorts, there are ten "moral stories" of the folly of gambling, drinking, and opium-eating.

C.H.L.

CHŪHAR, BHĀĪ, Bhāī Sāin, Bhāī Lālā, all Sethī Khatri, and Bhāī Nihālū were good musicians and had facility in expounding the holy hymns. Whenever they sang, discussed or discoursed on the sacred hymns, the *saṅgat* felt deeply impressed. Gurū Arjan appreciated their talent, too, and advised them to match their sweet voice with good deeds.

T.S.

CHŪHAR SINGH, owing allegiance to the Shahīd *misl*, was a close relation of the Bhaṅgī *sardār*, Rāi Singh, the conqueror of Jagādhri and Diālgarh. He received the Jaraulī area as his share of the spoils after the sack of Sirhind in January 1764. He retained ten villages for himself and made over the rest to his deputies. Returning to Amritsar, he held charge of the Shahīd Buṅgā for many years. He acquired considerable territory on either side of the River Ravi, and was considered one of the most powerful *sardārs* of his day.

S.S.B.

CHŪHARVĀL, village 11 km west of Chamkaur Sāhib, has a *gurdwārā* called Jhār Sāhib, dedicated to Gurū Gobind Singh, who relaxed here in a cluster of bushes (*Jhār*) for a while after quitting Chamkaur on the night of 7 December 1705. A shrine was later established to mark the site. A land grant of 75 *bighās* was made to it by Mahārājā Ranjīt Singh.

M.G.S.

CHUNG TONG, a small village on the bank of the River Teestā in Sikkim, 168 km north of the nearest railhead, Silīguṛī, has recently been discovered to have a connection with early Sikh history. Local tradition there refers to the visit of Gurū Nānak (1469-1539) to the place when the Gurū is said to have sat on a stone mount near the Teestā whereupon the imprints of his feet are still shown. The grateful villagers raised a Lha-Khāṅg (shrine) in Gurū's memory, who prayed for them and presented them with a ripe crop of grain ready to be harvested. Along with other icons, a picture of the Gurū is placed in the shrine. They celebrate the birth anniversary of Gurū Nānak along with that of Gurū Padma Sambhava, the eighth-century Buddhist teacher.

T.S.R.

CLERK, SIR GEORGE RUSSELL (1800-1889), diplomat, son of John Clerk, entered the service of the East India Company as a writer in 1817. After various appointments in Calcutta, Rājputānā and Delhi, he became political agent at Ambālā (1831), and agent of the Governor-General at the North-West Frontier Agency (1840). In this capacity, he shaped British policy towards the Sikhs during the post-Ranjīt Singh period. He had been responsible for British political relations with the cis-Sutlej states during his tenure at Ambālā. As political agent at Ludhiānā, Clerk attempted to restore friendly relations with the Sikh court. As his confidential reports reveal, he had an intimate knowledge of developments in Sikh politics. He visited Lahore frequently. But he started taking an overt interest in court factionalism siding with this or that faction after the death of Ranjīt Singh.

He died in London on 25 July 1889.

B.J.H.

COMMUNAL AWARD was an official statement of British government policy in respect of the composition of provincial legislatures as a further step in the transfer of responsibility to the Indian people. The Secretary of State for India presented the terms of the Award to Parliament as command paper 4147, and they were published on 16 August 1932 under the title Communal Decision. However, the British favoured giving representation to particular classes and special interests rather than to the population at large. Each religious community was treated by the British as a class or a single interest group.

The Award was in the form of an arbitral settlement of the conflicting claims of various interests in regard to the composition and method of election to the provincial legislatures. This involved not only the question of the method of providing representation to the religious communities but also of the relative strength to be accorded to each in relation to the other in every province, the method and relative strength of representation of non-communal special interests, and the size of the legislative bodies. Corresponding provisions for the Central Legislature were not taken up by the Award. The Award demarcated the following communal constituencies: general (composed of Hindus and other residual communal groups), Muslim, Sikh, Indian Christian, Anglo-Indian, European, depressed classes, (with electors voting also in the general constituency) and tribal or backward areas. Special seats were designated for women within the various communal categories to assure their representation in the provincial legislatures. The Award also preserved the following non-communal special constituencies: labour, commerce, landholders and universities. Determination of the size of the electorate and the geographical extent of the communal constituencies was not complete at the time the Award was announced; so the government included a clause which would allow for slight variations in the final numbers of seats, except for the Muslim majority provinces of Bengal and the Punjab. After a ten-year period the electoral arrangements established by the Award

were to be subject to revision, with the assent of the communities affected.

In preparation for the Award, the British analysed the probable overall communal composition of each legislature from all constituencies. For example, in the Punjab the anticipated composition of the Punjab legislature was to be as follows: with 23.2% of the population, Hindus would hold 27.4% of the legislative seats; with 56.5%, Muslims would hold 51.4% of the seats; and with 13%, Sikhs would hold 18.9% of the seats. The Sikh leaders had anticipated that the Award would not fully meet their expectations regarding representation and safeguards for their community. They felt that the Muslims had been unduly favoured. Another point of resentment was the failure of the British government to take into account the 1.9% Sikh population increase documented by the 1931 census. Eight prominent Sikh leaders released on August 17 a statement to the press describing the Award as a repudiation of promises made to their community. They called for a unified response by Sikhs in peaceful opposition to the Award, and they urged that preparations be made for possible Sikh secession from the northern districts of the Punjab.

After the Award was published, some Sikh leaders called for total non-co-operation with the government and others optimistically appealed to Muslims to work towards a compromise which would recognize the legitimate demands of Sikhs: some others advocated symbolic forms of protest and selective non-co-operation. A broadly representative organization to be called the Gurū Khālsā Darbār was announced and 17 September was to be observed as Panthic Day when all men should wear black turbans and contribute to the Sikh Defence Fund. On 25 September, delegates from Sikh organizations throughout India convened an All-Sikh Conference at the Akāl Takht in Amritsar. They resolved to establish a Khālsā Darbār composed of 250 members, of which 200 were to be elected popularly; further that all Sikh office holders should prepare formal resignations and forward them to the new organization so that full non-co-operation could be launched if and

when it were deemed necessary. Meanwhile, Sikh members of the Punjab Legislative Council had joined with Hindu members to vote for adjournment on 5 September, the first day of the Assembly. While they were denied a vote on procedural grounds, the Sikh members led a walk out on 7 November. However, none of these measures nor any others succeeded in persuading the British to withdraw the Award or to recast its terms. It was left to the Poonā Pact, an agreement among Hindus regarding the terms of depressed classes representation, to raise new hopes that the various communities together might devise their own settlement to replace the Communal Award. A Unity Conference was convened in Allāhābād in November, and the Council of Action, the Sikh League, and the *Khālsā* Darbār each sent delegates. They influenced the form of the agreement which was drafted at the conference. But the agreement foundered on the question of working out terms relating to Bengal. For this reason, it did not receive official consideration as an alternative to the Award.

The experience of the Sikhs in relation to the Communal Award contributed to three developments within their community and province. First, the refusal of the government to accede the Sikh demand for political safeguards meant that the era of Sikh collaboration with the government was on the wane. Second, the crisis precipitated by the impasse in communal negotiations and announcement of the Award tended to contribute to the creation of new organizations within the Sikh community, and this process of rapid mobilization encouraged the formation of factions on the basis of strategy, ideology and style of leadership. Finally, the strength of Sikh opposition to a Muslim communal majority in the Punjab gave credibility to proposals for partitioning the province in order to form a separate Sikh majority province.

G.R.T.

CONSTITUTIONAL REFORMS OF 1919: SIKH DEPUTATION TO ENGLAND. In August 1917, the Secretary of State for India, Edwin Samuel Montagu, made the declaration that the aim of

British policy was the introduction of a responsible government in India. When Montagu visited India that autumn, Mahārājā Bhupinder Singh of Patialā met him on behalf of the Sikhs. A deputation of the Sikh leaders also waited upon the Viceroy, Lord Chelmsford, on 22 November 1917 and pressed their claim to one-third representation in the Punjab, especially in view of their services in World War I. The Montagu-Chelmsford report published in July 1918 proposed to extend to the Sikhs the system adopted in the case of Muslims in provinces where they were in a minority. To consider the report, the Chief *Khālsā* Dīwān convened a representative conclave of the Sikhs at Amritsar on 18 September 1918. In the memorandum which they prepared on behalf of the community, government was urged to carry out the assurance given the Sikhs in the Montagu-Chelmsford report. These proposals were debated in the joint committee of the Punjab Legislative Council. The publication of the Montagu-Chelmsford report was followed by the appointment of Franchise Committee under the chairmanship of Lord Southborough to go into the matter of the composition of the new legislatures. India was represented on the Committee by three members, but none of them was a Sikh. When the Sikhs protested, Sundar Singh Majithiā was taken as a co-opted member, but their demands remained largely unfulfilled. The Franchise Committee recommended 15 per cent Council seats, but in Bihār and Orissā the Muslims were given 25 per cent seats though they were only 10 per cent of the population whereas the Sikhs in Punjab were 11.8 per cent.

The Sikhs made representations to government and a deputation was sent to England which reached London on 11 July 1919. The deputationists claimed seats for the Sikhs on the same principle as was being applied in the case of Muslims in Bihār and Orissā. They demanded 33 per cent of Council seats in the Punjab and justified the demand on the grounds of their historical and economic position in the "province". They found the authorities in England quite receptive to their arguments and generally friendly to the claims of

the Sikh community. Although Lord Selborne promised to discuss the case again with his colleagues on the Joint Parliamentary Committee, but ultimately nothing tangible came forth and the deputationists returned disappointed.

K.S.T.

CORTLANDT, HENRY CHARLES VAN (1814-1888), son of Colonel Henry Clinton Van Cortlandt of the British army, by an Indian wife, was born at Meerut in 1814, and was educated in England. In 1832, he returned to India and joined Mahārājā Ranjīt Singh's army. Cortlandt participated in various campaigns but deserted to the British camp on the eve of the first Anglo-Sikh war. Although he was reinstated in the Sikh army with promotion as general, yet his role in the second war remained the same. He was made a Companion of the Bath for his services in the 1857 uprising. Cortlandt retired in March 1868 and proceeded to London where he died in 1888.

G.L.S.

COUNCIL OF REGENCY. To govern the State of the Punjab during the minority of Mahārājā Duleep Singh, two successive councils of regency were set up at Lahore - the first functioning from 1844-46 and the second from 1846-49. After the assassination of Mahārājā Sher Singh on 15 September 1843, Duleep Singh sat on the throne, with Rājā Hīrā Singh as his prime minister. As the latter, along with his favourite and deputy, Paṇḍit Jallā, was killed by the Army on 21 December 1844, Mahārāṇī Jind Kaur assumed full powers as regent in the name of her minor son, Duleep Singh. To run the administration, she constituted a Council of Regency on 22 December 1844, composed of Jawāhar Singh, Rājā Lāl Singh, Bhāī Rām Singh, Bakhshī Bhagat Rām, Dīwān Dīnā Nāth, Atar Singh Kālīānvālā, Shām Singh Aṭārīvālā, General Mahtāb Singh Majīthiā, General Mevā Singh Majīthiā and General Lāl Singh Morānvālā - all elder statesmen of the Darbār and army generals. Mahārāṇī Jind Kaur and the Council acted with determination and courage in transacting public business and in dialouge with rebels.

After the first Anglo-Sikh war, under article 5 of the Agreement concluded between the British

government and the Lahore Darbār at Bharovāl (16 December 1846), Henry Lawrence was appointed Resident with "full authority to direct and control all matters in every department of the State" and a new eight-member Council of Regency was constituted, the members being Rājā Tej Singh, Sher Singh Aṭārīvālā, Dīwān Dīnā Nāth, Faqīr Nūr ud-Dīn, Ranjodh Singh Majīthiā, Bhāī Nidhān Singh, Atar Singh Kālīānvālā and Shamsheer Singh Sandhānvālā. Now its members could only hold office during the pleasure of the British Resident. Mahārāṇī Jind Kaur was pensioned off, and the British government became the guardian of the minor Mahārājā of the Punjab. All powers vested in the Resident, and the Council remained an instrument for subserving British interests. The Council's last dismal act was the signing on behalf of the minor sovereign the Instrument of deposition and annexation of the Punjab to the British empire on 29 March 1849.

B.J.H.

COURT AND CAMP OF RUNJEET SING, THE, by W.G. Osborne, military secretary to Lord Auckland, Governor-General of India, first published in 1840 in London, is a journal recording events in the Punjab (19 May to 13 July 1838) and the author's personal impressions. The author visited Lahore first as a member of Sir William H. Macnaghten's mission in May 1838, and then in December with the Governor-General during his meeting with Mahārājā Ranjīt Singh at Firozpur. The journal is preceded by an introduction about the origin and rise of the Sikh people and is followed by a few letters of the author to the Mahārājā and one from the Mahārājā to the author. The book is illustrated with sixteen beautiful lithographic portraits drawn by the author himself. The book contains a vivid account of the person and character of Ranjīt Singh, his habits and idiosyncrasies, and his virtues and foibles. Unable to read and write, he was amply compensated for this deficiency by an accurate and retentive memory, an extraordinarily agile mind and fertile imagination. By sheer force of mind, personal energy and courage, he created a powerful nation.

B.J.H.

COURT, CLAUDE AUGUSTE (1793-1880), general in the Sikh army, honorary general of France, Chevalier of the Legion of Honour, recipient of the Auspicious Order of the Punjab and several other titles, was born at Saint Cezaire, France, on 24 September 1793. In 1813, he joined the French army but was dismissed from service in 1815. He left France in 1818 and reached Lahore in early 1827 along with Avitabile. Mahārājā Rājīt Singh gave Court employment in the artillery befitting his talents and scientific attainments. Court was responsible for the training of artillerymen, the organization of batteries and the establishment of arsenals and magazines on European lines. He produced the first shell and then the fuse at the Lahore foundry and was rewarded for this.

Court took part in the expedition of Peshawar (1834) and the battle of Jamrūd (1837). He was promoted general in 1836. He continued to serve the State after the death of Mahārājā Rājīt Singh. During the struggle for succession, Court along with Ventura sided with Sher Singh. On 26 January, however, Court's regiments mutinied, accusing him of being responsible for the reduction of the promised increment and he escaped to the British territory across the Sutlej where he stayed till Mahārājā Sher Singh had negotiated his return in April 1841. After Mahārājā Sher Singh's assassination in September 1843, he fled to Fīrozpur, in British territory, and, ultimately securing his discharge from the Sikh army, proceeded with his Punjabi wife and the children to France in 1844 where died in 1880.

J.M.L.

CUNNINGHAM, JOSEPH DAVEY (1812-1851), the first British historian of the Sikhs, was the eldest of the five sons of Allan Cunningham, a noted poet and playwright. Born at Lambeth on 9 June 1812, Joseph had his early education in private schools in London and went to Cambridge for higher studies. But as the young boy was more keen on becoming a soldier, he joined East India Company's service. Towards the end of 1832, he reached Delhi and joined the Corps of Sappers and Miners in the Bengal Army. In 1837, he was

appointed assistant to Colonel (afterwards Sir) Claude Wade, the political agent at Ludhiānā. For the next eight years he held various appointments under Colonel Wade and his successors, and was, at the time of the outbreak of the first Anglo-Sikh war in 1845, political agent in the state of Bahāwalpur. He was present, as political officer, with the division of Sir Harry Smith, at the battles of Baddoval and 'Alīwāl. At Sabhāon, he served as an additional *aid-de-camp* to the Governor-General, Sir Henry Hardinge. His services earned him a brevet and appointment as political agent to the state of Bhopāl. At Bhopāl, he wrote his *A History of the Sikhs* which his brother got published in London in 1849. His severe criticism, in the book, of Lord Hardinge's Punjab policy brought upon him the wrath of his superiors. He was removed from his political appointment and sent back to regimental duty. He took the disgrace to heart and, soon died at Ambālā in 1851.

Cunningham's *A History of the Sikhs from the Origin of the Nation to the Battles of the Sutlej*, is the first serious and sympathetic account of the Sikh people ever written of them by a foreigner. Besides official despatches and documents and the earlier English accounts, he went to the original sources and acquainted himself with the Sikh scripture as well as with relevant manuscripts in Persian and Punjabi. The emphasis in Cunningham's *History* shifted from his predecessors' concern with the assessment of Sikhs' political and military strength or the description of the manner of their court to the identification of the ingredients of their moral and religious inspiration and of the driving force behind their rise from a religious sect to nationhood. The book is also significant for its account of the geography and economy of the Punjab and for its analysis of the social milieu in which Sikhism was born. Elaborate footnotes and appendices show the minuteness and range of Cunningham's learning.

S.S.BI.

CURRIE, SIR FREDERICK (1799-1875), diplomat, son of Mark Currie, was born on 3 February 1799. He came out to India in 1820, and served in various capacities in the civil and judicial

departments and rose to be the foreign secretary to Government of India at Fort William in 1842. During the first Sikh war (1845-46), he remained with Governor-General Lord Hardinge and was instrumental in arranging with the Sikhs the terms of the first treaty of Lahore. As foreign secretary, he fell in with the designs of Governors-General Ellenborough and Hardinge on the Sikh Kingdom. He supported Major George Broadfoot's action in 1845 which amounted to virtual seizure of Lahore possessions on the left bank of the Sutlej. In March 1848, Currie was appointed Resident at Lahore.

Forestalling Lord Dalhousie's instructions, Currie expelled Mahārāṇī Jīnd Kaur from the Punjab. Since her removal to Sheikhupurā in September 1847 she had been kept under strict surveillance as the British feared that she might

sway the Sikh army against them. Currie implicated her in a fictitious plot, had her allowance reduced to one-third and, contrary to the advice of the Council, had her removed to Fīrozpur. She was soon after sent to Banāras.

Frederick Currie became a director of the East India Company in 1854 and its chairman in 1857. He died on 11 September 1875.

B J.H.

CUTTACK, one of the principal towns of Orissā, was visited by Gurū Nānak during his travels across the country. The local chief Rājā Pratāp Rudra Dev and many of his subjects received instruction at the hands of the Gurū. A commemorative shrine exists near Kishtī Ghāṭ on the bank of the Mahānadī River.

M.G.S.

D

DABISTĀN-I-MAZĀHIB, a seventeenth century work in Persian, is a unique study of different religious creeds and systems, including early Sikhism. It first attracted wide notice when its first English translation appeared in 1843. The section on Nānakpanthīs, i.e. Sikhs, was first translated into English by Umrāo Singh Majithiā, and into English and Punjabi by Dr Gaṇḍā Singh. There has been a good deal of controversy about the authorship of *Dabistān-i-Mazāhib*, there being no internal evidence. However, it is commonly attributed to Maubad Zulifkār Ardastānī.

The *Dabistān* (lit. school) is divided into 12 main sections dealing with Islam, Christianity, Judaism, Hinduism, Sūfis, Kabīrpanthīs, Nānakpanthīs and different sects of Zoroastrianism. The account of Sikhism in this work, given under the title "Nānak Panthiān," is the earliest from the pen of a non-Sikh contemporary writer. Despite certain errors of fact, it is impartial and sympathetic in tone. As the author tells us, he knew Gurū Hargobind (1595-1644) and Gurū Har Rāi (1630-61)-personally and had met them at Kīratpur. The author narrates certain anecdotes about the Gurūs and some of the Sikhs, alludes to the institutions of *masands* and tithe and records that Gurū Hargobind "adopted the form of a soldier, and had to fight with the armies of Imperial agents and the servants of Shāh Jahān...."

S.H.A.

DĀDŪ DIĀL (1544-1603), ascetic and mystic of medieval India. In his career and teaching he relived the Kabīr legend. He was born in Ahmedābād in Gujarāt to a Muslim couple. He had little formal education and took to his father's profession of cotton-carding. At the age of eighteen, he left home and wandered extensively consorting

with the Nāth yogīs whose influence left a permanent mark on him. At the age of twenty-five he renounced the world and migrated to Sāmbhar. The core of his teaching was universal brotherhood and the worship of one God. Dādū has left religious poetry amounting to five thousand verses. Another Punjabi manuscript *Dādū Prakāsh* has recently been discovered by a modern scholar. Dādū laid great stress on *simran*, the contemplation of God's name. Caste, image-worship and pilgrimages are rejected. Towards the end of his life Dādū shifted to Narāyaṇā, near Jaipur.

Gn.S.

DAGGO, BHĀĪ, a rich landlord of Dhamtān, now in Jīnd district of Haryāṇā, was a *masand* having jurisdiction over the Bāngar region during the time of Gurū Tegh Bahādur. When the Gurū visited Dhamtān around Dīwālī in 1665, Bhāī Daggo received and put him up in a new house he had constructed. According to some sources, the Gurū one day, while out on chase in a forest near Dhamtān, was arrested along with Bhāī Daggo and others, by an imperial officer, 'Ālam Khān Ruhīlā, and taken to Delhi. They were, however, all released through the intercession of Kuṇvar Rām Singh of Jaipur. Ten years later, when Gurū Tegh Bahādur again passed through Dhamtān, Bhāī Daggo served him with devotion. The Gurū before leaving Dhamtān gave him funds for the construction of a public well and a *dharamsālā* for the travellers. Bhāī Daggo, it is said, became selfish and had the well dug in his own fields.

P.S.P.

ḌAGRŪ, village 11 km west of Mogā in the Punjab, has a historical shrine, Gurdwārā Tambū Māl Sāhib Pātshāhī VII, dedicated to Gurū Har Rāi, who encamped here in the course of his journey

through the Mālva region, in the early 1650's.

M.G.S.

DAKHANE, title of sixty-nine *śloka*s by Gurū Arjan, incorporated in his *vār* in the measure Mārū, three each with its twenty-three *paṛīs* or stanzas. The language of these verses is a dialect of the southern Punjab, now in Pakistan, known as Multānī or Sarāikī. *Dakhane* is not the name of any language but of a style of song of that region. Gurū Arjan, however, has complete mastery of the dialect of that region, distant from his own central Punjab and these verses are remarkable for their poetic qualities.

The central theme of the *Dakhane* is the intense longing of the human spirit for the all-pervading Supreme Spirit and they depict, first, the beauty of the Beloved; secondly, the intensity of longing for Him; thirdly, the helpfulness of the Gurū, and fourthly, some of the obstacles which bar union between the two.

T.S.

DAKKHĀNĪ RĀI (d. 1815), a sixth generation descendant of Bābā Prithī Chand, the elder brother of Gurū Arjan, who had founded an Udāsī *ḍerā* or preaching centre at Gharāchoṇ, in present-day Saṅgrūr district of the Punjab. The rulers of Paṭiālā granted him two villages, Kapiāl and Baṭariānā, in freehold. Dakkhānī Rāi was a non-celibate Udāsī *sādhū*, and his descendants are still living at Gharāchoṇ.

M.G.S.

DAKKHĀNĪ SIKHS or Sikhs of the Deccan, a distinctive ethnic community scattered in parts of Āndhrā Pradesh, Mahārāshṭra and Karnāṭaka, are the descendants of Punjabi Sikhs who went to the South during the eighteenth and the nineteenth centuries and permanently settled in what was then the princely state of Hyderābād. The first Punjabi Sikhs to travel to the South comprised the 300-strong contingent which arrived at Nānded in 1708 in the train of Gurū Gobind Singh. After the Gurū's demise, many of his followers returned to the Punjab but some stayed back. The latter established a shrine at Nanded commemorating the Gurū and tilled the land around it for sustenance. They married local women willing to be converted to

Sikhism and brought up their children and grandchildren as Sikhs. Several Sikhs found employment in the irregular force of the Nizām of Hyderābād. In 1810-11, the Nizām raised a Sikh force, 1200-strong. These men immigrated from the Punjab through arrangement made with Mahārājā Raṅjīt Singh. Around 1830, Mahārājā Raṅjīt Singh sent 150 men under a *sardār*, Chandā Singh, for the construction of the shrine at Nānded. Not all of them returned to their native land on the completion of the edifice. Further immigration took place during the time of the fourth Nizām, Nasir ud-Daulā (1827-57). Most of them who settled in Hyderābād married local women, raised Sikh families, and built *gurdwārās* wherever they lived in sufficient numbers. Later generations usually intermarried within the nascent Sikh community, mostly concentrated in towns such as Hyderābād, Secunderābād, Nānded, Aurangābād, Nizamābād, Karīmānagar and Wāraṅgal. According to an estimate dated 1911, the Sikhs in the total numbered 4,637.

The Dakkhānī Sikhs, in spite of their small numerical strength, jealously preserved their religious and cultural identity, though they could not remain totally immune to local influence. The influx of Sikhs uprooted from what became Pakistan in 1947, mostly belonging to trading class, deeply influenced the way of life of the Dakkhānī Sikhs. Today there are among them flourishing businessmen, contractors, transporters, industrialists, educationists, lawyers and progressive farmers.

N.S.A.

DAKNO, RĀNĪ, a Rājput woman of Kāngrā district, was married to Mahārājā Sher Singh in 1842. Reputed to be a very beautiful woman of her time. In 1843, she gave birth to a son who was named Sahdev Singh. Both Rānī Dakno and Sahdev Singh died at Rāi Bareilly as prisoners of the British.

S.S.B.

DALHOUSIE, JAMES ANDREW BROWN RAMSAY, First Marquis of (1812-1860), Governor-General of India (1848-56), the ninth Earl in the peerage of Scotland, was born at Dalhousie Castle on 22 April 1812. He succeeded his father to the

peerage in 1838 and became member of the House of Lords and held several other positions before becoming Governor-General of India in 1847. Lord Dalhousie arrived in India in January 1848. Soon thereafter incidents took place in Multan which he deliberately allowed to spread so as to get the excuse to eventually annex it to their dominions. The Governor-General began to call the Multān revolt a national rising of the Sikhs. In November 1848, Lord Gough invaded the Punjab and on 29 March 1849, the Kingdom of the Punjab was annexed to the British Crown.

Lord Dalhousie returned to England in 1856. He died on 19 December 1860.

B J.H.

DALHOUSIE MUNIMENTS, a classified and catalogued collection of Lord Dalhousie's official, demi-official and private papers and diaries, preserved at the Scottish Record Office, Edinburgh. These are a part of the vast collection of Dalhousie papers which were deposited in the Scottish Record Office in 1951, and placed in the Gifts and Deposits series. The Dalhousie Muniments deal mainly with the second Anglo-Sikh war (1849) and the annexation of the Punjab. These papers show how the minor Multān revolt in April 1848 was allowed by Lord Dalhousie to become a major calamity, how immediate military operations were designedly postponed, and how a full scale invasion was launched on the Punjab.

B J.H.

DALĪP SINGH (1894-1921), who fell a martyr at Nankānā Sāhib on the morning of 20 February 1921, was born to Karam Singh in January 1894 at Sāhovāl, in Siālkoṭ district, now in Pakistan. He passed his matriculation examination in 1908, and was married the same year. At school he developed keen interest in Sikh history and *bāpī*. Instead of seeking government service, he took to farming, combining with it social work in the district. He was deeply influenced by Jallīānwālā Bāgh tragedy and decided to wear *khādī* for the remaining of his life. On 18 February, while on his way to Amritsar to attend a meeting of the Shiromani Committee, Dalīp Singh learnt of the *jathā* going to Nankānā Sāhib under the leadership of Lachhman Singh to

take over the shrine. Dalīp Singh being a highly respected person was sent to dissuade the *jathā* from entering Nankānā Sāhib. He was able to persuade Kartār Singh Jhabbar and his companions whom he took over at Chūhar Kānā; he, along with a few companions, left there at 9 p.m. and travelled throughout the night through uneven fields. Since Lachhman Singh had taken a shorter route, it became difficult to take him over. However, Varyām Singh, a companion of Dalīp Singh, was able to get to him but failed to persuade them to stop. They entered the *gurdwārā* precincts singing the sacred hymns. Narain Dās and his men carrying firearms suddenly fell upon them and started an indiscriminate carnage. Dalīp Singh who had halted briefly to take some rest in the factory of Uttam Singh, near Nankānā Sāhib shrine, heard the sound of gunfire and ran towards Gurdwārā Janam Asthān, with Varyām Singh following him. They found the main entrance gates bolted from inside. On the southern end they saw Mahant Narain Dās directing the bloody operations. Dalīp Singh shouted and begged of him to stop massacre of the innocents. But the Mahant, intent on murder, pressed the trigger of his pistol killing him and Varyām Singh on the spot. See NANKĀNĀ SĀHIB MASSACRE

R.J.S.

DALĪP SINGH, Babar revolutionary, belonged to Gosal, in Jalandhar district. His father's name was Īshar Singh. Dalīp Singh passed his matriculation examination and became a teacher in a primary school in Jalandhar. During his spare time, he toured the surrounding villages making patriotic speeches. He was drawn into the Akālī agitation for Gurdwārā reform, but soon joined the secret Chakravartī group. In October 1922, he was elected secretary of the newly formed Babar Akālī Jathā. He helped in the production of *Babar Akālī Doābā* and other literature. Dalīp Singh was arrested on 6 January 1923, and sentenced, on 14 March 1923, to five years in jail. When the Babar Akālī conspiracy case trial began on 15 August 1923, he was tried afresh and sentenced to transportation for life.

K.M.

DALĪP SINGH (1907-1926), the youngest of the Babar Akālī martyrs was born in 1907 at Dhamiān Kalān, in Hoshiārpur district. Deeply influenced by the Nankānā Sāhib tragedy, he became strongly anti-British. He joined in April 1923 the Babar Akālīs and was arrested on 12 October 1923 when betrayed by Javālā Singh. He was mercilessly tortured by police, yet he yielded no secret information. In the course of his trial in the sessions court, he refused to reply to any of the questions put to him. He however filed a written statement owning himself an active member of the Babar Akālī Jathā. Dalīp Singh was hanged on 27 February 1926.

K.M.

DALĪP SINGH, SANT (1883-1948), son of Īshar Singh, was born in 1883 at Lahri, in Hoshiārpur district. He was hardly five years old when his father died. He was brought up by his maternal grandfather, Nihāl Singh, at his village Dumelī. He received his early education from a local Sikh priest, who also trained him in the singing of *gurbānī*. Dalīp Singh was fond of solitude and built for himself a cell (the site, now called Bābā Rānā) for meditation when about twenty. He remained wrapped up in deep meditation for fortyeight days in his cell. As he refused to return home, the residents of the village built for him a cottage. He prepared his own food and shared it with the needy. To him, service to fellow men was the essence of true religion and the highest worship of the Almighty. He felt happy in looking after the disabled, blind, dumb, lame, sick or orphaned children and trained them for earning their livelihood. Sant Sarvan Singh Ghandhārī, born blind, and Giānī Harban Singh born a cripple, who once ran the *derā* of Sant Bābā Dalīp Singh, grew up under his care.

Bābā Dalīp Singh combined with his saintly disposition a revolutionary urge. He gave shelter to the Babar Akālīs engaged in anti-government activities and provided them with food and money. He himself took part in the Akālī movement and led a *jathā* during the Jaito *morchā*. During the Hindu-Muslim riots in 1947, he saved the lives of

many Muslims at great personal risk. Sant Dalīp Singh died in 1948. Apart from the *derā* he founded, a Khālsā College at Dumelī commemorates his name.

G.S.P.

DALJIT SINGH (d. 1937), one of the passengers on board the S.S. *Komagata Maru*, was born at the village of Kaupī, now in Faridkot district. He began his career as assistant editor of the *Pañjābī Bhaīn*, a journal sponsored by Sikh Kanyā Mahāvidyālaya, Firozpur. At the age of 21, he left the Punjab to go abroad, boarded the S.S. *Komagata Maru* for Vancouver but was deported back. In the melee at Budge Budge, he escaped to Amritsar where he assumed the name of Rāi Singh. He came in contact with Master Tārā Singh and joined the staff of the Shiromanī Gurdwārās Parbandhak Committee and was soon arrested in the Akālī conspiracy case. He was released in September of 1926, along with Master Tārā Singh and others. In the 1930's he served as manager of the Gurdwārā at Muktsar.

Daljit Singh, later Rāi Singh, died on 8 December 1937.

S.S.J.

DAL KHĀLSĀ is the term used to describe the militia which came into being during the turbulent period of the second half of the eighteenth century and which became a formidable fighting force of the Sikhs in the northwestern part of India. The first Khālsā army formed and led by the creator of the Khālsā, Gurū Gobind Singh (1666-1708), had broken up at the time of the evacuation of Anandpur in December 1705. Another force, at one time 40,000 strong, raised by Bandā Singh Bahādur (1670-1716), was scattered after the capture and execution of its leader. The fierce persecution which overtook the Sikhs thereafter made the immediate re-formation of a similar force impossible, yet the Sikh warriors in small groups continued to challenge the State's might as well as the invaders. These small and highly mobile guerilla bands joined together when the situation so demanded. They also used to congregate at Amritsar to celebrate Vaisākhi and Dīvālī. Dīvān Darbārā Singh (d. 1734), an elderly Sikh, acted on

such occasions as the common leader of the entire congregation.

In 1733, Zakariyā Khān, the Mughal governor of Lahore, having failed to suppress the Sikhs by force, made terms with them and offered them a *jāgīr* or fief, the title of Nawāb to their leader and unhindered access to and residence at Amritsar. Kapūr Singh, was accepted by Sikhs as their leader and invested with the title of Nawāb. Nawāb Kapūr Singh divided the entire body of troops into two camps, Buddhā Dal and Taruṇā Dal. As compact with the government broke down in 1735, the Khālsā was again forced to split into smaller groups. However, Zakariyā Khān's death in 1745 and the weakening of Mughal empire gave them an opportunity to re-organize themselves. Through a *gurmata* passed on 29 March (Vaisākhi day) of 1748, the entire fighting force of the Khālsā was unified into a single body, called the Dal Khālsā, under the supreme command of Sardar Jassā Singh Āhlūvālīā. The 65 bands were merged into 11 units, *mils*, each under a prominent leader and having a separate name and banner. The Dal Khālsā was a kind of loose confederacy, without any strict constitution. Akāl Takht was the symbol of the unity of the Dal Khālsā which was in a way the Sikh State in the making. The Dal, with its total estimated strength of 70,000, essentially consisted of cavalry. The term Dal Khālsā, however, does not appear in any of the contemporary Indian chronicles before Browne who used it in his *India Tracts*, published in 1788.

The Dal Khālsā established its authority over most of the Punjab region in a short time. Within three months of the Vaḍḍā Ghallūgharā of 5 February 1762, the Dal Khālsā rose to defeat Ahmad Shāh's governor at Sirhind in April-May 1762 and the Shāh himself at Amritsar in October of the same year. Sirhind and its adjoining territories were occupied permanently in January 1764. The Khālsā now not only had the Punjab in their virtual possession, but also carried their victories right up to Delhi and beyond the Yamunā into the heart of the Gangetic plain. Although they failed to sustain or consolidate their gains in that direction, they had liberated the Punjab from

foreign rule inch by inch and had sealed forever the northwestern route for foreign invaders. After the conquest of Sirhind in January 1764 when Sikh *sardārs* started occupying territory, the *misdārī* system came into operation. The removal from among its midst by death of the towering personality of Jassā Singh Āhlūvālīā in 1783, virtually meant the end of the Dal Khālsā.

H.R.G.

DALLĀ, an old village, in Kapūrthala district of the Punjab, is one of the oldest centres of the Sikh faith. Gurū Amar Dās, Gurū Arjan and Gurū Hargobind had visited the village, and there are several shrines situated here. According to Bhāi Mani Singh, *Sikhānī dī Bhagat Mālā*, Gurū Amar Dās once visited Dālā. Gurū Arjan visited it in 1605 leading the marriage party of his son, Hargobind, who was married to (Mātā) Damodarī, of the family of Bhāi Pāro.

GURDWARĀ PRAKĀSH ASTHĀN BHĀI LĀLŪJĪ, most prominent of the local shrines, in memory of Bhāi Lālū, a contemporary of Gurū Āngad and Gurū Amar Dās.

GURDWARĀ JANJGHAR marks the place where the marriage party accompanying (Gurū) Hargobind put up.

GURDWARĀ MATĀ DAMODARĪ JĪ, 100 metres to the west of the main building, marks the dwelling house of the bride's parents where the nuptials were held on 15 February 1605.

GURDWARĀ BĀOLĪ SĀHIB, about 100 metres east of the village, is said to have been constructed under the direction of Gurū Arjan.

All these shrines are managed by a village committee under the auspices of the Shiromani Gurdwarā Parbandhak Committee.

M.G.S.

DALLĀ, BHĀI (later Dall Singh), a Siddhū Jatt and *chaudharī* or landlord of Talvaṇḍī Sābo, enthusiastically received Gurū Gobind Singh when he arrived there with his entourage early in 1706, and attended diligently to the needs and comforts of the daily growing *sarigat*. Dālā also maintained a private army of several hundred warriors of whom he was very proud. He more than once boasted saying had the Gurū called him for help in time,

his bold warriors might have saved the Gurū much of the travail. However, when the Gurū asked for two of his men to test the striking power of a newly-presented gun, neither Dālā nor his men came forward, but some other Sikhs vied with each other to be the first to become the target. Dālā was ashamed and learnt to be humble. He took the initiation of the *Khālsā*, receiving the name of Dāl Singh. A small domed shrine within the precincts of Takht Damdamā Sāhib at Talvaṇḍī Sābo honours Dāl Singh's memory to this day.

P.S.P.

DALLEVĀLĪA MISL. See MISLS

DALPATI, son of Bhīm of the village of Maur in district Bathinda of the Punjab, served Gurū Gobind Singh at Damdamā Sāhib (Talvaṇḍī Sābo) with a potful of curds and won his approbation.

P.S.P.

DAL SINGH (d. 1845), son of Santokh Singh, a follower of Kanhaiyā misl under Jai Singh, and of village Talvaṇḍī in Gurdāspur district, fought in most of Mahārājā Ranjīt Singh's campaigns. He inherited Talvaṇḍī and some neighbouring villages. Dal Singh was killed in the first Anglo-Sikh war in 1845 and his estates were resumed by the British.

S.S.B.

DAL SINGH, BHĀĪ (1885-1921), one of the Nankānā Sāhib martyrs, was born on 23 September 1885, the son of Bhāī Musaddā Singh, a Kamboj of Nizāmpur village in Amritsar district. The family later migrated to the district of Sheikhupurā, now in Pakistan. Dāl Singh remained illiterate, but had committed to memory several of the religious and historical compositions. He was one of the fifteen Sikhs of his village who joined Bhāī Lachhman Singh Dhārovālī's *jathā* and laid down his life. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DAMDAMĀ SĀHIB, also known as Talvaṇḍī Sābo, near Bathinda in the Punjab, is sacred to the Sikhs as the seat of one of their five *takhts* or centres of highest religious authority. The place was earlier visited by Gurū Tegh Bahādur while travelling in these parts in the early 1670's, and Gurū Gobind Singh who put up here for over nine months in

1706. Tradition also recounts a visit by Gurū Nānak during one of his journeys across the country. In the earlier half of the eighteenth century, the place became for the Sikhs a cantonment as well as a seat of learning. It gained renown especially under Bābā Dīp Singh Shāhīd (d. 1757). The Shiromani Gurdwārā Parbandhak Committee approved, vide Resolution No. 32, dated 18 November 1966, Damdama Sahib as a *takht*.

GURDWARĀ MĀNĪ SĀHIB SRĪ GURŪ TEGH BAHĀDUR PĀTSHĀHI NAUVĪN, also called Darbār Sāhib, marks the site where Gurū Tegh Bahādur is believed to have put up and preached. GURDWARĀ MĀNĪ SĀHIB PĀTSHĀHI IX ate X is another shrine about 100 metres to the west of Darbār Sāhib. It marks the spot where the Gurū used to sit supervising the digging of the tank, Gurūsar. Gurū Gobind Singh also visited the site during his stay at Talvaṇḍī Sābo.

GURŪSAR SAROVAR, a bathing tank, 130 x 90 metres, with a 10 metre wide marbled pavement around it, was got excavated originally by Gurū Tegh Bahādur. He is said to have inaugurated the work by digging the first few sods and carrying the earth in his *doshālā* or rug. Gurū Gobind Singh is believed to have had the tank desilted and deepened.

GURDWARĀ NIVĀS ASTHĀN DAMDAMĀ SĀHIB PĀTSHĀHI X, a multi-storeyed octagonal tower, adjoining the Darbār Sāhib, marks the apartments of Gurū Gobind Singh.

TAKHT SRĪ DAMDAMĀ SĀHIB, adjoining the Darbār Sāhib on the east, marks the site where Gurū Gobind Singh during his stay here held his daily assemblies. Gurū Tegh Bahādur had called Talvaṇḍī Sābo "Gurū Kī Kāshī" The prophecy came true when learned Sikhs poured in from far and near to be with Gurū Gobind Singh. Among them was Bhāī Manī Singh who came from Delhi. Gurū Gobind Singh had Bhāī Manī Singh prepare a fresh copy of the Gurū Granth Sāhib under his own supervision. Copies continued to be prepared here from this recension. One such copy preserved here is believed to have been prepared by Bābā Dīp Singh Shāhīd himself.

GURDWĀRĀ MATĀ SUNDARĪ JĪ ate MATĀ SĀHIB DEVĀN JĪ, to the southeast of the Takht Sri Damdamā Sāhib, marks the place where the holy ladies lived during their stay at Talvaṇḍī Sābo in 1706.

GURDWĀRĀ LIKHANSAR marks the place which used to be a pool of water during the days of Gurū Gobind Singh. He is said to have prophesied that "thousands of Sikhs will hereafter study the holy texts in this place. This is our Kāshī (seat of learning); those who study here will cast off their ignorance and rise to be authors, poets and commentators."

GURDWĀRĀ JAṆDSAR marks the place referred to as Jaṇḍiāṇā where Gurū Gobind Singh used to disburse largesse to his warriors.

TIBBĪ SĀHIB is an open space close to a pond known as Mahalsar. Here Gurū Gobind Singh trained his Sikhs in mock battles.

NĀNAKSAR, an 80 metre square *sarovar*, halfway between the Takht Sāhib and Gurdwārā Jaṇdsar, marks the place where Gurū Nānak had stayed during his visit to Talvaṇḍī.

BURJ BĀBĀ DĪP SINGH, a 20 metre high tower with a dome at the top adjoining the northeast corner of the Takht Sāhib, was constructed by Bābā Dīp Singh of the Shahīd *misl*, who remained at Talvaṇḍī to look after the shrines after Gurū Gobind Singh had left the place to resume his travels. He is also credited with the sinking of the well which still supplies drinking water to the complex.

SAMĀDH BHĀĪ DALL SINGH, a small domed shrine standing a bare 30 metres to the south of the Takht Sāhib, marks the site where Chudharī Dālā was cremated.

THARĀ SĀHIB BHĀĪ BĪR SINGH ate DHĪR SINGH, a small room in the vicinity of Burj Bābā Dīp Singh, marks the place where two Raṅghretā Sikhs, Bīr Singh and Dhīr Singh, father and son respectively, offered themselves as targets for the Gurū to test a muzzle-loading gun.

BUNĠĀ MASTUĀNĀ SĀHIB, established in 1923, by Sant Atar Singh, is not a historical shrine as such but is a prestigious institution for training

young scholars in the theory and practice of the Sikh faith.

M.G.S.

DAMODARĪ, MĀTĀ (1597-1631), daughter of Narain Dās, of Dālā in Kapūrthālā district of the Punjab, was married to Gurū Hargobind (1595-1644) on 15 February 1605. She gave birth to a son, Bābā Gurdittā (b. 1613), and a daughter, Bībī Vīro (b. 1615). She died at Daraulī Bhāī now in Farīdkot district on 13 July 1631. A small shrine marks the site where the cremation took place.

Gn.S.

DĀN (Skt. *dāna* from the root *dā* 'to give') means the act of giving or that which is given either as charity or alms or as offering, fee or reward for spiritual instruction received or for religious rite or ritual performed. The latter, however, is more appropriately called *dakṣiṇā*. *Dān* (charity or alms-giving), according to the Brāhmaṇical code as well as the code of Manu, is a means of earning spiritual merit, and is thus a religious obligation, though the humanitarian motive cannot be completely excluded from the concept. The mode and the recipient of *dān* may differ. In Hinduism certain categories are barred from giving *dān* and certain others from receiving it. Buddhism and Jainism all enjoin to give alms to the monks and to donate liberally for the upkeep of monasteries and other charitable institutions. Though there exist no codified injunctions in Sikhism about it, the practice of *dān* is a significant feature of the Sikh way of life. The emphasis here is more on giving than on receiving. Anybody can give *dān* but the *dān* must have been earned by one's honest labour (GG, 1245). There are numerous verses in the Gurū Granth Sāhib extolling the virtue of *dān*. In his daily *ardās* or supplicatory prayer, the highest form of *dān* a Sikh seeks is the *nām-dān*, gift of God's Name.

Sikhism does not countenance renunciation of material goods, nor does it deprecate worldly callings. The popular aphorism *kīrt karnī, nām japnā, vaṇḍ chhakṇā* (to earn one's living by the labour of one's hands, to repeat the Name of God and to eat only after sharing with the others one's victuals) forms an essential part of its ethical code.

DĀNĪ. BĪBĪ

The *dān* to be given must be earned through honest means and given with a willing heart. Also, it should be the result of a spontaneous urge for an humanitarian act. Also, *dān* be proffered in all humility and in an utterly selfless spirit. It should not create a sense of pride or ego in the mind of one who gives. A simple meal served by an humble labourer to a casual guest is more meritorious than a sumptuous feast given by a rich man to professional mendicant. In the Sikh tradition, all *dān* or offering is in the name of the Gurū and, usually, through *golak* (treasure, or receptacle kept in a *gurdwārā* for the devotees' offerings) of the Gurū or the Panth representing the Gurū. The channels for *dān* to flow into the Gurū's treasury are by now well established. First, the dictum *gharīb kī rāsānā, Gurū kī golak* (a destitute's tongue, i.e. mouth, is the Gurū's till) sets the general principle that the primary object of charity is to feed the needy. This is done through the systematized and organized institution of *Laṅgar*. The second such channel for *dān* is *dasvandh* or one-tenth of his earning a Sikh is required to set apart for the welfare of the community.

Dān a Sikh supplicates for is that of the Holy Name. He prays, besides, for the *dān* of the ideal Sikh way of life, the *dān* of true Sikh conduct and discipline, of unfaltering faith in Sikh principles, of unflinching trust in the Gurū, of company of pious Sikhs, of pilgrimage to the Harimandar at Amritsar and other sacred places, and that of holy bath at Amritsar. The gifts that a Sikh supplicates for are for the whole community and not for himself alone. This sharing of blessing is part of the Sikh way of life.

T.S.

DĀNĪ, BĪBĪ, was the elder daughter of Gurū Amar Dās (1479-1574). Not much is known about her life except that she was married to Bhāī Rāmā and that the couple came to live at Goindvāl.

Hn.S.

DĀN SINGH, resident of Mahimā Sarjā in present-day Bathīndā district of the Punjab, joined along with his son the contingent of Brārs raised by Gurū Gobind Singh after his escape from Chamkaur in December 1705. Dān Singh by virtue of his

devotion and daring soon won the Gurū's trust as well as the leadership of the Brār force. It was at his suggestion that Gurū Gobind Singh chose a high ground near the *dhāb* or pool of Khidrānā (now known as Tibbī Sāhib near Muktsar), to defend himself against the pursuing royal army. When, during the Gurū's journey towards Talvaṇḍī Sābo, the Brārs became restive and demanded their arrears of pay from the Gurū, Dān Singh advised them to be patient. As they remained adamant and sought immediate payment, the Gurū halted in the open near Chhateānā village and disbursed pay to all men, 500 cavalry and 900 foot; except Dān Singh who instead wanted the gift of *nām* and *faith*. The Gurū also visited his village near by on his request.

P.S.P.

DĀRĀ SHUKOH, PRINCE (1615-1659), the eldest son of Prince Khurram (later Emperor Shāh Jahān), was born on 30 March 1615 at Ajmer. Educated under eminent Muslim scholars and trained in the affairs of State, Dārā was given his first military rank of Mansab and assigned a *jāgīr* at the age of 18. Not very successful as a military commander or civil administrator, Dārā Shukoh was more interested in philosophical and literary pursuits. A predominant influence upon him was that of Upaniṣadic and Sūfī thought. He is also said to be acquainted with Gurū Har Rāi. Dārā was the most favoured son of his father and popular among people. On 3 February 1655, he was given the title of Shāh-i-Buland-Iqbāl and a seat on a gold throne by the side of the Emperor's throne. This excited the jealousy of the other princes who started conspiring against him. In September 1657, Shāh Jahān fell ill with strangury, and he made his last will appointing Dārā as the heir apparent. As the news reached the brothers, Aurangzīb marched from Burhānpur and, joined by his brother, Murād, defeated the imperial army on 5 May near Ujjain, and again on 29 May 1657 at Sāmūgarh, near Agrā, when Dārā was personally in command. Dārā fled towards the Punjab. Aurangzīb sent a strong army in pursuit. According to Sarūp Dās Bhallā, *Mahimā Prakāsh*, Dārā, after crossing the River Beās, called on Gurū Har Rāi, then at Goindvāl. Gurū Har Rāi, in order to delay the pursuers, deployed his warriors

along the river and blocked the ferry for about six hours. Dārā's cause was, however, hopeless. He assembled an army of 20,000 men in Lahore, but fled to Multān on 18 August 1657 without giving a fight. He was eventually captured and brought to Delhi, where he was put to death on the night of 30-31 August 1659.

K.A.N.

DARAUĪ BHĀĪ, village 14 km west of Mogā, is sacred to Gurū Hargobind who stayed here for fairly long periods on more than one occasion. His brother-in-law, Bhāī Sāin Dās, the husband of Mātā Damodarī's elder sister, Māī Rāmon, lived in Darauī. Once Bhāī Sāin Dās had built a new house, but would not occupy it until the Gurū had come and stayed in it. Gurū Hargobind and his family arrived at Darauī in 1613. The Gurū's eldest son, Bābā Gurdittā, was born here on 15 November 1613. The second long stay of the Gurū at Darauī, in 1631, ended sadly. Mātā Damodarī, Māī Rāmon, Bhāī Sāin Dās and the Gurū's parents-in-law, Bhāī Narain Dās and Matā Dayā Kaur died one after the other within a few days. The memory of the holy family was perpetuated in Darauī through the establishment of several shrines.

ANĠĪTHĀ (SAMĀDH) MĀTĀ DAMODARĪ JĪ marks the spot where Mātā Damodarī, her parents and her sister and her sister's husband were cremated.

GURDWĀRĀ DAMDAMĀ SĀHIB PĀTSHĀHĪ CHHEVĪN marks the site where Gurū Hargobind had set up camp and where he used to call religious assemblies.

JANAM ASTHĀN BĀBĀ GURDITTĀ JĪ is inside the village, in the midst of an extensive compound that was once the *havelī* of Bhāī Sāin Dās.

GURŪ KĀ KHŪH is an old well believed to have been sunk under the orders of Gurū Hargobind himself.

M.G.S.

DARBĀR, a Perisan word meaning a house, court, or levee of a prince or audience chamber, is commonly used in Punjabi to signify a royal, princely or any high ranking officer's court (as distinguished from courts of justice) where dignitaries granted audience to the common

people, listened to their grievances, or deliberated with their *darbāris* (courtiers) on matters of public interest. In Sikhism the term came to have extended meaning as Gurū Nānak and his holy successors introduced terms such as *sachā patisāhu*, for God Almighty. Later, the Gurūs themselves came to be called *sachchā pātshāh*. The Gurū's court, therefore, also came to be called *gur-darbār* or the *gurū's-darbār*. After Gurū Gobind Singh had discontinued the institution of human *gurū* and passed on the Gurūship eternally to the Gurū Granth Sāhib, the Holy Book itself as well as its court, the *gurdwārā*, came to be popularly called Darbār or reverently, Sṛī Darbār Sāhib. This name is particularly given to the *gurdwārā* complexes at Amritsar and Tam Tāran, as also officially to some other historical *gurdwārās*.

M.G.S.

DARBĀRĀ SINGH, BĀBĀ (1814-1870), the eldest of the three sons of Bābā Dayāl, the founder of the Nirāṅkāri sect. He was born at Rāwalpindī on 11 April 1814 and succeeded to his father's seat on 30 January 1855. During his lifetime he gave utmost attention to marriage by Anand ceremony. This kind of simple ceremony had in fact been reintroduced by his father himself as far back as his (Bābā Dayāl's) own marriage in 1808. He undertook an extensive tour of Dhannī-Poṭhohār and Chhāchh areas in north-western Punjab promoting this Anand form of marriage and making many converts to the Nirāṅkāri sect in the process. In order to organize the expanding community he established several dioceses called *bīrās*, and appointed diocesan heads known as *bīredārs*. A significant contribution of Bābā Darbārā Singh to standardizing the form of Sikh ceremonies was the preparation in 1856 of a *hukamnāmā*, setting forth a code of social conduct and giving detailed description of the rites of passage.

Bābā Darbārā Singh died at Rāwalpindī on 13 February 1870.

M.S.N.

DARBĀRĀ SINGH, BHĀĪ (d. 1921), a martyr, was the son of Bhāī Kehar Singh of Jarg (eastwhile Patialā State) but the family had shifted to the newly developed canal colony in 1908. Both father and

son who was still in his teens joined on 19 February 1921 Lachhman Singh Dhārowālī's *jathā* bound for Nankānā Sāhib. They were hacked to pieces the following morning in the enclosed compound of Gurdwārā Janam Asthān.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DARBĀRĀ SINGH, DĪWĀN (d. 1734), originally from a mercantile community of Sirhind, became a Sikh receiving the initiatory rites on the historic day of 30 March 1699, and took part in the battles of Anandpur. During the period after Bandā Singh he commanded much esteem as a veteran fighter and as *dīwān*, i.e. commissar in charge of rations and forage. In 1733 when Zakariyā Khān, governor of Lahore, made the offer of *nawābship* and a *jāgīr*, the Sikh assembly first decided to confer *nawābship* upon Darbārā Singh but he excused himself and the title was bestowed on Kapūr Singh. Darbārā Singh Dīwān continued as controller of provisions till his death at Amritsar in 1734.

P.S.P.

DARGĀHĀ, BHĀĪ, a Bhaṇḍārī Khatri, and a prominent Sikh of Gurū Hargobind's time. According to Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, Bhāī Dargāhā once complained to the Gurū that some Sikhs when interpreting *gurbānī* fell into polemic. Gurū Hargobind said that dialogue was beneficial, Sikhs must shun pedantry born of *haumai* or pride.

B.S.

DARGĀHĀ SINGH, BHĀĪ (1713-1823), a Nirmalā saint, was born in 1713 the son of Bhāī Nigāhīā Singh of Laūngovāl, in Saṅgrūr district of the Punjab. Nigāhīā Singh and his seven sons received the initiatory rites of the *Khālsā* at the hands of Bhāī Manī Singh, his elder brother, at Amritsar on the *dīvālī* of 1725. Three of the brothers remained in Amritsar, among them Dargāhā Singh who showed marked aptitude for scholarly learning as well as for the martial arts. He left Amritsar and went to Kurukshetra to study under Paṇḍit Mān Singh, a noted Nirmalā scholar. Later, he moved to Haridvār and settled at Kankhal where he established his *ḍerā* or monastery. He also built a shrine dedicated to Gurū Amar Dās (1479-1574)

who had visited Haridvār several times. The *ḍerā* of Bhāī Dargāhā Singh, patronized by Rājā Sāhib Singh and Mahārājā Karam Singh of Paṭiālā, developed into a prominent centre of the Nirmalā sect. Bhāī Dargāhā Singh died there in 1823.

B.S.V.

DARGĀH MALL, DĪWĀN (d. 1695), son of Dvārkā Dās Chhibbār, was a *dīwān* or minister in the time of Gurū Hargobind and his successors and managed, as such, their households. He was deputed by Gurū Har Rāi to escort Rām Rāi to the imperial court. It was Dīwān Dargāh Mall who informed Gurū Har Rāi from Delhi about Bābā Rām Rāi's arbitrary distortion, in Aurangzib's court, of one of Gurū Nānak's hymns. He was also in the train of Gurū Har Rāi's successor, Gurū Har Krishan, who too had been summoned to Delhi by the emperor. After the sudden death of Gurū Har Krishan, he travelled with Mātā Sulakkhaṇī, the mother of the late Gurū, to Bakālā carrying the emblems of succession for the investiture of Gurū Tegh Bahādur. As says *Barisāvalīnāmā*, Gurū Tegh Bahādur bestowed on Dargāh Mall a robe of honour and asked him to continue as *dīwān*, but the latter excused himself on the grounds of old age, and though first his nephew, Maṭī Dās, and then his son, Dharam Chand, served as *dīwān*, he continued to stay with the Gurū.

He died on 10 February 1695 at Anandpur.

A.C.B.

DARSHAN SINGH PHERŪMĀN (1885-1969), political leader and martyr, was born son of Chandā Singh at the village of Pherūmān, in present-day Amritsar district, on 1 August 1885. After passing his high school examination, he joined in 1912 the Indian army as a sepoy. Two years later, he resigned from the army and set up as a contractor, at Hissār. He gave it up to plunge into the Akālī movement for the reform of Gurdwārā management. In 1921, he was arrested during the *morchā* for securing keys and was imprisoned for one year. In December 1924, he led the 14th Shahīdī *jathā* to Jaito, and was jailed for ten months. In 1926, he visited Malaya where he was detained by the British on the basis of his political record in India. While in jail, he went on a fast in protest

against the orders forbidding the wearing of *kachhā* and won his point after 21-day-long fast. Darshan Singh also took part in the freedom movement and went to jail several times. For a number of years, he was a member of the Shiromani Gurdwara Parbandhak Committee and its general secretary for two terms. He was also elected a member of the Rājya Sabha.

In August 1969, Darshan Singh resolved to lay down his life to atone for the resilement of some Sikh leaders from the solemn pledges they had taken at Sri Akāl Takht and to secure the inclusion of Chandigarh and some other areas in the Punjab. So determined, he went on a fast unto death inside the Central Jail at Amritsar on 15 August. He struck to his vow and died on 27 October 1969, which was the 74th day of his fasting,

MB.S.

DĀSĀ, BHĀĪ, son of Bhāī Bālū and grandson of Bhāī Mūlā, of 'Alīpur Shamālī, district Multān, now in Pakistan. He was one of the Sikhs who accompanied Gurū Hargobind as he left Amritsar for Jalandhar. He is said to have fought bravely and was killed in the battle that took place on 1 Jeth 1692 Bk/ 29 April 1635 at Phagwārā.

M.G.S.

DASAMDVĀR (Skt. *dasamadvērā*), lit. meaning 'tenth gate', is a concept in Sikhism which signifies the door to enlightenment and spiritual vision. It is a term of religious physiology and its significance lies in its being a concept in the framework of soteriological ideology. Nine apertures (*navdvāras*) opening towards outside the body serve the physical mechanism of human personality but when their energy, normally being wasted, is consciously channelized towards the self, the tenth gate or the *dasamdvār* opens inside the body and renders a hyper-physical service by taking the seeker beyond the bondage of embodied existence.

The human body is endowed with nine doors: two eyes, two ears, two nostrils, mouth, anus, and urethra. All these are vital organs of human living organism. The Pāli *Suttanipāta* is perhaps one of the very first Indian texts which mentions the idea of nine 'holes' in the body. *The Śvetāśvatara*

Upaniṣad (III. 18) and the *Bhāgavadgītā* (V. 13) refer to human body as a "city with nine gates" in which the self dwells. The history of the idea of *dasamdvār* begins with the Buddhist Siddhas who flourished between eighth and eleventh centuries. The Siddhas transmitted the theory of *dasamdvār* as a mystical spiritual gateway to Vaiṣṇava Sants and thence it came to the Sikh Gurūs. The process of transmission was direct and natural since the Sants (or *bhagats*) and Gurūs lived and taught in a society thoroughly acquainted with and influenced by the terms, concepts and precepts of the Siddhas. Although the concept of *dasamdvār* remained the same, its functional value in theistic theology and socio-devotional methodology of the Sikh Gurūs became decidedly different from its original one. The notion of *dasamdvār*, written as *dasamduār*, occurs several times in the Gurū Granth Sāhib. Sikhism is a strictly monotheistic system of belief and it must be stated at the outset that, according to Sikh view of the *dasamdvār*, the tenth door opens into the abode of God, the Creator (GG, 974 and 1036). Second outstanding difference is that Sikhism is predominantly a devotional pathway, relying chiefly on the discipline of loving devotion for the Divine. The nine doors and the tenth door are often mentioned together to show their differences. The unstruck sound is heard at the tenth door when it is freed from the shackles of nine doors in the body (GG, 110). It is believed that the tenth door is closed by a hard diamond-like door which is *haumai*. This hard and strong door is opened and the darkness of *haumai* is dispelled by the instruction of the Teacher (Gurū). It is taken for granted in Sikhism that the tenth door is the supreme state of the mind, of purified consciousness in which God is visible and all contacts with physical existence are cut off. It is called a being's own house, that is to say, a being's real nature which is like light.

At a few places in the Gurbānī, the term *dasamduār* has been used to denote ten organs - five sensory organs and five organs of action. The *amrit* which flows at the tenth door is the essence of Divine name. According to the Gurū, it is not the physical elixir of immortality conceived by

the Siddhas, nor is this *amrit* to be found by awakening *kuṇḍalinī* or by practising *khecari mudra*; it is to be found through the Teacher's instruction. This wholesome spot is not outside the physical frame. Gurū Aṅgad also refers to the fort with nine doors; the tenth door is hidden; it is closed and can be opened by the key of the Gurū's word (GG, 954). The importance of *dasamdvār* is of considerable theological interest. Here at the tenth door the *anahad śabda* (unstruck sound) is heard; here the divine drink of immortality trickles down; and here the devotee meets the Lord.

Occasionally the term *das duār* is used in *gurbānī* in the sense of sensory and motor organs of body which should be kept under control. For the most part, however, the Sikh Scripture stresses the need for realization of the *dasam duār*, apart from God's ordinance (*hukam*) and Teacher's compassion and the necessity of transcending the realm of three-strand nature (*triguṇa māyā*).

L.M.J.

DASAM GRANTH (lit. the Tenth Book, generally signifying the Book of the Tenth Gurū) is how the collection of compositions attributed to the Tenth Gurū, Gurū Gobind Singh, is named to distinguish it from the earlier work, the *Ādi Granth*. Gurū Gobind Singh distinguishes his *Granth* as "poetic pastime" from the *Ādi Granth* which is revelatory. Although the *Dasam Granth* is revered equally with the Gurū Granth Sāhib and in some *gurdwārās* is seated side by side with the latter, it does not enjoy the same status nor does it rank theologically as Shabad-Gurū as does the *Ādi Granth*. Even the authorship and authenticity of some of the writings in it are sometimes questioned. The volume was compiled at Amritsar by Bhāi Manī Singh, one of his devoted followers, some two decades after the passing away of Gurū Gobind Singh. Manī Singh spent years tracing and collecting whatever could be salvaged or whatever had been preserved by Sikhs who had retained copies of some of the texts in their possession. From this material came the first recension of the *Dasam Granth*. A second recension was prepared by Bābā Dīp Singh, chief of the Shahīd clan at Damdamā Sāhib. The bulk of the contents of these recensions was common to

both. Thereafter several other copies also appeared, with some textual variations.

During the Singh Sabha days, the Khālsā Dīwān, Amritsar, took up the question of verification and standardization of the text of the *Dasam Granth*. The work was entrusted to Gurmat Granth Prachārak Sabhā, established in March 1885. A complete report on the deliberations of the Sabhā was published on 1 Kārtik 1954 Bk / 14 October 1897. The result was the recension now current. It was first published by Wazīr Hind Press, Amritsar, in October 1902.

A few of the compositions in the *Dasam Granth* bear the signature title, *Srī Mukhvāk Pātshāhī X*, literally, holy word from the mouth of the Tenth Sovereign, i.e. Gurū Gobind Singh. Some compositions are preceded by simply, *Pātshāhī X*. Two or three, covering about 75 pages of the *Dasam Granth*, bear no signatures at all. The *Jāpu*, the opening composition in the *Dasam Granth*, is one of the morning prayers of the Sikhs and one of the hymns recited as part of the Sikh initiation ceremony. This is followed by *Akāl Ustatī*, a poem mixing *stotra* and didactic forms of verse. The real purpose of man, according to this poem, is to love and remember God. The *Bachitra Nāṭak* (Play Marvellous) carries the signature *Srī Mukhvāk Pātshāhī X*. It consists of 14 cantos. The style is autobiographical. Herein the Gurū tells us how and for what purpose God sent him into this world. Among the battles described is that of Bhaṅgānī (18 September 1688) in which Gurū Gobind Singh himself took part. The text comprising 14 chapters is part of the larger *Bachitra Nāṭak Granth* which also includes the *Chanḍī Chāritra*, I and II, *Chanḍī dī Vār*, *Chaubīs Autār*, *Brahmā Avatār* and *Rudra Avtār*. Some stories of the *avatārs* such as that of Kṛṣṇa are based on the "Dasam Skandh" of the *Bhāgavat Purāṇa*, whereas those of the *Chanḍī Chāritra*, I and II, are based on *Mārkaṇḍayā Purāṇa*. *Chanḍī dī Vār* is the only long composition in Punjabi. *Chanḍī Chāritra*, I and II, and *Chanḍī dī Vār* describe battles between Durgā and the demons, allegorically the cosmic conflict between good and evil. The opening verses of the Punjabi *Vār* now form part of the *ardās* or daily supplicatory

prayer of the Sikhs. *Giān Prabodh* (Consciousness of Knowledge), comprising 336 stanzas in all, is a mixture of Praises of the Timeless and of pantheistic poetry, riddles, and stories from the *Mahābhārata*. *Shabad Pātshāhī X* (Verses of the Tenth Sovereign) are ten in number and might be a part of a larger collection. The theme is laudation of the Creator Lord. Verses titled "*Khayāl*" (of the Tenth Sovereign) etch a picture of a true devotee. *Savaiyyās* are quatrains comprising 33 four-line stanzas. The text carries the signature *Srī Mukhvāk Pātshāhī X*. *Sastra Nām Mālā* (The Necklace of the Names of Weapons) consists of 1318 verses, with "Pātshāhī X" appended at the beginning as the signature of the Tenth Master with their Paurāṇic background. It is a catalogue of weapons used in warfare of olden days. Weapons of war are praised as protectors and deliverers.

Chritropākhyān (Tales of Deceit), covering 7555 verses of *Chārīt Kāvya*, is the largest composition in the *Dasam Granth*. "Pātshāhī X" is mentioned at the very beginning of the work as the signature title. The date of completing this compilation is given in the last verse as Sunday, *sudī aṣṭamī* of Bhādoṇ 1753 Bk / 24 August 1696. *Zafarnāmah* (The Letter of Victory), bearing the signature title *Srī Mukhvāk Pātshāhī X*, was sent to Emperor Aurangzib from Dīnā in the southern Punjab in December 1705. It consists of 111 verses in Persian and is a homily on the sanctity of one's pledged word. *Hikāyat* comprises stories in the Persian language, written in Gurmukhī Characters. They are placed at the end of *Dasam Granth* after the Persian *Zafarnāmah*. Several of these tales are Persian duplicates of some of the Braj tales. *Hikāyat 4* is *Charitra 52*; *Hikāyat 5* is *Charitra 267*; and *9* is *Charitra 290*.

The poetry in the *Dasam Granth* is marked by a very vast range of metres employed. There is much innovation and novelty introduced in the prosodic schemes. Both kinds of metres (syllable or *varṇik* and syllabic instants or *mātrik*) are employed but *varṇik* metres have been used more frequently and with perfect ease. Besides, the *baīt*, a metre of Persian poetry, has also been used. Secondly, out of a total number of about 150 metres

used in the *Dasam Granth*, over one hundred metres have their origin in Sanskrit, Prākṛit, Apabhraṃśa and old Hindi languages. The remaining metres, either new or traditional ones, appear under new names to suit the flow of narration. Gurū Gobind Singh invented new metres which contribute a great deal to the realization of sentiments (*rasa*) in their sublimity. Keeping the contents in view, he gives many alternative names to some of the metres. In the *Dasam Granth*, the Chaupai metre has been used to the maximum followed by Doharā and Savaiyyā. The battle scenes have been described through the metres Kabitt, Savaiyyā, Padhistākā and Bisnupadā. Savaiyyā hitherto had been generally used for sensuous love-poetry, but here it is used with consummate artistry for heroic poetry. To capture the sounds as well as the swift movements on the battlefield he has used small metres like Padhistākā. Metres are changed frequently with a view to describing different types of combat. In this process the similes and metaphors are sometimes relegated to the background but where similes and metaphors dominate, the metres remain mostly unchanged.

C.H.L.

R.S.J.

DASAUNDHĀ SINGH, a resident of Jhabāl in Amritsar district, was half-brother of the celebrated Baghel Singh, of the Karoṣinghiā *misl*. He crossed the Beās in 1759, and seized some villages in the Jalandhar Doāb. The family retained possession of these under Mahārājā Ranjīt Singh, supplying in return a contingent of 26 horsemen.

S.S.B.

DASAUNDHĀ SINGH (d. 1767), founder of the Nishānāvālī *misl*, was the son of Chaudharī Sāhib Rāi belonging to the village of Mansūr, in Fīrozpur district of the Punjab. He received *pāhul* at the hands of Dīwān Darbārā Singh. By 1734, Dasaundhā Singh was a leading figure in the Taruṇā Dal. At the time of the formation of the Dal *Khālsā* in 1748, he was proclaimed the leader of the *Nishānāvālī misl*. In January 1764 after the conquest of Sirhind, Dasaundhā Singh took possession of Singhānvālā in Fīrozpur district, Sāhnevāl, Sarāi Lashkarī Khān, Dorāhā, Amōh,

Zīrā and Ambālā. At the last named station, he established his headquarters. He was killed in May 1767 at Meerut in a sudden attack by Jahān Khān and Zābitā Khān.

S.S.B

DASAUNDHĀ SINGH, BHĀĪ (1892-1921), one of the Nankānā Sāhib martyrs, was born on 28 August 1892, the son of Bhāī Hīrā Singh of village Haripur, in Jalandhar district. The family later migrated to Chakk No. 91 Dhannuānā in the newly developed canal district of Lyāllpur, now in Pakistan. Dasaundhā Singh was married and was father of two children, a daughter and a son, when he enlisted himself in the *jathā* of Akālī volunteers led by Lachhman Singh Dhārovālī, and attained martyrdom of Nankānā Sāhib on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DĀS, BHATT. See BHATT BĀNĪ

DAS GRANTHĪ, a *pothī* i.e. a small book, containing selected *bānīs* or texts from the *Dasam Granth*. Anthologies styled *Das Granthī* evidently began to be compiled with a view to making the writings of Gurū Gobind Singh which constitute a voluminous *granth* accessible to beginners and lay readers. No standardized selections exist, but the *Das Granthī* in its current form issued under the seal of the Shiromanī Gurdwārā Parbandhak Committee contains eight texts namely, *Jāpu*, *Shabad Pātshāhī* 10, *Akāl Ustati*, *Bachitra Nāṭak*, *Chaṇḍī Charitra 1*, *Chaṇḍī Charitra 2*, *Chaṇḍī dī Vār* and *Giān Prabodh*.

T.S.

DAS GUR KATHĀ, by Kaikan, one of the poets in attendance on Gurū Gobind Singh, is a versified account, in an admixture of Braj, Hindi and Punjabi, of the events of the lives of the Ten Gurūs. The only known manuscript of the work is extant in the Pañjāb Public Library at Lahore, a copy of which was obtained for the Library of the Khālsā College at Amritsar in 1956 and which was published with annotations in book form, in 1967, by the *Khālsā Samāchār*, Amritsar. The *Kathā* comprises 234 stanzas and is written in different poetical metres such as Dohā, Savaīyyā, Chaupai, Paurī, Sorathā and Aṛill and takes up events up to

1699. Events are described with considerable embellishment, and no dates are given. Certain factual errors have also crept into the work.

Kr.S.

DĀSŪ, BĀBĀ (b. 1524), eldest son of Gurū Anḡad and Mātā Khivī, was born on 9 Bhādoṇ 1581 Bk / 7 August 1524 at Khaḍūr Sāhib in present-day Amritsar district of the Punjab. He was ambitious to succeed his father in the spiritual line, and did revolt when Gurū Amar Dās shifted to Goindvāl, but soon he recanted and apologized to his mother. He made obeisance to Gurū Amar Dās whose true disciple he remained thereafter.

M.G.S.

DASVANDH or Dasaundh, lit. a tenth part, refers to the practice among Sikhs of contributing in the name of the Gurū one-tenth of their earnings towards the common resources of the community. This is their religious obligation. The concept of *dasvandh* was implicit in Gurū Nānak's verse that "he knoweth the way who eats out of what he earneth by his honest labour and yet shareth part of it with others" (GG, 1245). The idea of sharing and giving was nourished by the institutions of *saṅgat* (holy assembly) and *langar* (community kitchen) the Gurū had established.

Dasvandh has since become part of the Sikh way of life. The custom bears parallels to Christian tithes. Classical Indian society had no set procedure for regulating donations or charities, though references are traceable such as those in Parāśar Rishi's writings urging the householder to reserve 1/21 part of his income for Brāhman and 1/31 part for the gods. The Upaniṣads and the *Bhāgavadgītā* commend "true alms" given with a sense of duty in a fit place and at a fit time to a deserving person from whom one expects nothing in return. *Dasvandh* is, however, to be distinguished from *dān* or charity. It essentially attends to the needs of the community and contributions are made specifically for the maintenance of its religious institutions and projects of social welfare and uplift. The custom of *dasvandh* was codified in documents called *rahitnāmās*. The tradition has been kept alive by chosen Sikhs who to this day scrupulously fulfil the injunction. The institution

itself helps the individual to practice personal piety as well as to participate in the ongoing history of the community, the Gurū-Panth.

W.S.

DĀTŪ, BĀBĀ (1537-1628), son of Gurū Angad and Mātā Khivī, was born in 1537 at Khaḍūr Sāhib in present-day Amritsar district of the Punjab. Like his elder brother, Dāsū, he too was not reconciled to Gurū Amar Dās succeeding his father as Gurū. But whereas Dāsū had soon recanted, Dātū remained hostile. He took to yogic practices to attain supernatural powers and thereby to create a following of his own. One day he went to Goindvāl and, as says Bhāī Santokh Singh, *Śrī Gur Pratāp Sūraj Granth*, he gave vent to his malice by administering Gurū Amar Dās a kick but the Gurū remained calm, and quietly left for Bāsarke. Dātū collected whatever he could lay his hands on including the Gurū's mare, but was waylaid and robbed of everything on the way. Dātū limped back to Khaḍūr empty-handed. He made amends only in the time of Gurū Arjan. In September 1628, he visited Amritsar to condole with Gurū Hargobind on the passing away of his son, Aṭal Rāi, but died soon after his return to Khaḍūr.

M.G.S.

DAUDHAR, village 22 km southeast of Mogā claims a historical shrine called Gurdwārā Pātshāhī Pahlī to Chhevinī (first and sixth), commemorating the visits of Gurū Nānak and Gurū Hargobind. It originally celebrated the name of Gurū Hargobind who had halted here during one of his tours of the Mālva. In 1914, a copper plate and a seal were discovered which indicated Gurū Nānak also having visited here. Thus the name of Gurū Nānak also got associated with it. The plate and the seal are no longer there and were probably lost when the shrine was taken over from the Udāsī priests.

M.G.S.

DAUDHAR DERĀ, a school for training Sikh musicians popularly known as Vaddā Derā, was established in 1859 by Sant Suddh Singh (d. 1882) at Daudhar village. Suddh Singh was a disciple of Thākūr Dīdār Singh, a Nirmalā saint of Mānūke, with whom he studied Sikh texts. Mahānt Vir Singh (d. 1902), who succeeded Suddh Singh, as head of

the Derā, was himself an accomplished musician. He and his equally talented disciple Khushāl Singh trained their pupils in the subtleties of Sikh devotional music, instrumental as well as vocal. The instruments taught were *sārandā*, *sitār*, *tānpurā*, *tāūs*, *tablā* and *ḍholakī* (drums), cymbals, *chīmā*, *khartāls* (concussion); and harmonium. The next *mahant* or head priest, Maṅgal Singh (c. 1860-1937), himself an adept at playing *tablā*, not only continued instruction in devotional and classical music but also added to the curriculum lessons in recitation and interpretation of the Gurū Granth Sāhib. He admitted to the Derā the blind, the crippled and the orphans, whose number during his time rose to about 150. Free board and lodging were provided for them. The Derā set up branches at some other villages such as Badhnī Khurd, Maliānā, Buṭṭar and Jagrāon.

Aj.S.

DAULAT KHĀN LODHĪ, NAWĀB, an Afghān noble, was, during the last quarter of the fifteenth century, governor of Jalandhar Doāb, with Sultānpur as his capital. One of his officials, Jai Rām, was married to Gurū Nānak's sister, Nānakī. Jai Rām secured young Nānak employment as keeper of the Nawāb's granaries and stores at Sultānpur. Nānak applied himself to his duties diligently and impressed everyone with his gentleness and open-handed generosity. Yet there were some who felt jealous of his growing repute and made futile complaints against him. Nawāb Daulat Khān later became the governor of the entire Punjab with Lahore as his capital. As he fell out with Ibrāhīm Lodhī, the emperor of Delhi, he invited Bābar, the ruler of Afghanistan, to attack India. As Bābar led his armies into the country, Daulat Khān realized that he had come more like a conqueror than like an ally, and turned against him, but he was no match for Bābar and suffered a defeat at his hands. Bābar stayed to establish his rule in India, whereas Daulat Khān died in obscurity.

Gn.S.

DAULAT RĀI, DĪWĀN, a civil administrator in Sikh times, was the son and successor of Dīwān Lakkhī Mall, governor of Derā Ismā'il Khān and

DAULOVAL

Bannū. He also became the governor of Tonk wrested from Fateh Khān Tiwānā by Dīwān Lakkhī Mall a few months before his death. He was replaced for a while by Fateh Khān Tiwānā, but after the first Anglo-Sikh war he was removed from this office.

G.S.Ch.

DAULOVAL, 4 km north of Kīratpur in Ropar district of the Punjab, is sacred to Gurū Har Rāi (1630-61), who used to encamp here during his visits in summer. According to local tradition, it was here that the Gurū received the royal summons to see the emperor at Delhi. Gurdwārā Pātshāhī Satvī marks the site of the Gurū's camp.

Gn.S.

DAULTĀN, a Muslim midwife of the village of Talvaṇḍī Rāi Bhoi, who attended the birth of Bābā Kālū's son who later became renowned as Gurū Nānak.

Gn.S.

DAYĀ (usually spelt *daiā* in Punjabi), from Skt. *dayā* meaning to sympathize with, to have pity on, stands for compassion, sympathy. It means suffering in the suffering of all beings. It is deeper and more positive in sentiment than sympathy. *Dayā*, cognitively, observes alien pain; effectively, it gets touched by it and moves with affectional responses for the sufferer; and conatively, it moves one to act mercifully, pityingly, kindness and forgiveness. *Dayā* is antithetical to *hīnsā* (violence). One imbued with *dayā* "chooses to die himself rather than cause others to die" (GG, 356). *Dayā* is a divine quality and a moral virtue highly prized in all religious traditions. In the Sikh Scripture, *mahādīāl* (super-compassionate), *daiāpatī* (lord of compassion), *daiāl dev* (merciful god), *karīmā*, *rahīmā* (the merciful one), etc., have been used as attributive names of God (GG, 249, 991, 1027, 727). In Sikh ethics, too, *dayā* is, *inter alia*, a basic moral requirement, a moral vow."

At the human level, one can comprehend feeling of another's anguish, but as a theological doctrine it is to risk allowing suffering in God's life. This has often caused much controversy in theological circles. God does not suffer in the sense of pain from evil as evil, but may suffer compassion

(*dayā*) as bearing the pain of others to relieve them (of pain as also of evil). That is why at the time of Bābā's invasion of India, Gurū Nānak, when he witnessed the suffering of people, complained to God. The Gurū, in the image of God, is also *daiāl purakh* (compassionate being) and *bakhasand* (forgiver). In Sikh thought, *dayā* is considered the highest virtue (GG, 136), truth in action (GG, 468). *Dayā* is, in reality, true action or action *par excellence* (*karnī sār*) as are truth and contentment, the other two high virtues (GG, 51).

J.S.N.

DAYĀ KĀUR, MĀTĀ, mother of Gurū Angad Dev, was born and brought up at Matte dī Sarāi, a village now called Sarāi Nāngā, 15 km northeast of Muktsar. Two other names given her by chroniclers are Sabhrāi and Rāmo. See PHERŪ MALL, BĀBĀ.

M.G.S.

DAYĀ KAUR, RĀNĪ (d. 1823), widow of Gurbakhsh Singh of the Nishānāvālī principality of the Sikhs who ruled over Ambālā, assumed control of the *misl* and the family estate upon her husband's death in 1786. She ruled over the territory remarkably well for nearly 37 years. Her estate was "one of the best managed in the protected territory." In November 1808, Mahārājā Ranjīt Singh ejected Dayā Kaur from the city and seized all her property and possessions. However, she was restored all her territories through the intervention of Col. David Ochterlony in 1809.

Dayā Kaur died in 1823.

S.S.B.

DAYĀ KAUR, RĀNĪ (d. 1843), widow of Sāhib Singh Bhangī of Gujrat, was married, in 1811, to Mahārājā Ranjīt Singh by the rite of *chādar andāzī*, a rite having sanction under customary law to facilitate marriage with a widow. Princes Kashmīrā Singh and Pashaurā Singh were born to her.

Rānī Dayā Kaur died in 1843.

S.S.B.

DAYĀL, BĀBĀ (1783-1855), founder of the Niraikāri sect of the Sikhs, was born son of Rām Sahāi at Peshāwar 17 May 1783. He lost his father while he was still an infant. He learnt Gurmukhī from his mother and Persian and Pushto at a *maktab* (elementary school kept by a Muslim *maulawī*).

His mother, a devout Sikh, nurtured him in the best traditions of the faith and took him out daily to make obeisance at the local Gurdwārā Bhāi Jogā Singh. After the death of his mother in 1802, Dayāl migrated to Rāwalpiṇḍī where he opened a grocer's shop and also started preaching a message of simple living, commonly addressing congregations at Gurdwārā Pashauriān and Gurdwārā Bhāi Rām Singh. A recurring theme he developed was criticism of the rituals and practices which, rejected by the Gurūs, were creeping into Sikh society. He re-emphasized the Sikh belief in Nirāṅkāṛ, the Formless One, and rejected image worship. From this the movement came to be known as Nirāṅkāṛī. For solemnizing his own marriage in 1808 Dayāl, refusing to invite the traditional Brāhman priest, had *Lāvāṇī* and *Anand* hymns recited from the Gurū Granth Sāhib. This is cited as the first instance of a wedding performed by *anand* ceremony in the modern period of Sikh history. The simple *anand* form of marrying rite became a cardinal point in the Nirāṅkāṛī scheme of religious and social reform. He enjoined honest living, respect for parents and abstinence from liquor and drugs. Idolatrous worship and extravagant religious ceremonial were his principal rejections.

Although Bābā Dayāl's preaching was confined to the northwestern corner of the Punjab, its intimations spread to distant parts. It is said that the reigning Sikh monarch in Lahore, Ranjīt Singh, once visited him in Rāwalpiṇḍī in 1820. From across the Sikh frontier came emissaries of the American Presbyterian Mission at Ludhiānā "to ascertain the true nature of the movement" which seemed to prepare ground favourable to the reception of the Gospel. For what were understood as his heterodox views, Bābā Dayāl was debarred from Gurdwārā Pashauriān. He thereupon acquired, on 3 November 1851, a plot of land and erected a small room, thus laying the foundation of the Nirāṅkāṛī Darbār which became the central religious seat of the new sect. Bābā Dayāl died on 30 January 1855, and was succeeded by his eldest son, Darbarā Singh (1814-70).

M.S.N.

DAYĀ RĀM, a Sikh in the retinue of Gurū Gobind Singh, whose forefathers were in the service of Gurū Hargobind (1595-1644). Gurū Gobind Singh, in his *Bachitra Nāṭak*, praises Dayā Rām's part in the battle of Bhaṅgaṇī (1688).

P.S.P.
DAYĀ SINGH, BHĀI (1661-1708), one of the Pañj Piāre or the Five Beloved celebrated in the Sikh tradition, was the son of Bhāi Suddhā, a Sobti Khatri of Lahore. His original name was Dayā Rām. Bhāi Suddhā was a devout Sikh of Gurū Tegh Bahadur and had settled at Anandpur since 1677 along with his family including his young son, Dayā Rām. Dayā Rām was well versed in Punjabi and Persian, engaged himself in the study of classics and gurbāṇī. He also received training in the use of weapons. In the historic *dīvān* in the Kesgarh Fort at Anandpur on 30 March 1699, he was the first to rise at the Gurū's call and offer his head, followed by four others in succession. These five were the first to be admitted to the fold of the Khālsā and they in turn administered the rites of initiation to Gurū Gobind Singh who called them collectively Pañj Piāre. Dayā Rām after initiation became Dayā Singh. Although the five enjoyed equal status as the Gurū's close confidants and constant attendants, Bhāi Dayā Singh was always regarded as the first among equals. He took part in the battles of Anandpur, and was one of the three Sikhs who followed Gurū Gobind Singh out of Chamkaur on the night of 7-8 December 1705, eluding the besieging hordes. He was Gurū Gobind Singh's emissary sent from the village of Dīnā in the Punjab to deliver his letter which became famous as *Zafarnāmah*, the Letter of Victory, to Emperor Aurangzib, then camping at Ahmadnagar. A shrine called Gurdwārā Bhāi Dayā Singh marks the place of his sojourn in Dhāmī Mahallā in Aurangābād.

Bhāi Dayā Singh and Bhāi Dharam Singh returned and, according to Sikh tradition, they rejoined Gurū Gobind Singh at Kalāyat, a town 52 km southwest of Bikaner in Rājasthān. Bhāi Dayā Singh remained in attendance upon the Gurū and was with him at the time of his death at Nānded. He died at Nānded soon after and a joint memorial there for him and for Bhāi Dharam Singh known as

DEATH

Angīthā (lit. burning pyre) Bhāī Dayā Singh ate Dharām Singh marks the site of their cremation.

Bhāī Dayā Singh has one of the Rahitnāmās, manuals on Sikh conduct, is ascribed to him. The Nirmalās, a sect of Sikh schoolmen, claim him as one of their forebears. Their Daraulī branch traces its origin to Bhāī Dayā Singh through Bābā Dip Singh.

S.S.A.

DEATH, the primordial mystery and one of the cardinal conditions of existence. As a biological reality death is the inevitable destiny of everyone. Even the divines and prophets and gods have no immunity from it. A significant term used for death is *kāl* which has a dual meaning. It connotes death as well as time. Both connotations intertwine theologically. Man must realize the ephemerality of existence and therefore the necessity of making the most of it.

Death is legitimated by the ends it serves - surmounting the throes of transmigration or sacrifice for an ideal or laying down of one's life in a righteous cause. Such a death carries one beyond into the realm of Eternity (*akāl*). Eternity signifies the state beyond Time, and therefore beyond mortality. Eternity is the state of immortality (*amarāpad*) here in life which is liberation (*mukti*) from the throes of Time. That signifies the death of Death itself (*kāl kāl*). To attain this, one need not necessarily pass through the portals of biological death. This state can be attained while one is still alive. To achieve this, however, one has to die to oneself. Dying to oneself has several kindred nuances in Sikh theology. Spoken, not only in terms of decimation of man and even of egoity (*haumai*), this is also the connotation of dying in *śabda* (the Holy Word). Another type of "blessed" dying is through sacrifice. When Gurū Gobind Singh initiated the order of the *Khālsā* in 1699, the offer of the five beloved encapsulates symbolic sacrifice. The *Khālsā* initiation implies death to past *samskāras*. Death, then, marks the day of union with the Divine. It is not an occasion for grief. Lamentation over death is forbidden the Sikhs. The Sikh bereavement ceremony consists of having the

Holy Book, the Gurū Granth Sāhib, recited from end to end, praying for the departed soul and distributing the sacramental (*karāhprasad*). See BHOG

J.S.N.

DECCAN *Khālsā* Dīwān, a philanthropic organization of the Sikhs, now non-existent, was formed in Bombay on the eve of Indian Independence (August 1947), with Partāp Singh as president and Hari Singh Shergill as general secretary. The Dīwān's main object was to provide help for the rehabilitation of persons uprooted from their homes in the north in the wake of intercommunal rioting. The Dīwān also offered its services to protect the old Sikh residents of Nanded where they were in minority vis-a-vis Muslims. It also sent there a *jathā* when the Sikhs felt apprehensive about the safety of their holy shrine and of their own lives. It helped nearly 1,000 displaced families, who came to Bombay, to secure residence in some military barracks in Koliwādā locality. It also established the Gurū Nānak Vidyak Society. The Society is now running more than two dozen schools in different suburbs of Bombay and has got Punjabi accepted as an optional paper in Bombay University.

Hr.S.

DE FACIEU, HENRI JOSEPH (d. 1893) son of Jean Alexis de Facieu, a colonel in the Sikh army, joined the Darbār's service in 1841. He commanded a regiment in General Ventura's brigade. After Mahārājā Sher Singh's death, he left Lahore and went on to Burma where he died in Rangoon in 1893.

G.I.S.

DEG TEGH FATEH, a Sikh saying which literally means victory (*fateh*) to kettle (*deg*) and sword (*tegh*). The word *deg*, i.e. a large-sized kettle or cauldron having a wide mouth, which in the Muslim Sūfī tradition signified charitable distribution of cooked food, also called *lanigar*, has here acquired an expanded meaning. While retaining its literal meaning, it has come to stand in the Sikh tradition for the ideal of public welfare or general benevolence or munificence. Gurū Nānak, in one of his hymns, likens the earth to a

deg from which sustenance is received by all living beings (GG, 1190). Similarly, *tegh* has also acquired a wider connotation and has been used in the Sikh tradition as a symbol for chatisement of the evil and protection of the good. Gurū Gobind Singh identified the *tegh* or sword with the Lord Creator besides reiterating its role as protector of the good and destroyer of the evil. The two ideals of *deg* and *tegh* supplemented each other.

During the days of persecution in 18th century, this maxim was adopted as an ideal for the Khālsā State and imprinted on their seals, coins and banners. The term *fāteh* added to *deg* and *tegh* was the expression of Sikhs' belief that the use of *tegh* (in the last resort, as permitted by Gurū Gobind Singh), with the ideal of *deg* or charity steadfastly cherished, must lead to *fāteh* or victory. Bandā Singh, who first occupied territory, had a Persian inscription on his seal which, rendered into English, read: "Kettle and Sword (symbols of charity and power) and Victory and Ready Patronage have been obtained through the grace of Gurū Nānak-Gobind Singh." The same Persian inscription incorporating the Sikh ideal of Deg Tegh Fateh was reproduced on the coin introduced by Sardār Jassā Singh Ahlūvālīā in 1765. The practice continued during the time of Mahārājā Ranjīt Singh, as well as in some of the cis-Sutlej Sikh states. Over the centuries the principle of Deg Tegh Fateh has taken a firm root in Sikh psyche and tradition. The maxim has become part of the Sikh *ardās*, which is recited at the end of all Sikh services.

F.S.

DEHLON, village in Ludhiānā district, claims a historical shrine, Gurdwārā Damdamā Sāhib Pātsāhī Chheviā. The Gurdwārā commemorates the visit of Gurū Hargobind who halted here while on his way from Jagherā to Gujjarvāl.

M.G.S.

DE LA FONT, CAPTAIN AUGUSTE, a Frenchman, who entered Mahārājā Ranjīt Singh's service in 1838. He was appointed an *aide de camp* to General Ventura. Later, he acted as a staff officer to Colonel C.M. Wade during his journey to Kābul. He also saw the action at Fort 'Alī Masjid. He left service

in the Punjab in 1843 and returned to France.

G.I.S.

DELHI, also called Dillī, the capital town of India, is also connected with Sikh history. The first, sixth, eighth, ninth and tenth Gurūs visited it. Mātā Sundarī and Mātā Sāhib Devān, consorts of Gurū Gobind Singh, stayed here for a long time before and after the death of the Gurū. A Sikh *saṅgat* existed in what came to be known as Kūchā Dilvālī Singhān in Old Delhi. After the downfall of the Mughal empire and the rise of Sikh power in the Punjab during the latter half of the eighteenth century, the confederated armies of the Dal Khālsā extended their area of operations right up to the walls of the metropolis, and in March 1783 they ransacked Malkā Gañj and Sabzī Mañqī and actually entered the Red Fort on 11 March 1783. The helpless Mughal emperor, Shah 'Alam II, sought mediation by Begam Samrū and came to terms with the Sikhs, who agreed to retire provided Sardār Baghel Singh of Karorsinghiā *misl* was permitted to stay on in the capital with 4,000 men till the construction of *gurdwārās* on sites of historical importance to the Sikhs was completed. To meet the expenses, Baghel Singh was authorized to charge six *ānnās* in a rupee (37.5 per cent) of all income from octroi duties in the capital. During his stay in the capital from March to December 1783, Baghel Singh located seven sites and constructed *gurdwārās* upon them. Besides these seven, another historical shrine, Nānak Piāo, was already in existence on the outskirts of Delhi. Another, Damdamā Sāhib, dedicated to Gurū Gobind Singh was established later. The *gurdwārās* continued to be managed severally by hereditary *mahants*, but during the Gurdwārā Reform movement in the 1920's, these *mahants* handed over the management to the committee appointment by the Shiromaṇī Gurdwārā Parbandhak Committee, Amritsar.

The Partition of India, in 1947, brought large number of Sikh immigrants from what then became Pakistan. The immigrants were mostly artisans, businessmen and industrialists. While attendance and the finances of the *gurdwārās* improved considerably, group rivalries and factionalism

DELHI

raised their head, which affected the management of the *gurdwārās*. In 1974, the Government of India entrusted the control of *gurdwārās* to the Delhi Sikh Gurdwārā Management Committee (D.S.G.M.C.), a statutory body set up under the Delhi Sikh Gurdwārā Act, 1971, and independent of the Shiromani Gurdwārā Parbandhak Committee at Amritsar. The historical *gurdwārās* under the Committee's management include:

GURDWARĀ SĪS GAŅJ SĀHIB in Chāndnī Chowk area of Old Delhi about half a kilometre west of the main Delhi railway station marks the spot where Gurū Tegh Bahādur, was beheaded on 11 November 1675 under the orders of the Mughal emperor Aurangzib. The site next to the city Kotwālī where Sardār Baghel Singh had established his main post was at the time occupied by a mosque which the Sardar had to demolish before raising a *gurdwārā*. The *gurdwārā* was later demolished and replaced by a mosque. Ultimately, the British Privy Council decided in favour of the Sikhs and the present building of Gurdwārā Sīs Gañj was raised in 1930. Half the Kotwālī precincts were acquired by the D.S.G.M.C. in 1971 at a cost of Rs 1,625,000 to extend the shrine building. The other half was offered to the Committee by government in 1983. However, the old domed building continues to house the sanctum sanctorum.

GURDWARĀ RIKĀBGANJ SĀHIB on Pandit Pant Mārg near Parliament House in New Delhi marks the place where the body of Gurū Tegh Bahādur was cremated. When Gurū Gobind Singh came to Delhi to meet Prince Mu'azzam, later emperor Bahādur Shāh-I, he with the help of local Sikhs located the site and raised a simple memorial thereon. However, the shrine was demolished twice in 1783 and 1857, but ultimately the court decided in favour of the Sikhs. In 1914 arose another dispute about the boundary wall of the *gurdwārā* a portion of which was demolished by the government and the Sikhs had to launch an agitation to rebuild it. See GURDWARĀ RIKĀBGANJ AGITATION.

GURDWARĀ NĀNAK PIĀO (lit. a water booth) situated along Sher Shāh Sūrī Mārg, near Āzādpur,

on the northern outskirts of Delhi commemorates Gurū Nānak's visit to the place during which he got a well dug and a booth set up to serve water to wayfarers. The old well is still in use. Two educational institutions - Gurū Tegh Bahādur Institute of Electronics and a branch of Gurū Har Krishan Public School - are also functioning on the campus. A flour mill installed here supplies wheat flour to all historical *gurdwārās* in Delhi for Gurū kā Laṅgar as well as for *karāhprasad*.

GURDWARĀ MAJNŪ TILLĀ is situated on a mound (*tillā*) on the bank of the River Yamunā beyond Timarpur Colony on the outer Ring Road of Delhi. Gurū Nānak during his visit to Delhi met and held discourse with a Muslim recluse, nicknamed Majnū, who lived here. The Gurū impressed upon him the importance of selfless service of mankind which was far superior to austerities for self-purification. Gurū Hargobind, Nānak VI, is also said to have halted here for some time on his way to Delhi summoned by Emperor Jahāngir. Sardār Baghel Singh established a *gurdwārā* here in 1783. Later Mahārājā Ranjit Singh (1780-1839) had a small marble building constructed which still exists.

GURDWARĀ BAṄGLĀ SĀHIB near the Gole Post Office about one kilometre from Connaught Place in New Delhi perpetuates the memory of Gurū Har Krishan, who stayed here in the bungalow (*baṅglā*) or mansion of Mirzā Rājā Jai Singh during February-March 1664 when he came to Delhi summoned by Emperor Aurangzib. Rājā Jai Singh dedicated this mansion to the Guru's memory. The Mughals demolished this shrine and built a mosque in its place sometime between 1753 and 1775. Sardār Jassā Singh Rāmgarhia razed this mosque during his attack on Delhi on 1 October 1778, and Sardār Baghel Singh raised Gurdwārā Baṅglā Sāhib on the site in 1783. The present building was constructed by Sikhs of Delhi after the Partition of 1947.

GURDWARĀ BĀLĀ SĀHIB, near Sunlight Colony, on the outer Ring Road of Delhi, marks the site where Gurū Har Krishan was cremated. Mātā Sundarī and Mātā Sāhib Devān, consorts of Gurū Gobind Singh, were also cremated at this site where

a simple memorial shrine had existed when Sardār Baghel Singh established a larger Gurdwārā here in 1783.

GURDWARĀ MĀTĀ SUNDARĪ, behind J.P. Hospital (formerly Irwin Hospital) near Ghālīb Urdu Academy in New Delhi, marks the residence of Mātā Sundarī and Mātā Sāhib Devān from 1727 till their death.

GURDWARĀ MOTĪ BĀGH is situated on the Ring Road near Dhaulā Kūān in New Delhi. It marks the site where Gurū Gobind Singh on his arrival at Delhi in 1707 set up his camp. The *gurdwārā* here was first established by Sardār Baghel Singh Karōsinghā.

GURDWARĀ DAMDAMĀ SĀHIB near Humāyūn's tomb on the outer Ring Road in New Delhi is where a meeting between Gurū Gobind Singh and Prince Mu'azzam (later Emperor Bahādur Shāh) took place sometime in May-June 1707. The Gurū agreed to help the latter in his struggle for the throne.

Hn.S

DELHI SIKH GURDWARĀ MANAGEMENT COMMITTEE was a by-product of the Akālī campaign for the reformation of the management of *gurdwārās* in the Punjab. In 1923, the Shiromani Gurdwārā Parbandhak Committee (SGPC) took charge of all the historical *gurdwārās* in Delhi as well, and formed a committee of 11 members to manage them. The SGPC, however, continued to exercise powers of control and supervision over the affairs of the committee. In 1971, the Government of India entrusted the management, through an ordinance, to a five-member Gurdwārā Board. The ordinance was replaced by the Delhi Sikh Gurdwārā Act, 1971, passed by Parliament, providing for a committee to be elected by Sikh vote. Elections took place and the new body called Delhi Sikh Gurdwārā Management Committee (DSGMC) came into existence in 1974. The DSGMC controls nine historic and five other *gurdwārās* in Delhi besides some educational institutions and a hospital. The purpose of the 1971 Act, according to its preamble, is to provide for the proper management of the Sikh Gurdwārās and Gurdwārās property in Delhi and for matters connected therewith.

The Committee consists of 55 members, 46 of whom are elected by the Sikhs of Delhi and 9 are co-opted. The term of the office of a member of the Committee is four years from the date on which the first meeting of the Committee is held. The Executive Board, which is elected by the Committee, consists of five office bearers and ten members.

J.K.

DERĀ, a word of Persian extraction, has several connotations. The original Persian word *derāh* or *dirāh* means a tent, camp, abode, house or habitation. In current usage in rural Punjab, a farmhouse or a group of farmhouses built away from the village proper is called *derā*. Where colloquially used in place of Hindi *deharā*, the word will carry the connotation of a temple or memorial over a cremation site. In a different but not totally unrelated sense, *derā* is apparently derived from the Persian *dair* meaning a monastery or convent. Monasteries, hermitages or seminaries set up by religious persons are almost invariably called *derās*. They, too, are usually at some distance from the nearest village or town, and have an exclusively male population. Among Sikhs, Nirmalās and Udāsīs have their *derās* spread throughout the countryside. Although the Gurū Granth Sāhib is installed in most of them, their custodians prefer to call them *derās* rather than *gurdwārās*. In Sikh times, the word *derā* was also used for army camps or cantonments.

M.G.S.

DERĀ BĀBĀ NĀNAK, on the left bank of the River Rāvī in Gurdāspur district of the Punjab, is sacred to Gurū Nānak, who on the conclusion of one of his long travels arrived here and sat near a well owned by Ajittā Randhāvā, the headman of Pakkhole Randhāve. Around the spot where he had halted grew the town of Derā Bābā Nānak. On Ajittā's request, Gurū Nānak settled here and the place was named Kartārpur. On his death, on 7 September 1539, his ashes were buried near Kartārpur and a monument raised over them. But the monument was soon after washed away by a flood in the river. Gurū Nānak's elder son, Bābā Śrī Chand, got the urn containing the ashes

salvaged, reburied it close to Ajittā's well and raised over the spot a mud hut which came to be called *Dehrā* or *samādh* of Gurū Nānak. Later Bābā Dharam Dās, the son of Gurū Nānak's younger son, Lakhmī Dās, founded a new habitation around this *Dehrā* and named it *Derā Bābā Nānak*. There are two historical *gurdwārās* in the town now.

GURDWĀRĀ DARBĀR SĀHIB, in the centre of the town, comprises three separate memorials. The well which originally belonged to Bhāī Ajittā Randhāvā still exists and is reverently called *Sarjī Sāhib*. The second memorial is the *Kīrtan Asthān*, which marks the site where Gurū Arjan had sat rapt in *kīrtan* when visiting *Derā Bābā Nānak* for condolence on the death of Bābā Dharam Dās. The central shrine, called *Tharā Sāhib*, marks the platform, on which Gurū Nānak had sat when he first came to Ajittā's well.

GURDWĀRĀ LAṄGAR MANDIR CHOLĀ SĀHIB, in the eastern part of the town, is connected with a relic - a *cholā*, or cloak, believed to have been presented to Gurū Nānak by a Muslim devotee at Baghdad. The *cholā*, bearing some Qura'nic verses and Arabic numerals, arranged in the form of charms embroidered on it, was procured from Baghdad by Bābā Kābalī Mall, a descendant of Gurū Nānak, it is said. It was brought to *Derā Bābā Nānak* on 20 Phāgun 1884 Bk / 1 March 1828. A special shrine was constructed where the *Cholā Sāhib* was kept and where it was put on display early March every year. From the Gurū kā Laṅgar which serves the pilgrims, the shrine has come to be known as *Gurdwārā Laṅgar Mandir Cholā Sāhib*.

M.G.S.

DERĀ SĀHIB, GURDWĀRĀ, commonly pronounced *Dehrā Sāhib* is located in the revenue limits of Lohar village, 10 km east of Naushahrā Panvān, in Amritsar district of the Punjab. It marks the site of a village called *Paṭṭheviṇḍ* where Gurū Nānak's ancestors had lived. Gurū Nānak himself often visited the village. An old well within the *Gurdwārā* compound is said to be the one near which the Gurū had once stopped. The shrine was first established by Gurū Hargobind (1595-1644) who also had the nearby pond converted into a *sarovar* or holy tank.

Gn.S.

DESĀN, MĀĪ, a childless woman from a Sandhū Jatt family of *Paṭṭī* in Amritsar district, once approached Gurū Hargobind praying for the boon of a child. In the course of time, Māi Desān is said to have given birth to seven sons. *Gurdwārā Saigrānā Sāhib* at Chabbā (near Amritsar) marks the site where Mai Desān is said to have met the Gurū.

B.S.

DESĀN, MĀĪ (d.1778), daughter of Amīr Singh of *Gujrānwālā*, was married to Charhat Singh *Sukkarchakkīā* in 1756. When her husband died in 1770, their eldest son, Mahān Singh, was barely ten years old. Māi Desān took the control of the *Sukkarchakkīā misl* into her own hands, and showed uncommon sagacity and courage in administering its affairs. She rebuilt the fort at *Gujrānwālā* and named it *Mahān Singh Kī Garhī*. She brought further strength to the *mis*/by securing influential matrimonial alliances for her children. She married off her daughter, Rāj Kaur, to Sāhib Singh, of the *Bhaṅgī misl*, and her son, Mahān Singh, to the daughter of the Rājā of Jīnd. She died in 1778.

J.S.K.

DESĀ SINGH MAJĪTHĪĀ (1768-1832), an army general and civil administrator in Sikh times, was the son of Naudh Singh, a feudal retainer under Amar Singh Baggā of the *Kanhāiyā misl*. He served Buddh Singh Baggā, successor of Amar Singh Baggā, for a number of years before joining Ranjīt Singh's army. In 1804, Desā Singh was made a commander of 400 *sowārs*. He served the Mahārājā in many of his campaigns. In August 1809, he was appointed commandant of the Fort of *Kāngrā*. In 1811, he was charged with reducing the Fort of *Koṭlā*, and soon after he was made the *nāzim* (administrator) of *Kāngrā* and some other hill districts. Desā Singh married a *Kāngrā* girl, to whom was born his son, Ranjodh Singh. Desā Singh commanded great influence at the Sikh court and was the recipient of several titles and *jāgīrs*. For a few years he served as the *nāzim* of Amritsar and its adjoining territories, with management of the Golden Temple as his special charge. The Guler style of Sikh painting with the ten Sikh Gurūs and

the Mahārājā and his courtiers as its main themes developed during his time. Desā Singh died in 1832.

B.J.H.

DESH BHAGAT PARIVĀR SAHĀIK COMMITTEE, originally named Sikh Desh Bhagat Parivār Sahāik Committee, to help the families of patriots, was set up in October 1920 under the chairmanship of Bābā Vasākhā Singh, a Ghadr revolutionary. The setting up of the committee followed a suggestion by Bābā Vasākhā Singh at the second annual session of the Central Sikh League held at Lahore in October 1920 to honour some released freedom fighters.

Bābā Vasākhā Singh was unanimously chosen to be its chairman, an office he held throughout its life. The Committee collected donations from all over India and abroad. Up to 1930, the committee's efforts were primarily directed to meetings with political prisoners and to providing financial assistance to their families. The second phase began when it started mounting pressure for the release of political prisoners who had already spent many long years in jails. The Committee became dormant in 1949 but was reactivated in Jalandhar to raise funds for a memorial in honour of the patriots. In 1955, it was amalgamated with the newly-formed Desh Bhagat Yādgār Committee.

J.s.J.

DES RĀJ, BHĀĪ, a Khatri Sikh of Amritsar, was entrusted with the supervision of the reconstruction of the Harimandar during the sixties and seventies of the eighteenth century. Nothing is known about his early life or family except that he originally came from Sur Singh village, 30 km southwest of Amritsar, from where he migrated to the town and flourished in business, with a reputation for honesty and truthfulness. Bhāī Des Rāj was not only authorized to withdraw amounts, as and when needed from the bankers with whom the Sikhs had deposited money but also authorized him to raise more funds. According to Giānī Giān Singh, *Twārikh Sri Amritsar*, the construction of the Harimandar, the approach bridge, the Darshanī Deorhī or gateway, and the clearance of the sacred tank filled by the debris in 1762 were completed

by 1776. The work of paving the *parikramā* including the platform around the Dukhbañjani Berī and two large masonry screens for ladies' baths, was completed by 1784.

S.S.Am.

DESŪ, Jatt of Chāhal clan, was a minor chief at Bhīkhī, in present-day Mānsā district, when Gurū Tegh Bahādur visited that village travelling through the Mālvā region in 1672-73. Desū was a follower of Sakhī Sarvar and embraced Sikhism under the influence of the Gurū.

M.G.S.

DESŪ SINGH, BHĀĪ (d. 1781), was the second of the five sons of Bhāī Gurbakhsh Singh, a descendant of the celebrated Bhāī Bhagatū. Bhāī Gurbakhsh Singh was a close associate of Ālā Singh of Patialā and had carved for himself some territories. After his death in 1764, his territories were divided among his sons. Desū Singh collected a force, and, advancing from Bhuchcho, marched straight to Kaithal and defeating Bhīkh Bakhsh and Niāmat Khān, two brothers in possession of Kaithal, established himself there as an independent chief sometime between 1764 and 1768. He began further to extend his territories and seized the town of Thanesar with one of its two forts, the second one being seized by Mit Singh. Bhāī Desū Singh also fell out with Rājā Amar Singh, of Patialā, in 1778, but a fight between them was averted.

S.S.B.

DEVĀ SINGH, BHĀĪ, and Bhāī Ishar Singh were among the Five Muktas, who formed the first batch after the Pañj Piāre to receive baptism of the Khālsā on the Vaisākhī day of AD 1699. According to *Rahitnāmā Hazūrī Bhāī Chaupā Singh Chhibbar*, the draft of a *rahitnāmā* was prepared by these Muktas which later received Gurū Gobind Singh's approval. Bhāī Devā Singh and Bhāī Ishar Singh fell fighting in the battle of Chamkaur (7 December 1705).

M.G.S.

DEVĀ SINGH NAROTAM, PANDIT (d. 1924), Nirmalā scholar, was the son of Mahitāb Singh of Janetpurā, 13 km north of Jagrāon, in Ludhiānā district of the Punjab. He received his early lessons

in the Sikh texts at the hands of Bhāī Gurdit Singh and then under Sant Natthā Singh of Gurdwārā Tapiānā Sāhib at Khaḍūr Sāhib, in Amritsar district, and later under Sant Māhṇā Singh (d. 1890) at Khāṇḍūr, near Ludhiānā. Then he went out to join the Nirmalā monastery called Ḍerā Khūhānvālā. Here, Devā Singh, already reputed enough as a scholar to be known as *paṇḍit* (lit. learned scholar), was put by his mentor through a course of comparative study of *gurbāṇī* in the light of his knowledge of Sanskrit and Vedānta. Mahant Māhṇā Singh, pleased with his progress, not only conferred on him the title of Narotam (lit. man *par excellence*) but also nominated him his successor. Paṇḍit Devā Singh completed, in 1896, an exegesis of Gurū Granth Sāhib which was, however, never published and is preserved (in incomplete form) in a private collection in Ludhiānā, though his exegesis of some *bāṇīs* were published.

Paṇḍit Devā Singh Narotam died at Bhāī Rūpā in 1924.

Gr.S.

DEVĀ SINGH, SARDĀR BAHĀDUR (d. 1872), son of Fateh Singh came from Mansūrvāl, in Fīrozpur district. Devā Singh joined service under Maharājā Ranjīt Singh in 1816 at a very young age. After some time, he was put under Lahiṇā Singh Majiṭhiā who made him commandant of the regiment of his brother, Gujjar Singh. In 1834, he accompanied the young Sardār to Calcutta on a mission half complimentary, half political. In 1842, he was transferred to the Gurkhā regiment to serve in Hazārā. Under the Darbār he was posted at Ḍerā Ismā'il Khān in command of the Sūrajmukhī regiment. At the time of the outbreak at Multān, he fought on the side of British and earned much distinction and fame. In 1853, when the Punjab Military Police was formed, Devā Singh was selected to raise and command the seventh Police Battalion at Amritsar. He preserved order in the city and upheld the civil authority on the eve of the revolt of 1857. For his services, Devā Singh was granted the Star of the Order of British India with the title of Sardār Bahādur and a personal allowance of Rs 1,200 per annum. Devā Singh died in 1872.

S.S.B.

DEVĀ SINGH, SIR (1834-1890), a high-ranking Paṭiālā state administrator, was born in 1834, the son of Colonel Khushāl Singh, a brave soldier who had once killed a tiger (*sher*, in Punjabi) near one of the city gates conferring upon it the name Sherānvālā which lasts to this day. Devā Singh entered Paṭiālā state service at a very early age in 1846. In 1853, he was appointed assistant judicial minister and in 1855, a Risāldār in a cavalry unit. Mahārājā Narinder Singh (1824-1862), who thought highly of his abilities, elevated him in 1858 as royal chamberlain. He was made captain in the cavalry in 1860 and then served as Nāzim or deputy commissioner of Piñjore and Mahendergarh districts. He became the Dīwān or finance minister in 1873 and president of the Regency Council set up to administer the affairs of the state after the premature death of Mahārājā Mahinder Singh (1852-1876). Devā Singh was honoured with a knighthood and the title of K.C.S.I. He had a *gurdwārā* erected near the Paṭiālā railway station and donated money and lands for its maintenance. His son founded in memory of his father an orphanage which is still in existence. Devā Singh was also a fellow of Pañjāb University, Lahore, and lent support to the campaign for the establishment of Khālsā College at Amritsar. Sir Devā Singh died on 6 January 1890.

Jn.S.

DEV GANDHĀRĪ. See SIKH DEVOTIONAL MUSIC

DEVĪ DĀS a devout Sikh of the time of Gurū Hargobind (1595-1644), trained in martial skills. He took part in the battle of Amritsar (1629).

B.S.

DEVĪ DĀS, DĪWĀN (1767-1830), eldest son of Dīwān Thākūr Dās Khatri of Peshāwar, was, like his father, in the service of the Afghān rulers prior to joining the court of Mahārājā Ranjīt Singh in 1803 as the keeper of the royal seal, accountant-general and head of the secretariat (*mīr munshī*). Devī Dās brought many reforms in the financial administration. He settled the amount of the *deohrī* fees in each district, and *kārdārs*, revenue officers, were made responsible for having them deposited into government treasuries through the *deohrīdārs*.

He also started keeping records of all major financial transactions. All vouchers of expenditure and pay orders were scrutinized by him for approval and sanction by the Mahārājā.

As the *mīr munshī* of the Mahārājā, Devī Dās read out to him reports from various parts of the kingdom, and wrote out royal orders to the chiefs and *kārdārs*. He kept ready money for State expenditure and royal charities. Devī Dās died at Lahore in 1830.

H.R.G.

DEVĪ DĀS, PAṆḌIT, one of the numerous poets and scholars who kept company with Gurū Gobind Singh. He is said to be the teacher of Chandra Sāin Saināpati, another of Gurū Gobind Singh's poets. Manuscripts of three of Devī Dās's works - *Rājnīti Singh-Gaū Kī Kathā* and *Lav Kuś dī Vār* - survive. The first two are in Hindi, while the third is in Punjabi.

P.S.P.

DEVINDER SINGH, RĀJĀ (1822-1865), was born on 5 September 1822, the son of Rājā Jasvant Singh of Nābhā. He ascended the throne on 5 October 1840. During the first Anglo-Sikh war, Devinder Singh did not help the British for which reason nearly a quarter of his possessions were confiscated and he was deported to Mathurā, and in his place his minor son, Bharpūr Singh, was installed on the *gaddī*. Rājā Devinder Singh died in November 1865.

S.S.B.

DEV SAMĀJ, a religious and social reform society, was founded on 16 February 1887 in Lahore by PaṇḌit Shiv Narāyaṇ Agnihotrī (1850-1929) who was born in Akbarpur, in Uttar Pradesh, on 20 December 1850. A trained engineer and drawing master by profession, he was a dramatic and effective speaker and author of nearly 300 books and pamphlets. Initially, PaṇḌit Agnihotrī accepted the ideology of the Brahmo Samāj and wrote and spoke in favour of marriage reform, against the evil of child marriage, and supported vegetarianism. In 1877, he met Swāmī Dayānand but opposed Ārya Samāj. With the founding of Dev Samāj, PaṇḌit Shiv Narāyaṇ and his revelations became the central principle. In 1892,

he initiated a policy of dual worship, both of himself and of God. Three years later the worship of God ended, leaving only him as the focus of worship. Dev Samājīs were almost all educated, literate men and even a large percentage of their women were literate. The Samāj was always an elite organization even at its peak during the 1920's. Following the death of PaṇḌit Agnihotrī, the movement declined. Now it is extant only in the Mogā-Firozpur area.

K.W.J.

DHADDE, in Bathindā district of the Punjab, claims a historical shrine, Gurdwārā Gurūsar Pātshāhī Nauvīn, commemorating the visit of Gurū Tegh Bahādūr (1621-75), who halted here coming from Dikhh.

Gn.S.

DHĀḌĪ, one who sings *vārs* or ballads to the accompaniment of a musical instrument called *dhāḍ*, a drumlet held in the palm of one hand and played with the fingers of the other. A concomitant of *dhāḍ* is the *sārāṅgī*, a stringed instrument. *Dhāḍīs*, patronized by chiefs and princes, eulogized the deeds of valour of the members of the families they served or of popular folk heroes. In the *Dasam Granth* (Charitra 405), their origin is traced back to the mythological combat between Mahākāl and Suāsvīrya, the first ancestor of the *dhāḍīs* being born of the sweat of the former. However, historically Bakhshū (d. 1535) who was patronized first by Rājā Mān Singh Tomar (1486-1516) of Gwalior is believed to be the first *dhāḍī*. Gurū Nānak (1469-1539) also calls himself a *dhāḍī* singing praises of God. In the Sikh tradition, *dhāḍīs* have flourished since the days of Gurū Hargobind (1595-1644) who engaged some to recite heroic balladry at Sikh assemblies. The two names recorded in old chronicles are those of Abdullah and Natthā. Among the leading *dhāḍīs* of the time of Gurū Gobind Singh are mentioned Mīr Chhabīlā Muškī and Natth Mall. *Dhāḍīs* have continued to be popular and are listened to avidly at the Sikh *divāns* even today.

P.S.G.

DHĀKĀ, an old city now capital of Bangladesh, has shrines sacred to Gurū Nānak and Gurū Tegh Bahādūr. Three such *gurdwārās* existed until the

DHAKAULI

Partition of the country in 1947, but only two of them are now extant.

GURDWARĀ NĀNAKSHĀHĪ, situated in Ramnā locality behind the Public Library adjoining the Dhākā University campus, marks the spot where Gurū Nānak is believed to have preached in 1507-08. Sikh missionary centres were established by Gurū Hargobind in the eastern parts under the guidance of Bhāī Almast. Bulākī Dās was the *masand* at the time of Gurū Tegh Bahādur's visit to the town in the late 1660's. Bhāī Natthā, Almast's representative, who lived up to the time of Gurū Tegh Bahādur, is said to have constructed the Gurdwarā building, with a square sanctum, which still exists. It was repaired by Mahant Prem Dās in 1833.

GURDWARĀ SANGAT TOLĀ, a double-storeyed building situated along 14 Sorees Dās Lane in the Baṅglā Bazar and lending its name to the entire locality, is dedicated to Gurū Tegh Bahādur who stayed here in the house of a Sikh, Bhāī Bulākī Dās, in 1667-68. The house was later converted into a *dharamsālā* or *gurdwarā*. It was known to possess one of the oldest handwritten copies of the Gurū Granth Sāhib, a portrait of Gurū Tegh Bahādur and a few *hukamnāmās* of Gurū Gobind Singh.

GURŪ NĀNAK'S WELL (SIKHER MANDĪR or Sikhs' Temple) in what was called Rayor Bazar to the north of old Dhākā city, was another shrine commemorating the visit of Gurū Nānak. The well and the two-roomed *gurdwarā* fell victim to a government scheme in 1960-61.

Another old shrine was the Suthrāshāhī Saṅgat in the Urdu Bazar which had been administered by the *mahants* of Gurdwarā Nānakshāhī. The site is untraceable now.

Bh.S.

DHAKAULĪ, a village in Paṭiālā district, is famous for Gurdwarā Bāolī Sāhib, dedicated to Gurū Gobind Singh. The Gurū on his way from Paonṭā to Anandpur in 1688 pierced the ground with his spear and caused water to trickle forth and form a pool and a shrine was constructed on its bank.

M.G.S.

DHALEO, locally called Dhalevān, village 6 km southeast of Bhīkhī in Mānsā district of the Punjab,

is sacred to Gurū Tegh Bahādur who arrived here during his sojourn in the Mālṡā region. It is said that as Gurū Tegh Bahādur was riding towards Gaṇḍhūān to see an old and ailing Sikh, Bhāī Mughlū, he noticed a *jogī* in meditation on the bank of the pond at Dhaleo. The Gurū alighted here on his way back from Gaṇḍhūān and held a discourse with the *jogī* Tulsī Dās, who embraced Sikh teachings and also preached them.

A memorial platform was raised later on the spot and a proper shrine, called Gurdwarā Mañjī Sāhib Pāṭshāhī IX, was constructed in 1916.

M.G.S.

DHAMOT, village in Ludhiānā district, has a historical shrine sacred to Gurū Hargobind who is said to have visited the place.

M.G.S.

DHAMTĀN, a large village in Jīnd district of Haryānā, is sacred to Gurū Tegh Bahādur. He visited it first in 1665 when the Gurū's teaching transformed Chaudharī Daggo into an honest man. The Gurū gave him funds to construct a well and a *dharamsālā* for the travellers. While at Dhamtān, Gurū Tegh Bahādur was pleased with the devoted service of his loyal Sikh, Bhāī Mīhān. He bestowed on him a kettle, a drum and a flag, and appointed him to look after the *saṅgat* or community in that area. According to some chroniclers, Gurū Tegh Bahādur was first arrested near Dhamtān in 1665 and taken to Delhi where, however, he was released at the intervention of Kaṅvar Rām Singh, son of Mirzā Rājā Jai Singh of Amber (Jaipur), and allowed to continue his journey towards the east. Dhamtān became the most important centre of Sikh faith in the Bāṅgar region. The present complex was constructed by Mahārājā Karam Singh of Paṭiālā (1798-1845).

M.G.S.

DHANĀSARĪ See SIKH DEVOTIONAL MUSIC
DHAND, village 15 km southwest of Amritsar along the Chheharṭā-Jhabāl road, is sacred to Gurū Hargobind (1595-1644), who once came here to fulfil the wish of an old Sikh, Bhāī Langāhā. Gurdwarā Pāṭshāhī Chhevīn commemorating the visit stands on the southern outskirts of the village.

Gn.S.

DHANNĀ, BHAGAT (b. 1415?), one of the medieval saints whose *bānī* has been incorporated in the Gurū Granth Sāhib, describes himself in a hymn, in Rāga Āsā, as an ignorant Jaṭt and explains how he was attracted to the worship of God by the examples of Nāmdev, Kabīr, Ravidās and Saiṃ. The earliest mention of him is found in a song of Mīrā Bāī (1498-1546). Born in the village of Dhūān, in Tornik district of Rājasthān, Dhannā was deeply impressed by the holy visitors coming to his house to meet his father, and his mind turned to the pursuit of spiritual grace. His spiritual quest began with idol worship but soon he converted to *nirguṇa bhakti*. Totally, there are three hymns by Dhannā in the Gurū Granth Sāhib.

HR.B.

DHANNĀ SINGH (1888-1923), a Babar revolutionary, born at Bahibalpur, in Hoshiarpur district. Dhannā Singh learnt to read and write in Punjabi and Urdu at the village school. Early in his youth he was converted to radical politics by Karam Singh, of Daulatpur, leader of the Chakravartī Jathā, and helped organize the Jathā's major *dīvāns* at Māhalpur (March 1921) and at Kukkar Muzārā (October 1921). The Chakravartī Jathās of Kishan Singh Gargajj and Karam Singh merging together made up plans at a meeting at Jassovāl on 25 December 1922 to maim, plunder or murder informers and helpers of the British government. Dhannā Singh was assigned to "liquidating" Arjan Singh, a *patvārī* who had caused the arrest of Master Motā Singh in June 1922. He was also involved in the murders of Būṭā, *lambaṛdār* of Naṅgal Shāmān, Hazārā Singh of Bahibalpur and Lābh Singh, a *mistrī* of Garhshānkar, who had had Kishan Singh Gargajj arrested in February 1923. Dhannā Singh himself fell victim to a ruse and when he was overpowered by Mr. Horton, the British superintendent of police, instantly pulled the safety pin of the bomb he carried on his waist and killed himself along with most of the police party.

K.M.

DHANNĀ SINGH, BHĀĪ (d. 1935), an indefatigable Sikh pilgrim, was born about 1893, the son of Sundar Singh of Ghanaurī in Saigrūr district of the Punjab. His original name was Lāl

Singh. His father died when he was barely ten years old, and he and his younger brother were brought up in the Rajendra-Devā Yatimkhānā, an orphanage in Paṭiālā. As he grew up, he trained as a driver and was employed in the state garage. Religious education at the orphanage and the influence now of a senior colleague, Jīvā Singh, proved decisive. Lāl Singh proceeded on a pilgrimage to Nanded. There he received the rites of *Khālsā* initiation, and was renamed Dhannā Singh. Now he obtained his release from state service and set out on a pilgrimage of Sikh shrines on a bicycle. He visited historical *gurdwārās* in Uttar Pradesh, Bihār, Bengāl and Assam, returning to Paṭiālā after three years. Dhannā Singh, thereafter, purchased a camera, learnt photography, and resumed his travels with a view to visiting Sikh shrines in other parts of India and taking photographs and preparing notes. However, he died in an accidental firing on 2 March 1923. Dhannā Singh's travel notes are said to be intact in the custody of one Seva Singh, of Paṭiālā.

M.G.S.

DHANNĀ SINGH MALVĀĪ (1775-1843), soldier and *jāgīrdār* under Ranjīt Singh, belonged to the village of Maur in present-day Mānsā district of Punjab. Dhannā Singh, left Maur in 1793 and took up service with Sāhib Singh Bhaṅgī of Gujrāt and went over to Fateh Singh Kālīānvālā as a trooper about the year 1800, and soon rose in his favour, obtaining an independent command. He fought in the Kālīānvālā contingent in Pinḍi Bhaṭṭiān and Kasūr campaigns. On the death in 1807 of Fateh Singh Kālīānvālā, Dhannā Singh entered the service of Mahārājā Ranjīt Singh. He took part in various battles and also undertook several diplomatic assignments. Dhannā Singh enjoyed great esteem in the Mahārājā's court. He was a member of the mission which called on Lord William Bentinck at Shimlā in April 1832. He was granted several *jāgīrs* by the Mahārājā who also secured him at his request his ancestral village, Maur, in 1819. Dhannā Singh died in May 1843.

S.S.B.

DHANPAT RĀI, DĪWĀN (d. 1831) who served Mahārājā Ranjīt Singh in various capacities. His

grandfather Guṭū Mall, and father, Rām Kumār, served the Bhaṅgī *misl* in various capacities until 1810 when Ranjīt Singh occupied the Bhaṅgī estates. Dhanpat Rāi also got employment in the Sikh court and rose to be a commander of Prince Kharak Singh's force. He rendered good service with his contingent at Multān, Mankerā, and Kashmir and his *jāgīrs* were enhanced after each of these campaigns. Dhanpat Rāi died in 1831.

S.S.B.

DHARAM ARTH BOARD, a body representing different sections of the Sikh community constituted in May 1949 by Mahārājā Yādavindra Singh, Rājpramukh of the Paṭiālā and East Punjab States Union (PEPSU), to manage the major Sikh shrines within the state. Before merger into PEPSU some of the princely states had their own boards or committees for the purpose. The Shiromanī Gurdwārā Parbandhak Committee managed *gurdwārās* in the Punjab but its jurisdiction did not extend to the princely states. After the formation of PEPSU, the Dharamārth Board was constituted vide a notification of 20 May 1949. The Board comprised twenty-five members to which ten more were added through a later notification. Its first meeting took place on 27 June 1949 and Jathedār Balwant Singh Chanārthal, an Akālī leader, was unanimously elected president. The Board had about two hundred *gurdwārās* under its control. For *gurdwārās* not directly managed by the Board, there were local committees under its supervision. As PEPSU became part of the Punjab in 1956, the Board was also merged with the Shiromanī Gurdwārā Parbandhak Committee on 8 January 1959.

M.S.G.

DHARAM CHAND, son of Lakhmī Chand and grandson of Gurū Nānak. He is said to have received Gurū Hargobind when the latter, along with Bhāi Gurdās and Bhāi Bhānā, went to Kartārpur. Gurū Hargobind made him an offering of a horse and five hundred gold *mohars*.

D.S.

DHARAM DĀS, BHĀI, one of the prominent Sikhs of the time of Gurū Rām Dās. He, accompanied by some others, once waited upon Gurū Rām Dās to seek instruction. The Gurū, according to Bhāi Manī

Singh, *Sikhān dī Bhagat Mālā*, advised them to be truthful and humble.

Gr.S.

DHARAM DHUJĀ, lit. standard or banner of *dharma* or faith, is the popular name of Akhārā Nirmal Panth Gurū Gobind Singh Jī, a Nirmalā seminary at Paṭiālā. It was the first permanent centre of the Nirmalās established in 1862. See NIRMAL PAŪCHAITĪ AKHĀRĀ.

J.S.S.

DHARAMSĀLĀ or *dharāmsal* from Saṅskrit *dharṃasālā*, lit. court of justice, tribunal, charitable asylum, religious asylum, stands in Punjabi for a place of worship or the village hospice. *Dharāmsālā* as a Sikh institution is the precursor of *gurdwārā*. They were first set up by Gurū Nānak wherever he went for the devotees to meet regularly to sing praises of the Lord and to discuss matters of common concern. The congregations assembling therein became *saṅgats*. In the time of the successive Gurūs, the main *dharāmsālā* was the one which was the seat of the reigning Gurū. Physical *sevā* in the *dharāmsālā* is a highly prized virtue in Sikhism. Besides providing opportunities for devotional worship and humble service, *dharāmsālās* functioned as religious asylums providing food and shelter to travellers and the needy. Gurū Nānak had called this very earth as *dharāmsāl*, the place for practising *dharma* or religion. After the installation of the Gurū Granth Sāhib in *dharāmsālās* from the seventeenth century onward, they came to be called *gurdwārās*, portals of the Gurū.

M.G.S.

DHARAM SINGH, a cousin of the celebrated Tārā Singh *Ghaibā* of the *Ḍallevālā misl*, participated in the campaigns of the *Khālsā*, fighting against Mughals and Afghāns in the second half of the eighteenth century. He figured in the conquest of Sirhind and partition of the territory by Sikhs in January 1764 when he occupied a cluster of villages and founded amid them his own Dharam Singhvālā.

S.S.B.

DHARAM SINGH, of Chittī, 15 km southwest of Jalandhar in the Punjab, was one of the associates

of Bhāī Mahārāj Singh (d. 1856), leader of anti-British revolt in the Punjab during 1848-49. Dharam Singh assisted Bhāī Mahārāj Singh by mobilizing help for him in the Doābā region during the latter half of 1849. He was arrested along with Mahārāj Singh on the night of 28 - 29 December 1849, but managed to escape. However, he was re-arrested at Wazīrābād in Gujrānwālā district and was held in custody in Lahore jail.

M.L.A.

DHARAM SINGH, BHĀĪ (1666-1708), one of the Pañj Piāre or the Five Beloved, the forerunners of Khālsā, came of farming stock. He was the son of Bhāī Sant Rām of Hastināpur, an ancient town 35 km northeast of Meerut. Dharam Dās, as he was originally named, was born around 1666. He got interested in Sikhism quite early and arrived at Anandpur in 1698. A few months later came the creation of the Khālsā, and Dharam Dās was one of five beloved sons. After initiation, he became Dharam Singh and took part in the battles of Anandpur and Chamkaur. He accompanied Bhāī Dayā Singh to the South to deliver Gurū Gobind Singh's letter, the *Zafarnāmah*, to Emperor Aurangzīb. Dharam Singh, with his small band of Sikhs, also fought in the battle of Jājāū (8 June 1707). He accompanied Gurū Gobind Singh to Nāndēd and was with him at the time of his death on 7 October 1708. Dharam Singh died at Nāndēd soon thereafter. A *gurdwārā* there preserves the memory jointly of Bhāī Dharam Singh and Bhāī Dayā Singh.

S.S.A.

DHARAM SINGH, BHĀĪ (d. 1921) was the youngest of the four sons of Bhāī Sant Singh of Buṇḍālā, in Amritsar district, but the family soon shifted to the newly colonized district of Lyallpur. Dharam Singh and his elder brother, Ichchhar Singh, offered themselves as volunteers for the liberation of Gurdwārā Janam Asthān at Nankāṇā Sāhib. Both joined the Dhārovālī column which was massacred to a man by the hired assassins of Narain Dās, the Mahant, on 20 February 1921. See NANKĀṆĀ SĀHIB MASSACRE

G.S.G.

DHARM SINGH, SARDĀR BAHĀDUR (1881-1933), Sikh philanthropist, was born to Natthā

Singh of Koprā, in Siālkoṭ district, now in Pakistan, on 18 January 1881. Dharam Singh learned Gurmukhī characters at the village *dharamsālā* from Bāvā Narāyan Singh, passing his matriculation from Khālsā High School, Gujrānwālā. In 1901, he qualified to be a sub-overseer from Thompson Engineering College, Roorkee, and got a job in Burma. In 1903, he was married to Sadā Kaur of Sodhrā. In 1905, he returned to the Punjab, and took over as a sub-overseer on the Upper Jehlum Canal. In the Punjab, he came under the influence of Sant Atar Singh of Mastūānā. In 1912, he resigned his government post to become a contractor. He supplied red stone for New Delhi buildings, including the secretariat and the viceregal lodge. In 1928, he received the title of Sardār Sāhib, followed by Sardār Bahādur in 1930. Dharam Singh helped humanitarian causes and liberally contributed to public charity. For promoting education among the Sikhs, he founded a trust called Gurū Nānak Vidyā Bhaṇḍār.

Sardār Dharam Singh died in Vienna (Austria) on 19 June 1933.

Jg.S.

DHĀRO, BHĀĪ, a Sikh of Sultānpur Lodhī and soldier by profession, went to Gurū Arjan in the *saigat* of his town. The Gurū gave them his blessing (See Ākul, BHĀĪ and BHIKHĀ, BHATT). According to Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, Gurū Arjan advised him to conquer his mind as well.

T.S.

DHAULĀ, in Saigrūr district of the Punjab, has two historical shrines, both dedicated to Gurū Tegh Bahādur. According to tradition, Gurū Tegh Bahādur riding from Hadiāyā to Dhaulā arrived at the boundary between the two villages when his horse suddenly stopped, refusing to enter the fields of Dhaulā. The Gurū then turned west and arrived at the *dhāb*, or pond, of Sohivāl where he made his ablutions.

GURDWĀRĀ ARĪSAR, near Hadiāyā on the Barnālā-Bathīṇḍā highway marks the spot where the Gurū's horse had stubbornly stopped.

GURDWĀRĀ SĀHIB PĀTSHĀHĪ NAUMĪ SOHIVĀL, locally called Sohivānā Sāhib. This is

attached for administration to Gurdwārā Gurū Sar Pakkā at Hadiāyā.

M.G.S.

DHAUNKAL SINGH (d. 1844), a drill-nāik in the army of the East India Company who deserted the service of the British and joined the Sikh army about 1805. In 1828-29, he was given command of a regiment composed mainly of Pūrbiā deserters from the East India Company and a few Sikhs. Subsequently, he was promoted general who took an important part in the military administration of Mahārājā Ranjīt Singh. As a regimental commander, Dhaunkal Singh participated in various military campaigns. His troops were stationed at Hazārā in 1844 when he was ordered to move to Muzaffarābād to reduce the rebels who had risen in support of Ghulām Mohi ud-Dīn, the governor of Kashmir. He secured some initial success against the rebels, but eventually fell in fighting.

G.I.S.

DHĒRĀ SINGH, BHĀĪ (1890-1921), was born on 29 August 1890, the son of Bhāī Jaimal Singh of Panḍorī Nijjarān, in Jalandhar district. He never married and led a simple life of honest hard labour until his martyrdom as a member of the *jathā* that was massacred in the Gurdwārā Janam Asthān at Nankānā Sāhib on the morning of 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DHESĪ, BHĀĪ, and Bhāī Jodh, both Brāhman converted to Sikhism, once came to Gurū Arjan who advised them that one does not become a Brāhman by birth in a particular family. He who meditates on Brāhman is a true Brāhman.

T.S.

DHIĀN SINGH (d. 1705), a devoted Sikh of the time of Gurū Gobind Singh who fell a martyr in the battle of Chamkaur (7 December 1705).

M.G.S.

DHIĀN SINGH, resident of the village of Mājri near Chamkaur in present-day Ropar district of the Punjab, was a devoted Sikh of the time of Gurū Gobind Singh (1666-1708). According to *Gur Ratan Māl* (*Sau Sākhi*), Dhiān Singh took Har Gopāl and his father Bishambhar Dās of Ujjain to

Anandpur where the Gurū graciously pardoned Har Gopāl and instructed them in the virtue of *ardās* or prayer and in the Sikh code of ethics.

P.S.P.

DHIĀN SINGH, RĀJĀ (1796-1843), the second son of Mīān Kishorā Singh Dogrā, was born on 22 August 1796. He was presented before Ranjīt Singh at Rohtās in 1812 by his elder brother, Gulāb Singh, and was given employment as a trooper. Dhiān Singh, by his impressive bearing, polished manner and adroitness, steadily rose in the Mahārājā's favour and, in 1818, replaced Jamādār Khushāl Singh as *deorhīdār* or chamberlain to the royal household. Dhiān Singh received from the Mahārājā endless favours. He was granted a large number of *jāgīrs* in the hilly country of Jammū and created Rājā in 1822. On 20 June 1827, he was given the title of Rājā-i-Rājgan Rājā Kalān Bahādur. He became the principal minister of the Mahārājā and the most powerful person in the Kingdom after him. The highest distinction came on 21 June 1839 when Mahārājā Ranjīt Singh proclaimed in the presence of the entire court and the army stationed in Lahore that he had granted full powers to Prince Kharak Singh, over all his dominions and troops, and that the Prince had chosen Dhiān Singh to be his Wazīr. The Mahārājā also conferred upon Dhiān Singh the title of Nāib-us-Salatnat-i-'Azamat, *Khairkhawāh-i-Samīmī-i-Daulat-i-Sirkār-i-Kubrā*, Wazīr-i-'Azam, Dastūr-i-Mu'azzam, Mukhtār-i-Mulk.

On the morning of the funeral of the Mahārājā, 28 June 1839, Dhiān Singh expressed his intention to immolate himself on the late monarch's pyre but was dissuaded. However, he was soon found at the centre of courtly intrigue. He plotted against Kharak Singh and killed Chet Singh on 9 October 1839. He shifted loyalty more than once and shifted to Jammū in 1840 as a tactical withdrawal but he continued to conspire and returned to Lahore when Sher Singh was proclaimed Mahārājā of the Punjab. On 15 September 1843 he was shot dead by the Sandhanvālās.

K.J.S.

DHILLĪ MANḌAL, BHĀĪ, was a devoted Sikh of the time of Gurū Arjan. It is said that he reported to

the Gurū about some unscrupulous people composing hymns using the pseudonym Nanak. This was one of the reasons, according to one view, that Gurū Arjan decided to codify the *gurbānī*.

T.S.

DHILVĀN, a small village in Lahore district, is sacred to Gurū Hargobind. Gurdwārā Pātshāhī VI on the eastern outskirts of the village marks the site where the Gurū stayed under a *pīpa* tree during his visit to the village.

M.G.S.

DHILVĀN, village 25 km from Barnālā, is sacred to Gurū Tegh Bahādur, who, according to local tradition, stayed here for several months in the course of one of his journeys across the Mālwa country. Gurdwārā Pātshāhī Nauvīn, commemorating his visit, is on the southeastern outskirts of the village.

M.G.S.

DHILVĀN KALĀN, village 5 km southeast of Koṭ Kapūrā in Farīdkoṭ district of the Punjab, was the abode of Soḍhī Kaulnān, a descendant of Gurū Arjan's elder brother, Prithī Chand. According to Bhāī Santokh Singh, *Srī Gur Pratāp Sūraj Granth*, Gurū Gobind Singh came here when Chaudharī Kapūrā refused to assist him against the pursuing army from Sirhind. Here, at the suggestion of Soḍhī Kaul, the Gurū discarded the blue attire he had put on at Māchhīvārā as a disguise. Gurdwārā Godāvarīsar, marking the site where Gurū Gobind Singh had put up.

M.G.S.

DHĪNGĀ, BHĀĪ, a barber by profession, became a follower of Gurū Nānak. He once came to Gurū Angad (1502-52), and sought instruction. The latter advised him to ever remember God.

Gn.s.

DHĪNGAR, BHĀĪ, a carpenter, was a devoted Sikh of the time of Gurū Hargobind (1595-1644). According to Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, Bhāī Dhīngar, along with Bhāī Maddū, a fellow-worker in the craft, came to serve at the Gurū's feet. They served the Gurū and the *saṅgat* in various ways. Both of them died the same day. Gurū Hargobind attended their cremation in person.

B.S.

DHĪRĀ, BHĀĪ, a devoted Sikh of the time of Gurū Hargobind, was a resident of Ujjain. He used to visit Amritsar twice a year to make obeisance to the Gurū. Once, records Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, he begged Gurū Hargobind to enlighten him about the qualities of a true saint. Gurū Hargobind recalled Gurū Arjan's *śloka* (GG, 1357) which defines a man of God. This *śloka* defines him as one who ever remembers God, loves all, hates none, considers joys and sorrows the same and is free from worldly attachment. According to *Srī Gur Pratāp Sūraj Granth*, Bhāī Dhīrā, along with his brother, Hīrā, took part in the battle of Amritsar.

B.S.

DHĪR MĀLL (1627-1677), the elder son of Bābā Gurdittā and a grandson of Gurū Hargobind, was born at Kartārpur, now in Jalandhar district of the Punjab, on 10 January 1627. He remained stubborn throughout his life. He stayed behind in Kartārpur when Gurū Hargobind moved along with the family to Kīratpur. He did not go there even at the death of his father, nor did he part with the original volume of the *Ādī Granth* which had been left at Kartārpur at the time of Gurū Hargobind's migration to Kīratpur and which had to be recited as part of the rites. When Gurū Hargobind named Har Rāi, his (Dhīr Mall's) younger brother, as his successor in the spiritual line, he set up a rival seat. He made friends with Rām Rāi and together continued to conspire. After the death of Gurū Har Krishan, he installed himself at Bakālā as his successor. He also conspired against Gurū Tegh Bahādur and tried to harm him.

A few months after the martyrdom of Gurū Tegh Bahādur, Dhīr Mall was also summoned to Delhi by Emperor Aurangzib and was imprisoned in the Fort at Raṅthambhor, where he died on 16 November 1677. His descendants, the Soḍhīs of Kartārpur, are still in possession of the original copy of the *Ādī Granth* prepared under the direction of Gurū Arjan.

M.K.

DHŪĀN, Punjabi for smoke, is a term which is particularly used for seats of certain monkish orders where a fire is perennially kept alive. In the Sikh context, it is employed for the four branches of

UDĀSĪ Sikhs established by Bābā Gurdittā (1613-38). The *dhūāns* are generally known after their respective heads who were initially assigned to different regions in north India for preaching the tenets of Sikhism. See UDĀSĪS; ALMAST, BHĀI; BĀLŪ HASNĀ; GOIND, BHĀI; and PHŪL, BHĀI

M.G.S.

DHUBRĪ in Assam, is sacred to the memory of Gurū Nānak and of Gurū Tegh Bahādur. The latter visited Dhubrī in early March 1670 and put up at a spot overlooking the river and now marked by Gurdwārā Gurū Tegh Bahādur Jī. He brought about peace between the warring armies of Rājā Rām Singh sent from Delhi and of the Ahom chief. To celebrate the happy conclusion of a dreaded expedition, he, with the help of Rājā Rām Singh's troops, had a high mound constructed, each soldier contributing five shieldfuls of earth.

M.G.S.

DHUNĪ, from Skt. *dhvani* meaning sound, echo, noise, voice, tone, tune, thunder, stands in Punjabi generally for sound and tune. In the Gurū Granth Sāhib, the term appears in the sense of tune at the head of 9 of the 22 *vārs* (odes) under different *rāgas* or musical measures. Directions with regard to the tunes in which those *vārs* were meant to be sung were recorded by Gurū Arjan when compiling the Holy Book. Some scholars assert that these *dhunīs* were added in the Holy Book under the direction of Gurū Hargobind, but this view is not generally accepted.

M.G.S.

DHŪPIĀ, from Skt. *dhūpa* or incense, means incense-burner, i.e. a temple functionary whose duty it is to burn incense before the deity at appointed hours especially during the *ārātī* ritual. Though the ritual as such is rejected in Sikhism, the burning of incense and use of flowers and perfumes in *gurdwārās* as freshener of air are not prohibited. Shrines attracting large gatherings of devotees may have *dhūpiās* on their establishment, but generally this function may be performed by any one.

M.G.S.

DIĀL DĀS, son of Gaurā and grandson of the celebrated Bhāi Bhagatū, lived at Bhuchcho, now

in Bathindā district of the Punjab, at the time of Gurū Gobind Singh's journey through those parts in 1706. At the village of Bhāgū, Diāl Dās took the rites of *amrit* at the hands of the Gurū and received the name of Diāl Singh. He is said to have once sold his gold ring to serve food to the Sikhs.

P.S.P.

DIĀL DĀS, BHĀI or Bhāi Diālā (d. 1675), martyr to the Sikh faith, was, according to *Shahīd Bilās Bhāi Manī Singh*, the son of Māi Dās and an elder brother of Bhāi Manī Rām. He was a prominent Sikh of his time and was in the train of Gurū Tegh Bahādur during his journey across the eastern parts in 1665-70. He looked after the Gurū's family at Paṭnā when the Gurū proceeded further east. He was arrested along with Gurū Tegh Bahādur and was boiled to death in a heated cauldron of water on 11 November 1675.

A.C.B.

DIĀLPURĀ BHĀI KĀ, village in Bathindā district of the Punjab, named after its founder, Bhāi Diāl Singh, a grandson of Bhāi Rūpā (1614-1709), claims a historical shrine, Gurdwārā Zafarnāmah Sāhib Pātshāhī X. According to local tradition, Gurū Gobind Singh, during his stay at Dīnā in December 1705, retired during the day to a grove around a pool of water which stood at the site marked by the present *gurdwārā*. Here he composed the *Zafarnāmah* or the Letter of Victory, which he sent to Emperor Aurangzib in the south.

M.G.S.

DIĀL, RĀJĀ (d. 1691), of Bijharvāl, allied himself with Alif Khān, the Mughal commander, despatched by the viceroy of Jammū, to exact tribute from the hill chieftains. The hill princes sought Gurū Gobind Singh's help and in the battle at Nadaun on 20 March 1691. Rājā Diāl fell to a shot from the Gurū.

K.S.T.

DIĀL SINGH, BHĀI (1860-1921) was the son of Bhāi Devā Singh of Ghasīpur village, in Amritsar district. He enlisted in an infantry battalion at Poonā in his early youth. He served for 20 years and had received a gallantry award. Diāl Singh had married but had no offspring. He offered himself as a volunteer for the *jathā* of Bhāi

Lachman Singh of Dhārovālī and fell a martyr at Nankānā Sāhib on 20 February 1921. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DIKKH, village in Bathinda district of the Punjab, is sacred to Gurū Tegh Bahādur, who visited it during his travels in these parts. According to *Sākhī Pothī* a humble Sikh entreated the Gurū to put up in his house. The Gurū accepted his invitation and blessed him. A memorial platform raised in honour of the Gurū towards west of the village got buried under sand and was uncovered in 1917.

M.G.S.

DILĀWAR KHĀN, a Mughal chief, who during the closing years of seventeenth century sent his son, Khānzādā in Gurū Gobind Singh's *Bachitra Nātak*, as head of an imperial expedition to exact tribute from the Gurū. The young commander, marching with alacrity, reached the vicinity of Anandpur at midnight and intended to surprise the town. But the Gurū was alerted by his chamberlain, Ālam Chand, and the Sikhs, putting on their armour, rushed out to meet the invaders. The Mughal force was completely unnerved at the suddenness of the Sikhs' movement and beat a hasty retreat without giving battle. The Khān fled deserting the field.

B.S.

DĪNĀ, village in present-day Faridkot district of the Punjab, is sacred to Gurū Gobind Singh, who stayed here for a few days after evacuating Anandpur in December 1705. Chaudharī Shamir and Lakhmīr, grandsons of the local chief, Rāi Jodh, served the Gurū with devotion. A few hundred warriors from the surrounding areas also joined Gurū Gobind Singh. It was from Dīnā that the Gurū despatched his famous *Zafarnāmah* to Emperor Aurangzib. The place mentioned in the *Zafarnāmah* is, however, Kāngar, 2 km south of Dīnā. The commemorative shrine established here was named Gurdwārā Lohgarh Sahib.

Gn.S.

DĪNĀ NĀTH, DĪWĀN (1795-1857), civil administrator and counsellor of considerable influence at the Sikh court, was the son of a Kashmirī Paṇḍit, Bakht Mall, who had migrated

to Delhi during the oppressive rule of the Afghan governors. In 1815, at the instance of Dīwān Gaṅgā Rām, a close relative, Mahārājā Ranjīt Singh invited Dīnā Nāth to Lahore and offered him the post of *mutasaddī* or writer, in the department of military accounts. In 1826, when Dīwān Gaṅgā Rām died, Dīnā Nāth succeeded him as the head of military accounts department and keeper of the privy seal. In 1834, he was made the head of the civil and finance office and conferred upon him, in 1838, the honorary title of Dīwān.

In the turbulent days following Ranjīt Singh's death, he refused to take sides and retained his position at the court. After the Anglo-Sikh war of 1845-46, the British nominated him a member of the Council of Regency. In November 1847, the title of the Rājā of Kalānaur, with a *jāgīr* worth 20,000 rupees annually, was conferred upon him. After the annexation of the Punjab in 1849, Dīnā Nāth served under the British. Dīwān Dīnā Nāth died at Lahore in 1857.

H.R.G.

DĪNĀ NĀTH, PAṆḌIT (b. 1888), active supporter of and participant in the Sikh Gurdwārās reform movement 1920-25, was born in 1888, the son of Paṇḍit Bāl Krishan of Amritsar. He joined the Indian National Congress in 1907 and became secretary of the Amritsar District Congress Committee in 1920. He joined the Akālī agitation for the restoration of the keys of the *toshakhāna* of the Darbār Sāhib. He suffered five months rigorous imprisonment and a fine of 10,000/- for this.

Aj.S.L.

DIN-RAIN, lit. (*din + rain*) day and night, is the title (*din-rainī*) of a single 4-stanza hymn by Gurū Arjan Dev in the Mājh measure (GG, 136-37). The composition evidently follows the prosodic vogue of inscribing verses to *kāl-krama* (process of time) and its theme is praise of, surrender to, and love of God. Writing in the first person and in conversational style mixed with soliloquy, Gurū Arjan expresses the soul's yearning for reunion with the Lord besides panegyricizing the Timeless, Merciful, True Creator. Besides this title, the term also appears frequently in gurbānī which impresses upon the significance of ever remembering God.

M.G.S.

DĪPĀ. BHĀĪ

DĪPĀ. BHĀĪ, a Jatt of Deū clan, once came along with Bhāī Narain Dās and Bhāī Būlā to Gurū Angad (1504-52) and begged to be instructed how to get released from the cycle of birth and death. The Gurū, according to Bhāī Manī Singh, *Sikhānī dī Bhagat Mālā*, told them to follow the *bhakti mārga*.

Gn.S.

DĪPĀ, BHĀĪ, resident of the village of Dālā in present-day Kapūrthālā district of the Punjab, has been listed by Bhāī Gurdās, amongst the leading Sikhs of the time of Gurū Amar Dās. See RĀMŪ, BHĀĪ

B.S.D.

DĪPĀ, BHĀĪ, was a devoted Sikh of Gurū Arjan's time (Bhāī Gurdās, *Vārānī*, XI. 22). He zealously served in the Gurū kā Langar. He took the last turn and ate what was left over. He served with devotion everybody who came to see the Gurū. Bhāī Dīpā was appointed a *masand* to spread the Gurū's message.

T.S.

DĪPĀLPUR, in Montgomery (or Sāhiwāl) district of Pakistan, was, according to *Miharbān Janam Sākhī*, visited by Gurū Nānak on his way back from Pākpaṭṭan to Talvaṇḍī. According to local tradition, the Gurū sat under a dead *pīpal* tree on the southeastern outskirts of the town. The tree foliated. Gurū Nānak is also said to have cured a leper named Nūrī or Naurangā. The *pīpal* tree and the grave of Naurangā still existed near the Gurdwārā Pahilī Pātshāhī, Dīpālpur, in 1947.

M.G.S.

DĪP SINGH SHĀHĪD, BĀBĀ (1682-1757), founder of the Shahīd *misl* or principality as well as of the Damdamī Taksāl, was born in 1682, the son of Bhāī Bhagatā, a Sikh of Pahūviṇḍ, 40 km southwest of Amritsar. He received the vows of the Khālsā at Anandpur where he stayed for some time to study the sacred texts under Bhāī Manī Singh. He rejoined Gurū Gobind Singh at Talvaṇḍī Sābo in 1706 and, after the latter's departure for the South, stayed on there. He, at the head of a small group of warriors, joined Bandā Singh Bahādur but left him in 1714 when the Tatt Khālsā rose against him (Bandā Singh). Retiring to Damdamā Sāhib at Talvaṇḍī Sābo with his band of warriors, he

resumed his study and teaching of the Scripture and training in martial skills. In 1726, he had four copies of the Gurū Granth Sāhib made from the recension prepared earlier by Bhāī Manī Singh under the supervision of Gurū Gobind Singh. In 1732, he went to the rescue of Sardār Ālā Singh who had been besieged in Barnālā by Mañjh and Bhattī Rājput in collaboration with the *faujdar* of Jalandhar and the Nawāb of Mālerkotlā. In 1733, Dīp Singh joined Nawāb Kapūr Singh at Amritsar to form the Dal Khālsā. Dīp Singh, now reverently called *Bābā*, was given the command of one of the five *jathās* of the Buḍḍhā Dal which in 1748 were re-designated *misls*. It came to be known as Shahīd *misl* after its founder met with the death of a martyr (*shahīd*, in Punjabi). *Shahīd misl* had its sphere of influence south of the River Sutlej and Dīp Singh's headquarters remained at Talvaṇḍī Sābo. The tower in which he lived still stands next to the Takht Sri Damdamā Sāhib.

In 1757 when he learnt of the desecration of the Harimander Sāhib by Jahān Khān, he set out with his *jathā* towards the Holy City. Many Sikhs joined him on the way so that when he arrived at Tarn Tāran he had at his command a force of 5,000 men. Jahān Khān's troops lay in wait for them near Gohlvar village, 8 km ahead. They barred their way and a fierce action took place. Dīp Singh suffered grave injury near Rāmsar: so strong was his resolve to reach the holy precincts that he carried on the battle until he fell dead in the close vicinity of the Harimandar. This was on 11 November 1757. A legend grew that it was Bābā Dīp Singh's headless body holding his severed head on his left hand and wielding his *khanḍā*, double-edged sword, with his right hand that had fought on until he had redeemed his pledge to liberate the holy shrine. Two shrines now commemorate the martyr at places where he fell and where he was cremated.

K.S.T.

DIRHBĀ, an old town 30 km southeast of Saṅgrūr in the Punjab, has a historical shrine commemorating the visit of Gurū Tegh Bahādur. It is known as Gurdwārā Sāhib Pātshāhī IX.

M.G.S.

DITT SINGH, Giānī (1853-1901), scholar, poet and journalist, was an eminent Singh Sabhā reformer and editor. He was born on 21 April 1853 at Kalaūr, a village in Patīālā district of the Punjab. His ancestral village was Jhallīān, near Chamkaur Sāhib, but his father, Dīvān Singh, had migrated to his wife's village, Kalaūr. Dīvān Singh, a Ravidāsīā by caste and a weaver by trade, was a religious-minded person who had earned the title of Sant for his piety. Himself an admirer of the Gulābdāsī sect, he sent Ditt Singh, at the age of nine, to study under Sant Gurbakhsh Singh Gulābdāsī in Tior, in Ropar district, where he studied Gurmukhī, prosody, Vedānta and *Nīti Śāstra*. At the age of 16-17, he shifted to the main Gulābdāsī centre at Chaṭṭhiānīvālā, in Lahore district. Formally initiated into the sect by Sant Desā Singh, he became a Gulābdāsī preacher. Not long afterwards, he came under the influence of Bhāī Jawāhir Singh, and joined the Ārya Samāj. Soon, however, both of them were drawn into the Sikh fold through Bhāī Gurmukh Singh, then an active figure in the Singh Sabhā movement. Giānī Ditt Singh contributed to *Khālsā Akhbār*, a weekly started in 1886, and soon became its editor. He had passed the Gyānī examination the same year and had been appointed a teacher at the Oriental College. In his hands the *Khālsā Akhbār* became an efficient and powerful vehicle for the spread of Singh Sabhā ideology. When the *Khālsā Dīvān* Amritsar had Bhāī Gurmukh Singh excommunicated, under the seal of the Golden Temple, in March 1887, Ditt Singh brought out, on 16 April 1887, a special supplement of his *Khālsā Akhbār* in which appeared a part of his *Svapnā Nāṭak* or Dream Play, a thinly-veiled satire, ridiculing the Amritsar leaders and their supporters. A defamation suit was filed against Giānī Ditt Singh. The case dragged on for over a year, imposing severe financial hardship on the *Khālsā Akhbār*. It was finally closed down in 1889. Bhāī Gurmukh Singh, however, secured, through Bhāī Kahn Singh, help from the Mahārājā of Nabha and the *Khālsā Akhbār* recommenced publication on 1 May 1893. Editorship was again entrusted to Ditt Singh. Ditt Singh also helped Bhagat lakshman Singh to launch from Lahore on 5 January 1899 a weekly in English.

Giānī Ditt Singh and Jawāhir Singh, severed their link with Ārya Samāj on 25 November 1888 when Paṇḍit Gurū Dutt and Lālā Murlī Dhar spoke disparagingly about the Sikh Gurūs. This hurt the feelings of Giānī Ditt Singh and Jawāhir Singh and they left the Ārya Samāj for good. They joined hands with Bhāī Gurmukh Singh and threw themselves whole heartedly into the Singh Sabhā work. Giānī Ditt Singh wielded a powerful pen and was equally at home in prose as well as in verse. He wrote more than forty books and pamphlets on Sikh theology and history and on current polemics. Well known among his works are: *Gurū Nānak Prabodh*, *Gurū Arjan Charitār*, *Dambh Bidāran*, *Durgā Prabodh*, *Panth Prabodh*, *Rāj Prabodh*, *Mera ate Sādhū Dayā Nānd dī Sambād*, *Naqlī Sikh Prabodh* and *Panth Sudhār Binaī Pattar*. He also published accounts of the martyrdoms of Tārā Singh of Vān, Subeg Singh, Matāb Singh Mīrānkoṭiā, Tārū Singh and Botā Singh.

Ditt Singh's marriage took place in Lahore in 1880 according to Sikh rites. His wife, Bishan Kaur, shared his religious zeal and the couple had two children, a son and a daughter. Heavy work adversely affected his health. He fell seriously ill and died at Lahore on 6 September 1901. Notable memorials honouring his name have been Giānī Ditt Singh *Khālsā* Boarding House in Lahore and Bhāī Ditt Singh Library at Sikh Kanyā Mahāvīdyālā Firozpur.

Gd.S.

DĪVĀLĪ, festival of lights (from Sanskrit *dīpamālā* or *dīpāvalī* meaning row of lamps or nocturnal illumination), is observed all over India on *amāvasya*, the last day of the dark half of the lunar month of Kārtika (October-November). In its earliest form, it was regarded as a means to ward off, expel or appease the malignant spirits of darkness and ill-luck. The festival is usually linked with the return to Ayodhya of Rāma at the end of his fourteen-year exile. For the Hindus it is also an occasion for the worship of Lakṣmī, the goddess of good fortune, beauty and wealth. Among the Sikhs, Dīvālī came to have special significance from the day the town of Amritsar was illuminated on the

return to it of Gurū Hargobind (1595-1644) who had been held captive in the Fort at Gwalior under the orders of Mughal emperor, Jahāngīr. Henceforth Dīvālī like Vaisākhi, became a day of pilgrimage to the seat of the Gurūs. Bhāī Gurdās, in his *Vārān*, XIX.6, refers to the illumination of the Harimander. During the turbulent eighteenth century it was customary for the roaming warrior-bands of Sikhs to converge upon Amritsar braving all hazards to celebrate Dīvālī. It was for his endeavour to hold such a congregation at Amritsar that Bhāī Manī Singh was put to death under the imperial fiat.

S.S.V.B.

DĪVĀN, implying royal court in Persian appears as *dībān* or *dibānu* in Gurū Nānak's compositions, where it stands for both the divine court of justice and the law courts of the State. In the Sikh tradition, *dīvān* has come to mean the court of the Gurū or a congregation in the name of the Gurū. The Gurū was addressed by Sikhs as *Sachchā Pātishāh* or True King whose audience was given the name of *dīvān* or court. As the office of Gurū became vested in the Gurū Granth Sāhib, any assembly where the Sacred Volume was installed has also come to be called *dīvān*. Nowadays Sikh social and political gatherings and conferences, with Scripture presiding over them, are also designated *dīvāns*.

In Sikh *gurdwārās* commonly two *dīvāns* take place daily - one in the morning and the second in the evening. In the morning, the service will begin with the induction and installation of the Gurū Granth Sāhib. After the *ardās* or supplicatory prayer, the Book will be opened to obtain from it what is called *hukam*, i.e. the Gurū's command or lesson for the day. This will be followed by *kīrtan* of some hymns if not of the entire *Āsā kī Vār*. Then there will take place *kathā* or exposition of the *hukam* of that morning or of any other hymn from the Gurū Granth Sāhib followed by a discourse or lecture on Sikh theology or history. Recitation of the six cantos by the whole assembly from Gurū Amar Dās's composition, the *Anand*, and of the last *śloka* of the *Japu*, *ardās*, proclamation of the *hukam* from the Gurū Granth Sāhib and distribution of *karāh prasād* or communion will bring the *dīvān* to a conclusion. At the evening *dīvān*, besides

kīrtan, two *bānīs* prescribed for the service, *Rahrāsi* and the *Kīrtan Sohilā* are recited. At the central shrine at Amritsar, the Harimandar, the *dīvān* remains in session continuously from early hours of the morning till late in the evening, with *kīrtan* being recited uninterruptedly. Special *dīvāns* are held to mark important anniversaries on the Sikh calendar and social events in families. The format allows for variations to suit the occasion, but one binding condition is that the congregation occurs in the presence of the Gurū Granth Sāhib.

T.S.

DĪVĀN CHAND, MISR (d. 1825), a general in Mahārājā Ranjīt Singh's army, was the son of a Brāhman shopkeeper of the village of Gondīānwālā, in Gujranwālā district, now in Pakistan. Mahārājā Ranjīt Singh appointed him a clerk in the accounts section of the ordnance department in 1812, making him head of that department in 1814. Between 1814 and 1825, he was virtually the commander-in-chief of the armies that conquered Multān and Kashmīr. Dīvān Chand was honoured by the Mahārājā with the title of *Nusrat Janig* or Victor in War and *Zafar Janig* or Conquerer in War. In 1820, Dīvān Chand captured Rānī Sadā Kaur's fort of Aṭalgarh, and took Mānkerā in 1821. He took part in several other campaigns also.

Misr Dīvān Chand died of cholera at Lahore on 18 July 1825.

H.R.G.

DĪVĀN SINGH, BHĀĪ (1888-1921), one of the Nankānā Sāhib martyrs, was born in 1888, the son of Bhāī Hīrā Singh of Paṇḍorī Nijjarān, in Jalandhar district. Dīvān Singh, an illiterate bachelor, made a name for himself as a wrestler and as an intrepid fighter. As the Gurdwārā reform movement picked up momentum, he took the vows of the *Khālsā* and decided to join the *jathā* marching towards Nankānā Sāhib. He was one of those who were burnt to death by the hirelings of Mahant Narain Dās. See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

DĪVĀN SINGH, BHĀĪ (d. 1924), one of the martyrs of Jaito Morchā, was born around 1874, the son of Sāhib Singh of Mahingarvāl in Hoshiarpur district of the Punjab. As he grew up, he joined government

service in the railways and was an assistant engineer when he resigned in protest against the deposition of Mahārājā Ripudaman Singh of Nābhā in July 1923, and became an activist in the Akālī movement. When the Akālīs decided to lead 500-strong shahīdī *jathās* to Jaito, Dīvān Singh offered himself as a volunteer, but he joined the Jathā at Barārī, its last halting-point before reaching Jaito on 21 February 1924. As the Nābhā State army opened fire on them, Dīvān Singh was hit by a bullet in the head and died on the spot near Tībī Sāhib, about a furlong short of the destination, Gurdwārā Gangsar Sāhib.

G.S.G.

DĪVĀN SINGH RĀMGARHĪA (d. 1834), soldier and *jāgīrdār* in Sikh times, was son of Tārā Singh (d. 1759) and nephew of Jassā Singh Rāmgarhīa. As a young man, he built for himself a fort near Qādiān and named it Thākargarh. With a garrison of 1400 horsemen, he fixed his residence in it. When on the death in 1816 of his cousin, Jodh Singh, there was a dispute about the family estate and Mahārājā Ranjīt Singh tried to intervene, he fled to Paṭiālā. Eventually, he submitted to Mahārājā Ranjīt Singh and was granted a handsome *jāgīr*. He was sent in command of about 1,000 men to Bārāmūlā cantonment in Kashmīr, a difficult hill post on the road to Srinagar. He remained on duty in Bārāmūlā cantonment until he died in 1834.

J.R.G.

DOĀBĀ REGION of the Punjab lying between 30°-57' to 32°-7' North latitudes and 75°-4' to 76°-30' East longitudes, and bounded by the Himalayas on the east, and by the Beās on the north and the west, and the Sutlej on the south, embracing the present districts of Jalandhar, Hoshiarpur, Navān Shahar and Kapūrthālā, is a distinct geographical region by virtue of its interfluvial character, its distinctive cultural identity and its recognition as such in geographical and historical literature. It is also known as Bist Doāb or Jalandhar Doāb. With an area of 8,915 square kilometres, Doābā has 24 towns and 3,580 villages. With a population of well over four million, it is one of the densely populated regions of the Punjab. The upland plain

covering about two-thirds of the total area and ranging in elevation from 270 to 300 metres above sea level, is by virtue of its alluvial soil the most fertile and thickly populated. It has therefore been the focus of main historical events, political activity and economic development. The low-lying flood plains along the two rivers, locally called *bet*, with profusion of wild grasses and scrubs, are not suitable for regular and intensive cultivation and are therefore sparsely populated. The foothill plain ranging in elevation from 300 to 470 metres and lying along the Śivālik foothills is dissected by numerous seasonal streams called *chos*. This zone lies between the upland plain in the west and the economically backward and sparsely populated hilly tract known as *kaṇḍī* in the east.

Doābā with its sturdy, hardworking population holds a place of pride in Sikh history. Gurū Nānak's connection with one of its ancient towns, Sultānpur Lodhī, the founding of Kartārpur by Gurū Arjan and the travels of the fifth, sixth, seventh and the ninth Gurūs through the length and breadth of the region resulted in the early spread of Sikhism in the area. Being on the old route from the northwest to Delhi, it had to bear the brunt of successive invasions. At the same time, it, along with the districts of the central Punjab collectively known as Mājhā, was a recruiting and training ground for the Sikh warriors during the eighteenth century. At the close of the nineteenth century and at the beginning of the twentieth, Sikhs of the Doābā were among the first to migrate to Canada and the United States of America where they were in the forefront of the *Ghadr* movement. The Babar Akālī movement of the 1920's was almost exclusively sustained by Doābā Sikhs.

S.M.

DOD, village in Farīdkoṭ district of the Punjab, is sacred to Gurū Gobind Singh, who visited here during his journey westward from Dīnā in December 1705. According to local tradition, Gurū Hargobind had also been here during his travels through the Mālvā country. Gurdwārā Dhaulsar Pātshāhī Chhenmī te Dasmī is dedicated to Gurū Hargobind and Gurū Gobind Singh.

M.G.S.

DODRĀ

DODRĀ, village near Samānā in the Punjab, is sacred to Gurū Tegh Bahādur who visited it during one of his travels through the Mālva region. A platform raised as a memorial to the Gurū's visit was replaced by the present Gurdwārā Pātshāhī IX in the beginning of the twentieth century. An old *pīpal* tree under which Gurū Tegh Bahādur is believed to have sat still exists.

Gn.S.

DORĀHĀ, an old village along the Grand Trunk Road 20 km east of Ludhiānā, claims an historical shrine, Gurdwārā Damdamā Sāhib Pātshāhī Chheviñ, sacred to Gurū Hargobind, who is said to have encamped here for a night travelling back from the Gwālīor Fort.

M.G.S.

DOST MUHAMMAD KHĀN, Amīr (1791-1863), ruler of Kabul and Qandahar, was the son of Paindā Khān (executed 1799), the Bārakzāī chief. Dost Muhammad's first engagement with the Sikhs was at Attock which lasted three months and in which he was badly mauled. As a result of the fighting among the members of the Durrānī and Bārakzāī families, Dost Muhammad finally established himself in 1823 in Kabul, Kashmir having been lost to the Sikhs in 1819. In 1833, Shāh Shujā' attempted to regain his Afghanistan throne, but was defeated. In 1834, Mahārājā Rājīt Singh annexed Peshāwar. Dost Muhammad Khān, resolved to recover the city, marched with an army to the Khaibar Pass in 1835, but retired towards Kabul without a fight. Dost Muhammad led out another expedition in 1837, and a fierce engagement took place at Jamrūd in which the Sikh general, Hari Singh Nalvā, was killed, but the fort of Jamrūd remained in the possession of the Sikhs. His overtures to the British failed and they replaced Shāh Shujā' on the Kabul throne. Dost Muhammad was defeated and exiled to Calcutta in November 1839. He was set free in November 1842, and re-established on the throne of Kabul. Dost Muhammad thereafter maintained cordial relations with the Sikhs.

Dost Muhammad Khān died at Herāt on 9 June 1863.

S.S.B.

DUBUIGNON, ROBERT WALTER, DE TALBOT (1809-1868), a French adventurer who obtained employment in the Sikh court through the good offices of General Ventura, and was assigned to General Allard as *aide de-camp*. He left the service after about a year. He died at Ludhiānā in 1868.

G.I.S.

DUDDHĪ, a village in Kuruksetra district of Haryānā, has a historical shrine, Gurdwārā Dioṛhī Sāhib, dedicated to Gurū Tegh Bahādur. The villagers in fact invited the Gurū to their village to expiate a misdemeanour they had committed. The Gurū visited the village and blessed them.

M.G.S.

DUDDŪN RĀM, a saintly person of Paṇḍorī, in present-day Amritsar district of the Punjab. He gave shelter in his *ḍerā* at Paṇḍorī to some Sikh women and children when the Sikhs were being hounded out in 1760 by the joint forces of Sirhind, Multān and Lahore under the orders of Ahmad Shāh. A Nirañjanīā informed the Mughal scouts, who searched the *ḍerā*. As no Sikhs were apprehended inside the *ḍerā*, Duddūn Rām and his disciples were tortured, but they gave out nothing. When the Sikhs were captured, in the adjoining fields, Duddūn Rām and some others tried to intercede on their behalf but to no avail.

D.S.

DUGGHRĪ, 5 km east of Chamkaur Sāhib in Ropar district of the Punjab, is sacred to Gurū Tegh Bahādur and Gurū Gobind Singh. Gurū Gobind Singh passed through this village on his way to Chamkaur on 6 December 1705, after leaving Anandpur. It had also been visited by his predecessor, Gurū Tegh Bahādur. Gurdwārā Pātshāhī 9 and 10, commemorates the visits of the Gurūs.

M.G.S.

DUKH BHAÑJANĪ BERĪ See AMRITSAR

DŪLĀ SINGH (d. 1857), son of Khushāl Singh, was a cavalry officer in the Sikh army. He was most of the time employed on the Afghān frontier, and once received severe wounds in the expedition against Dost Muhammad Khān. This forced him to retire from active service while still a young man.

Dulā Singh died in 1857 at Kalāsvālā, in Siālkoṭ district.

G.S.N.

DULEEP SINGH, MAHARAJA (1838-1893), the last Sikh sovereign of the Punjab, was born at Lahore on 6 September 1838, the youngest son of Mahaaraja Ranjit Singh. On 18 September 1843, at the age of five, he was, after the murder of Maharaja Sher Singh, proclaimed Maharaja of the Punjab with his mother, Maharani Jind Kaur, as his Regent. The country was in a state of disorder and the army had become all-powerful. Though Duleep Singh attended all the council meetings seated on the royal throne, the real authority had passed to the cantonment and the military *pañchayats*. After the two Anglo-Sikh wars, Punjab was annexed by the British and Duleep Singh was deprived of his crown and kingdom.

On 6 April 1849, soon after the annexation, the deposed Maharaja Duleep Singh was formally introduced to his new 'superintendent,' Dr John Login. Duleep Singh was removed from the Punjab to Fatehgarh, a small village in Farrukhabad district in the then North-West Province, where he arrived in February 1850. John Login took a great liking to the Maharaja whom he treated like his own son. Walter Guise was named his tutor. On 8 March 1853, Duleep Singh was quietly baptized a Christian at a private ceremony at Fatehgarh. On 19 April 1854, the Maharaja and his party sailed for England where he lived in the first instance with the Login family. He was presented to Queen Victoria who took very favourably to him. In January 1861, Duleep Singh visited India, but was not permitted to come to the Punjab. He halted at Calcutta where his mother, Maharani Jind Kaur, then living in exile at Kathmandu in Nepal, met him after 13 years. Duleep Singh took her to England where she died on 1 August 1863.

Maharaja Duleep Singh made another trip to India in the spring of 1864, with his mother's ashes which, on being disallowed by the British to proceed to the Punjab, he consigned to the River Godavari. On his way back, at Alexandria in Egypt, on 7 June 1864, he married Bamba Muller, daughter of a German merchant, Ludwig Müller.

On his return to England, the couple lived for the first few years at Elveden, a sporting estate, of which the Maharaja had got possession in September 1864. The couple had six children, born between the years 1866 and 1879. The Maharaja now lived in the extravagant style of Victorian English nobility, incurring heavy debts. He sought from the India Office enhancement of his allowances. He claimed from the British lands which belonged to the family prior to the installation of his father as King of Lahore. This question of his private properties he pursued to the breaking point. To prepare a detailed list of his ancestral estates, Duleep Singh sent his solicitor, Mr Talbot of Farrer and Co., to India.

Duleep Singh also invited his collateral Thakur Singh Sandhānvālā to visit him in England. Reaching London in 1884, Thakur Singh stayed with the Maharaja, at Holland Park. He daily read out from the holy Gurū Granth Sāhib to the Maharaja and instructed him in the tenets of the Sikh faith. When in August 1885, Thakur Singh returned to the Punjab, Duleep Singh gave him Rs 1,000 for distribution of *karāh prasād*, at the Golden Temple, Amritsar. The Maharaja himself decided to return to his motherland and left England on 31 March 1886 to settle down quietly in Delhi. He invited Thakur Singh to meet him at Bombay and arrange for his reinitiation into Sikhism. The government warily stopped him at Aden. This was the advice it had from Mahamahopādhyaya Sardar Sir Attar Singh of Bhadaur. Stung by this insult, Duleep Singh resigned his allowance and forswore fealty to the British crown. On 3 June 1886, he left for Paris. But before departing from Aden, he had, on 25 May 1886, received the rites of Sikh baptism.

The Punjab at this time was astir with rumour. Anticipation filled the air. Reports were studiously kept in circulation that Maharaja Duleep Singh would lead a Russian invasion into India and overthrow the British. Maharaja Duleep Singh left Paris on 21 March 1887 for St. Petersburg (Russia) where he tried to seek the help of the Czar. Arur Singh who had been with Duleep Singh in Russia brought from him secret missives including a circular letter for the ex-King of Oudh, Holkar,

DULEY

Scindia and the rulers of Patiala, Nabha, Faridkot, Jind and Kapurthala. The princes generally implicated in the cause of Duleep Singh were Raja Bikram Singh of Faridkot, Raja Hira Singh of Nabha, the Maharaja of Kashmir and Raja Moti Singh of Poonch. From Russia Duleep Singh sent to Thakur Singh a seal and letter in token of his appointment to the office of prime minister.

But returning from Russia to Paris, Duleep Singh had a stroke and remained bedridden for three years. Drained financially and destitute of friends, he died in his humble hotel room in Paris on 22 October 1893. His body was taken to Elveden, England, by his son Prince Victor, where it was interred beside the graves of Prince Fredrick and Prince Edward.

P.M.W.

DULEY, village in Ludhiana district, claims a historical shrine called Gurdwara Phalahi Sahib Patshahi 10. Gurū Gobind Singh halted here awhile under a *phalahi* tree, while travelling from Alamgar to Jodhna at the close of 1705.

M.G.S.

DUMELI, village 18 km north of Phagwara in the Punjab, is sacred to Gurū Hargobind who, according to local tradition, visited here on 11 Chet 1695 Bk / 9 March 1638. The shrine raised in his honour is named Gurdwara Thamm Sahib Patshahi VI after a wooden column (*thamm*, in Punjabi), which, preserved as a sacred relic, is believed to have been installed by the Gurū himself.

M.G.S.

DUNĪ CHAND is described in *Puratan Janam Sakhi* as a Dhuwara Khatri of Lahore who held in the *pargana* the revenue rank of *karori* (lit. the holder of a *karor* or ten millions). He was performing *shraddha* or anniversary feast for his deceased father when Gurū Nanak happened to arrive in the city and he invited him to his house. The Gurū, as says the *Puratan Janam Sakhi*, gave him a needle and said, "Keep it as a deposit of mine. We shall take it from you in the next world." Dunī Chand realized that his wealth would not go with him, nor would the victuals ritually offered to the Brahmins on the *shraddha* day avail his father. The Gurū advised

him to feed the needy because only such virtues helped man in the next world.

Gn.S.

DUNĪ CHAND, grandson of the well-known Bhai Salho (d. 1628), a Dhalival Jat of Majitha in Amritsar district in the Punjab, was a *masand* in the Majha area. A hefty man of immense bulk, Dunī Chand led out a band of 500 warriors to Anandpur in 1700 when the Rajput hill chiefs had laid siege to the town. However, he deserted the Gurū apprehending that he might be asked to face a drunken elephant, and fled. While climbing down the wall of the fort, he fell and broke his leg. His men carried him back to his village where he soon died of snake-bite.

P.S.P.

DURGĀ, BHAI, accompanied by Bhai Paira, once visited Gurū Arjan and begged to be instructed in the duty of a householder. The Gurū advised him to earn through honest means and share his earning with the needy.

T.S.

DURGĀ, PANDIT, or Durgo Bhambī, a Sarsvat Brahman of Bhambī clan living in the village of Mihrā or Maherā (location obscure). According to Sarup Das Bhalla, *Mahima Prakash*, Gurū Amar Das, at the time of one of his pilgrimages to Haridwar, halted at Mihrā for rest in a house maintained by Durgā Pandit for travellers. Durgā, who was an astrologer as well as a palmist, observed on one of his feet a lotus mark and predicted a great name and fame for him. Durgā became a Sikh and was later appointed a preacher around his village.

B.S.D.

DURGĀPUR, village 2 km east of Nawashahr in the Punjab, claims a historical shrine called Gurdwara Patshahi Chhevin, dedicated to Gurū Hargobind (1595-1644) who arrived here from Jindval in early 1635.

Gn.S.

DURLĪ JATHĀ was an impromptu band of Sikh volunteers active during the Jaito agitation, 1923-24, to force their way through in contrast to the Akālī *jathas* vowed to a non-violent and passive course. Durlī is a meaningless word: whatever sense

it possesses is communicated onomatopoeically. At Jaito, on September 1923, an *akhand pāth* (non-stop end to end recital of the Gurū Granth Sāhib) was interrupted, and none was allowed to go in or out, not even to provide food or rations for those inside. Jathedār Dūllā Singh and Suchchā Singh of Rode village, in Mogā district, organized a small band of desperadoes, naming it *Ḍurli Jathā*, who collected the required rations and managed to smuggle these in through feint or force. When the first Shahīdī Jathā, sworn to non-violence, was fired at by government troops on 21 February 1924 resulting in 19 dead and 30 injured, the government in order to justify its action held the *Ḍurli jathā* responsible for first shot, forcing the troops to fire. Twenty-two members of *Ḍurli Jathā* including Jathedār Dūllā Singh, Suchchā Singh and Māi Kīshan Kaur were tried and sentenced to rigorous imprisonment for seven years each.

M.G.S.

DUSĀŖJH KHURD, village 3 km south of Baṅgā in Jalandhar district of the Punjab, has a historical shrine called Gurdwārā Gurū Har Rāi Sāhib Pātsāhī Satvīn dedicated to the Seventh Gurū, Gurū Har Rāi.

Gn.S.

DVĀRKĀ DĀS, BĀBĀ, great-grandson of Gurū Amar Dās, lived in his ancestral town of Goindvāl, in Amritsar district. Gurū Har Rāi was his guest when the Mughal prince, Dārā Shukoh, defeated in the battle of Sāmūghāh crossed the River Beās and called on him in June 1658. Dvārkā Dās was also present at Bakālā on 11 August 1664, when, Gurū Tegh Bahādur was anointed Gurū.

P.S.P.

DYĀL, SINGH MAJĪTHĪĀ, (1849-98), Sikh aristocrat and philanthropist, was the son of Lahiṇā Singh Majīthīā who had served Mahārājā Ranjīt Singh with distinction. He was born at Banāras, and his extensive education came from a dual source from the family's keen interest in science

and religion as well as from English tutors appointed by the court of wards which became responsible for Dyāl Singh's upbringing after Lahiṇā Singh's death in Banāras in 1854. Dyāl Singh was among the first Sikhs exposed to the Western systems of thought. Comparative theology became his passion. He knew the elements of Sikhism well, had a great reverence in his heart for the Sikh Gurūs, discussed (then rejected) the tenets of the Ārya Samāj with its founder Swāmī Dayā Nand, and refused to side with any faction of the Brahmo Samāj. He became and remained in essence his own man.

Dyāl Singh was a grand patron of many causes. When issues or ideas of importance impressed him, he gave his support. He supported men of words and ideas who had set about trying to alter, establish and build institutions, belief-systems and socio-political reforms in a Punjab struggling to express itself to find its identity. Dyāl Singh patronized a half century of causes and institutions. He served as a member of the managing committee of the Darbār Sāhib (Golden Temple), Amritsar. He sponsored a number of prominent social roles, but occupied the stations of an honoured patron and not an activist. His short book, *Nationalism* (1895) is filled with moderate admiration and protestations of loyalty to the order and progress which British rule brought to the Punjab.

He was a pioneer in those nation-building activities, like the spread of Western education (viz. his founding of the Dyāl Singh College and Dyāl Singh Library) and the establishment, in 1881, of a daily paper in English, *The Tribune*, that built up the nationalist cause in the Punjab, as a matter of fact in northwestern India as a whole. In this respect, his is a significant role as one of the builders of modern Punjab.

Dyāl Singh Majīthīā died on 9 September 1898.

J.P.

E

EDWARDES, SIR HERBERT BENJAMIN (1819-1868), soldier, writer and statesman, son of the Rev. B. Edwardes, was born on 12 November 1819. He joined the Bengal infantry as a cadet in 1841, and rose to be the *aide de camp* to Lord Hugh Gough during the first Anglo-Sikh war and was, in 1847, appointed assistant to British Resident at Lahore capital. Upon the murder of Vans Agnew and Anderson at Multān, Edwardes attacked Mūl Rāj and his supporters, defeating them at Kinerī on 18 June and then at Saddosān on 2 July. Edwardes opened negotiations with Mūl Rāj which were disapproved by the higher authorities. Edwardes also served as commissioner of Peshāwar (1853-59) and Ambālā (1862-65). He died in London on 23 December 1868.

B.J.H.

EKĀDASĪ, from Sanskrit *ekādasa* - *eka* (one) + *dasa* (ten) - meaning eleven, is the eleventh day of the lunar fortnight, in both its dark and light halves. Among Vaiṣṇavite Hindus, *ekādasi* also *harivāsar* (lit. Viṣṇu's day) is a day of fasting. In the Sikh system neither special sanctity nor any demerit attaches to any particular day. According to Gurū Nānak, a true Ekādasi is observed by him who lodges the One in his heart and who eschews violence and worldly allurements.

M.G.S.

ELECTRIFICATION OF THE GOLDEN TEMPLE. Whether or not electricity be inducted into the Golden Temple premises was a raging polemic in the closing years of the nineteenth century. The debate was joined by both sides vehemently and unyieldingly. Śrī Gurū Singh Sabhā, Amritsar, on 26 January 1896, made a formal resolution recommending the installation of electricity in the Golden Temple. An 11-member committee, with Sardār Bahādūr Sardār Arjan Singh as president,

was set up to carry through the plan: the manager of the Golden Temple, Col. Javālā Singh, also approved of the proposal. The committee secured the support of influential men in the Sikh community. Subscription lists were opened and fund raising started in towns and villages. Rājā Bikram Singh of Farīdkot, gave liberal grants.

Then opposition raised its head soon. In May 1897, three *granthīs* of Golden Temple served a registered notice on Sardār Sundar Singh Majiṭhiā, secretary of the lighting committee, censuring the scheme. However on the occasion of the Diamond Jubilee of Queen Victoria's rule observed on 22 June 1897 by Sikhs in Amritsar, electricity was displayed in the Golden Temple by importing temporarily into the precincts a private generator. On 29 July 1897, the executive committee of the Lahore Singh Sabhā placed on record its disapproval of the proposal. A tract *Bijlī Bidāran* (Demolition of electricity) was also brought out. The *granthīs* argued that there was no precedent of electricity having been installed either in Bethlehem or in Ka'aba or in British Churches. They also said that custom and tradition sanctioned only illumination by *ghee*. Several other reasons were also given. It was also argued that the real light the Sikhs needed was for the elimination of distinctions of caste in the community. The advocates of *bijlī* ultimately won and the Harimander was electrified.

S.S.B.

ELLENBOROUGH, LORD EDWARD LAW (1790-1871), Governor-General of India (1842-44), son of Edward Law, Baron Ellenborough, Lord Chief Justice of England, was born on 8 September 1790. He was educated at Eton and at St John's College, Cambridge. He became a member of the House of Lords in 1818 and held several important

positions before being appointed Governor-General of India in February 1842. On his arrival in India, Lord Ellenborough found himself confronted with an alarming situation in Afghanistan and northwest frontier.

In 1842, Lord Ellenborough decided to terminate the Tripartite Treaty. An offer was made to the Sikh government to occupy Jalālābād after the withdrawal of the British army. The offer was in reality aimed at diverting the Sikh troops so as to weaken their position on the Anglo-Sikh frontier. As is evident from his private correspondence with the Duke of Wellington, he was preparing for a war with the Sikhs. As early as October 1843, he had begun to discuss with the Home Government possibilities of a military occupation of the Punjab. He had laid out a network of spies and agents provocateur in the Sikh capital and had raised the strength of British military outposts. A flotilla of seventy 35-ton boats to bridge the Sutlej at Fīrozpur had been under construction. After his brief stint as Governor-General (1842-42), he went back to England when he died on 22 December 1871.

B.J.H.

ELLENBOROUGH PAPERS, official and private correspondence and papers of Lord Ellenborough, Governor-General of India (1842-44), preserved in the Public Records Office, London. Some of these papers were used by Lord Colchester in his *History of the Indian Administration of Lord Ellenborough in His Correspondence with the Duke of Wellington and the Queen* (London, 1874). Sir Algernon Law published some of these papers in his *India under Lord Ellenborough* (London, 1926).

The Ellenborough Papers contain some of the most revealing documents relevant to Anglo-Sikh relations. Soon after the disaster of the first Afghān War, Ellenborough collected a large British force on the Sutlej. He conceived the idea of extending the Dogrā power at the expense of the Lahore Darbār by separating the Jammū hills from the plains of the Punjab. His letter to Queen Victoria (October 1843) unravels his designs "to bring plains first, and at a later period hills, under our

direct protection and control." Consequently, the Company's relations with the State of Lahore were viewed by him as that of an armed truce."

B.J.H.

EMINĀBĀD, an ancient town in Gujratīwālā district of Pakistan, is sacred to Gurū Nānak (1469-1539) in whose day it was called Sayyidpur. According to the *Bālā Janam Sākhī*, after leaving Sultānpur and before setting out on his long travels, Gurū Nānak, accompanied by Bhāī Mardānā, first visited Eminābād where Bhāī Lālo, a carpenter by profession, became his Sikh. A hymn of Gurū Nānak in the Gurū Granth Sāhib suggests that he was in Eminābād when the town was sacked by Bābar in 1521. The town claimed the following historical shrines.

GURDWĀRĀ ROṢĪ SĀHIB, marks the site where, according to tradition, Gurū Nānak after the destruction of the town had stayed with Bhāī Lālo. Here the Gurū had to sit and lie on a hard bed of small stones (*roṣī* in Punjabi)

GURDWĀRĀ CHAKKĪ SĀHIB, Here is preserved as a relic a stonemill which was believed to be the one which Gurū Nānak was made to ply during his brief period of captivity under Bābar's orders.

GURDWĀRĀ KHŪHĪ BHĀĪ LĀLO marked the house and the well (*khūhī* in Punjabi) belonging to Bhāī Lālo. Gurū Nānak had first met here.

M.G.S.

ETĀWĀH, a district town of Uttar Pradesh, has two Udāsī Āshrams commemorating the visits of Gurū Nānak and Bābā Śrī Chand. Sikh chronicles have not recorded these visits, but they do mention that Gurū Tegh Bahādur while travelling to the east in 1666 passed through Etāwāh. He is believed to have stayed at the Udāsī Āshram inside the town. The *āshram* is now known as Gurdwārā Pūrabi Tolā, also referred to locally as Barī Saṅgat.

M.G.S.

EUROPEAN ADVENTURERS OF NORTHERN INDIA, 1785 to 1849, by C. Grey, first published in 1929 and reprinted by the Languages Department, Punjab, Paṭiālā, in 1970, contains biographical sketches of over one hundred Europeans who came to or served in the Punjab during Sikh times. This book supplements

Compton's *European Adventurers* which the author found both out of date and incomplete. Broadly speaking, these adventurers fall into two groups: well known men like George Thomas and Avitabile and the lesser known men "of whom no account has hitherto appeared." They could also be classified as combatants and non-combatants. The book also deals with certain aspects of the organization of the *Khālsā* army and the role of its European officers in introducing western methods of drill and discipline. Grey has also furnished accounts of some of the colourful personalities such as Josiah Harlan and Alexander Gardner, both Americans. Grey describes Alexander Gardner as a fake and his *Memoirs* fictitious. He also condemns Harlan as untrue to his salt.

B.J.H.

EVENTS AT THE COURT OF RANJIT SINGH, 1810-1817, edited by H.L.O. Garrett and G.L. Chopra, is a rendition in English of Persian newsletters comprising 193 loose sheets and forming only a small part of a large collection preserved in the Alienation Office, Pune, and brought to their notice by Dr Muhammad Nazim, an officer of the Archaeological Survey of India. It was first published in 1935 and reprinted, in 1970, by the Languages Department, Punjab, Patialā.

The newsletters, entitled "*Akhbār Deorhī Sardār Ranjīt Singh Bahādur*" cover the period from 1 November 1810 to 8 August 1817, with a sprinkling of a few supplementary ones written up to 2 September 1817 from Shāhpur, Multān,

Amritsar and Rāwalpinḍī. Additionally, there is one brief piece which bears the date 10 June 1822. The news writer lived in Lahore and his informant was one Khushāl Singh. This set of newsletters from the Sikh court at Lahore is an important source of information on the early period of Mahārājā Ranjīt Singh's career and provides intimate glimpses into his civil, military and judicial administration, especially its efficient intelligence service.

The Darbār sent out special messengers to different neighbouring states and they brought daily reports from there. The newsletters report about Sardār Fateh Khān Wazīr's conspiracy with Nawāb Muzaffar Khān of Multān, about Hazrat Muḥmūd Shāh marching from Jalālābād to enter Peshāwar and Ranjīt Singh forestalling this move. These reports however do not contain any account of the impending Sikh-Afghan struggle for supremacy in the north, culminating in the battle of Haidarū (1813).

Ranjīt Singh's designs to expand the limits of his kingdom get unfolded, but no account is forthcoming of the successive Sikh invasions of Multān in 1810, 1816, and 1817. The Koh-i-Nūr diamond wrested from Shāh Shujā'ul Mulk was weighed equal to three hundred and a few more *surakhs* and was evaluated by the jewellers as priceless with no other similar jewel existing anywhere else. References occur to the Mahārājā's administration of justice.

B.J.H.

F

FANE, SIR HENRY (1778-1840), commander-in-chief of the British Indian army, who visited the Punjab in 1837 on the occasion of the marriage of Kanvar Nau Nihāl Singh, Mahārājā Ranjīt Singh's grandson. He was highly impressed by the extraordinary discipline of the Mahārājā's troops and the splendour of his court. In his several meetings with him, Ranjīt Singh questioned Fane on the strength and composition of the British army, on the extent of Russian influence in Persia, and on the ability of the Shāh of Persia to give effective aid to the Russians. Sir Henry made a detailed appraisal of the Sikhs' military power. His confidential report to Lord Auckland, the Governor General, contained speculations on the ability of the British to destroy the military might of Ranjīt Singh. The Mahārājā on this occasion established the Order of the Auspicious Star of the Punjab with which he decorated his British guest.

Sir Henry Fane died on 24 March 1840.

S.S.B.

FARĪDKOṬ ṬĪKĀ, the earliest full scale exegesis of the Gurū Granth Sāhib, was prepared under the patronage of the princely rulers of the state of Farīdkoṭ. Hence its popular name Farīdkoṭ Vālā Ṭīkā or, for short, Farīdkoṭ Ṭīkā. Its full title is Ādi Sī Gurū Granth Sāhib Jī Saṭīk.

During the eighteenth century and up into the early part of the nineteenth, the task of interpreting the Sikh scripture primarily rested with the Udāsī and Nirmalā schoolmen. They remained in control of Sikh shrines and institutions also during the time when the Sikhs had established their authority in the Punjab. All instruction during this period was carried out orally. The only writings of this period were the *Rahitnāmās*. The first Udāsī and Nirmalā exegetes of this period interpreted *gurbāṇī* from Upaniṣadic and Vedāntic

perspectives. However, a new phase of exegetical writing began with the advent of Western learning. Ernest Trumpp was the first Western scholar, who took up an end to end English translation of the entire Gurū Granth Sāhib, but his views only earned him the reproach of the entire Sikh people. Following the publication in 1877 of Trumpp's unfinished work, Rājā Bikram Singh, ruler of Farīdkoṭ, commissioned a full scale commentary in Punjabi on the Gurū Granth Sāhib. The first draft prepared by Giānī Badan Singh of Sekhvānī was ready by 1883. It was then revised by a synod of Sikh scholars representing a wide variety of schools of thought current among the Sikhs. However, printing started only during the reign of his successor, Rājā Balbīr Singh (1869-1906). Three volumes came out during his time and the fourth and final one during the reign of his successor, Brijindar Singh (1896-1918). Meanwhile, suggestions for further revisions and for the use of standard Punjabi instead of Braj in the exegesis had been pouring in from various quarters. Brijindar Singh, in August 1918, formed a revision committee but the proposed revision, never took place. The original copy of the *ṭīkā* is still preserved in the *toshākhānā* of Farīdkoṭ. There have, however, been reprints of the original brought out by the Languages Department, Punjab, the first one in the series appearing in 1970.

M.G.S

FARĪD, SHAIKH (AD 1173-1265), Sūfī mystic and teacher, who is also known to be the first recorded poet in the Punjabi language. His father Shaikh Jamāluddīn Sulaimān whose family related, according to current tradition, to the rulers of Kābul by ties of blood, left his home in Central Asia to settle in Punjab. To Shaikh Jamāluddīn Sulaimān was born at Koṭhewāl (near Multān) in AD 1173 in

the month of Ramadān a son: the newly born child was named after the Sūfī poet Farīduddīn Attār, author of several works on Sūfī philosophy. The child became famous by the first part of his name Farīd, which is Arabic for 'Unique'. He also acquired the appellation of Shakargañj or Gañj-i-Shakar (Treasury of Sugar) or Pīr-i-Shakarbār. This appellation can be traced to the blessing he received from his spiritual mentor, Khwājā Qutubuddīn Bakhtiyār Kākī, who praised the sweetness of his disposition and of his word.

Shaikh Farīd is one of the founding-fathers of the famous Chishtī Sūfī order in India. Shaikh Farīd became the disciple of Khwājā Qutubuddīn Bakhtiyār Kākī, himself a disciple of Khwājā Mu'inuddīn Chishtī, founder of the Chisti order. He first met his future master at Multān and became deeply devoted to him. When the Khwājā left Multān for Delhi, Farīd continued his studies at Multān. He also continued his Sūfī practices, which involved rigorous penance and constant prayer, to subdue the flesh and acquire spiritual illumination. Shaikh Farīd set up a centre of devotion at Hānsī, in present-day Haryānā, later shifting to Ajodhān, now Pāk Paṭṭan in Sāhiwāl district of Punjab (Pakistan). He spent his entire life from his twenty fourth year on at Ajodhān, where he made a reputation for himself by his pious and austere living and his many beneficent works. The famous Shaikh Nizāmuddīn Awliyā, who visited him at least three times at Ajodhān, confirms that he lived a frugal personal life, but did provide, in the *khānaqāh* shelter and food to visiting saints and scholars and to large crowds seeking his blessing. Some miraculous stories are related of him which illustrate the great faith he inspired and the veneration in which the people held him. That the Sūfīs brought healing touch to the strife torn religious scene in those times is evidenced by an incident from Farīd's life wherein he is said to have rejected scissor in favour of a needle, saying: "I am come to join not to sever." Shaikh Farīd had twenty *khālīfās* or senior missionary disciples to preach his message in different parts of the country. At the head was the famous Shaikh Nizāmuddīn Awliyā of Delhi. The modern town of Farīdkot in

Punjab, is traditionally associated with his name.

The poetry of Shaikh Farīd, as preserved in the Gurū Granth Sāhib is deeply sensitive to the feeling of love and compassion, the subtle attractiveness of sin, inevitable death and the waste of human life owing to man's indifference to God and goodness. His language is of an extraordinary power and sensitivity. The tragic waste of man's brief span of life in frivolous pursuits moves him to tender expression of pity and reproach. The voice of human suffering finds in him an expression heard seldom and only in the greatest poetry. His language is the authentic idiom of the countryside of southwestern Punjab. Yet by a miracle of poetic creation this language has become in his hands full of subtle appeal, evoking tender emotions and stimulating the imagination. The main theme of Shaikh Farīd's *bānī* is dispassion towards the world and its false attractions. The *bānī* of Farīd in the Gurū Granth Sāhib is slender in volume, but as poetry of spiritual experience it is creation of the highest order. It consists of four *śabdas* (hymns) and 112 *ślokas* (couplets).

G.S.T.

FARRUKH SĪYAR (1683-1719), Mughal emperor of India from 1713-19, was born at Aurangābād in the Deccan on 11 September 1683 the son of 'Azīm al-Shān. He proclaimed himself king at Patnā on 6 March 1712 following the defeat and death of his father in the contest at Lahore. He marched on Delhi, defeating Jahandar Shāh, who had succeeded Bahādur Shāh, on 10 January 1713, after a hard-fought battle at Sāmūgarh near Āgrā.

After his accession to the throne of Delhi, Farrukh Sīyar launched the sternest proceedings against Sikhs who had under Bandā Singh Bahādur risen in the Punjab. He deputed his best military generals against them. 'Abd us-Samad Khān was appointed governor of Lahore and was entrusted with the task of quelling Sikh insurrection. Chopped heads of the victims were often sent to the emperor by the commanders to win his pleasure. Sikhs' main column under Bandā Singh Bahādur was subjected to a most stringent siege at Gurdās Nāngal. The besieged were captured, humiliated, severely tortured and put to death.

According to George Forster, *A Journey from Bengal to England*, Farrukh Siyar issued an edict to kill any Sikh refusing to embrace Islam and prices were levied on the heads of the Sikhs who sought safety in the refuge of mountains and deserts. Farrukh Siyar was deposed and blinded by his own on 28 February 1819 and choked to death on the night between 27 and 28 April.

B.S.

FATEH CHAND MAINĪ, RĀJĀ, a ranked citizen of Patnā in Bihār, who served Gurū Tegh Bahādur with dedication during his visit in 1665. They put up the Gurū and his family in their newly built house, themselves continuing to live in the old one. After their departure for the Punjab, the couple converted their house into a *dharamsālā* for the devotees to assemble in holy congregation. The place came to be known as Mainī Saṅgat. On the site now stands Gurdwārā Bāl Līlā Mainī Saṅgat.

P.S.P.

FATEHGARH SĀHIB, GURDWARĀ, 5 km north of Sirhind, marks the site of the execution of the two younger sons of Gurū Gobind Singh at the behest of Wazir Khān of Kunjpurā, the *faujdar* of Sirhind. As Gurū Gobind Singh evacuated Anandpur on the night of 5-6 December 1705, members of his family got separated. Gurū Gobind Singh's old mother, Mātā Gūjarī, and her two grandsons, Zorāwar Singh and Fateh Singh, aged 9 and 7 years respectively, got separated and were taken by their cook to his village Kherī. But he proved deceitful and betrayed them to the Sirhind authorities. At Sirhind they were consigned to the Cold Tower (Ṭhaṇḍā Burj) of the Fort. On 9 December 1705, Zorāwar Singh and Fateh Singh were produced before Wazir Khān, who tried to lure them to embrace Islam with promises of riches and honours, but they spurned the offer. They were ordered to be bricked alive despite protestation by Sher Muhammad Khān of Mālerkotlā. However, as the masonry reached above chest height, it crumbled. The next day, 12 December 1705, the Sāhibzādās were once again offered the choice of conversion or death. They chose the latter and fearlessly faced the executioner's sword. The aged Mātā Gūjarī who had all along been confined in

the Cold Tower, only a little distance away, breathed her last as the news reached her ears. The dead bodies were kept for the night at a spot now called Bimāngarh, just outside the fort wall, and were cremated the following day by Seth Todar Mall, a wealthy merchant of Sirhind.

Sirhind suffered the full fury of Sikh ire when Bandā Singh Bahādur marched upon it. Wazir Khān was killed and the city was occupied on 14 May 1710. The town, including the Fort, was razed to the ground. A memorial was raised marking the spot where the Sāhibzādās were martyred and named Fatehgarh. The architectural design of the present building is Indo-Muslim, with its flat roofed pyramidal construction over a square base, a ribbed lotus dome on top, mosaic floor and a richly patterned ceiling, radiating and cusped arches, and projecting windows. It stands on an extensive mound and commands the landscape for miles around. The basement called Bhorā Sāhib contains the old brick enclosure believed to be the exact site of the execution of the Sāhibzādās. The inverted lotus at the apex of the dome above and the pinnacle are covered with gold plated sheets and have an umbrella shaped gold finial. So are the domes of the four kiosks one at each corner of the roof. The three storeyed gateway is topped by decorative canopied pavilions and a clock tower.

GURDWARĀ BIMĀNGARH marks the place where dead bodies of the three martyrs were kept for the night prior to cremation.

GURDWARĀ SĀHIB JOTĪ SARŪP indicates the site where the mortal remains of the three martyrs were cremated. At the time of the conquest of Sirhind by Bandā Singh Bahādur in 1710 or later by the Dal Khālsā in 1764, no memorial was raised at this place. When Mahārājā Karam Singh of Paṭiālā got Gurdwārā Fatehgarh Sāhib rebuilt, he had to search for and determine the exact spot of cremation. The urn containing the ashes was at last discovered and he got a *gurdwārā* built over it in 1843 and named it Jotī Sarūp.

GURDWARĀ MĀTĀ GŪJARĪ is close to the main Gurdwārā Fatehgarh Sāhib. When Mātā Gūjarī and her grandsons were brought to Sirhind as captives

in the cold season (8 December 1705), they were detained here in what was then called *Thaṇḍā Burj* or Cold Tower. When Bandā Singh Bahādur sacked Sirhind in 1710, the Cold Tower escaped destruction. After the establishment of Sikh rule in 1764, it became a revered place of pilgrimage. SHAHĪD GAṆJ (I) marks the site of the cremation of Sikhs who laid down their lives at the time of Bandā Singh's conquest of Sirhind in 1710.

SHAHĪD GAṆJ (II) is a small *gurdwārā*, 300 metres south of the main shrine. In the days of fierce persecution which overtook the Sikhs after Bandā Singh Bahādur, decapitation of their heads was a favourite sport. It is said that once the Dal Khālsā captured 40 cart-loads of such heads being carried from Lahore for presentation to the Emperor at Delhi. These heads were cremated on the site now occupied by Gurdwārā Shāhīd Gaṇj (II). According to another tradition, this Shāhīd Gaṇj is a memorial to Jathedār Mallā Singh who fell here fighting against Zain Khān in 1764.

SHAHĪD GAṆJ BĀBĀ SUKKHĀ SINGH is a memorial to a Sikh commander, Sukkhā Singh, who fell a martyr here in the battle against Zain Khān in 1764.

THARĀ SĀHIB PĀTSHĀHĪ CHHEVĪN is dedicated to Gurū Hargobind who, according to local tradition, stayed here awhile during his travels through these parts.

M.G.S.

FATEH KAUR (d. 1773), popularly known as Māi Fatto, was the wife of Bābā Ālā Singh, founder of the Paṭiālā family. She was the eldest daughter of Chaudharī Khānā, a *zamīndār* of Kāleke, in present-day Saṅgrūr district of the Punjab. It is said that at her birth her parents, disappointed at having a female child, put her in an earthen vessel and buried her alive but she was dug out unhurt on the advice of a holy man. She was married to Ālā Singh in 1707 and bore him three sons, Sardul Singh, Bhūmīā Singh and Lāl Singh, all of whom predeceased their father, and a daughter, Pardhān Kaur. Fateh Kaur helped her husband in matters of state as well. It was she who at the time of plunder of Barnālā took the initiative and appointed a deputation to negotiate peace with Ahmad Shāh

Durrānī. She was able to secure peace on payment of a tribute. It was also owing to her influence that Gurbakhsh Singh, a descendant of Bhāī Bhagatū and founder of the state of Kaithal, helped Ālā Singh in his conquest of a large number of territories, including Budhlādhā and Tohānā. Fateh Kaur lovingly served the Dal Khālsā and kept an open Gurū Kā Langar for them. Fateh Kaur died in 1773 at Paṭiālā and was cremated near Bābā Ālā Singh's *samādh* at Paṭiālā.

S.S.B

FATEH KHĀN (d. 1818), son of Paindā Khān, the Bārakzai chief, who overthrew Shāh Zamān, the king of Afghanistan (1793-1800), and placed his half brother Shāh Mahmūd on the throne, himself becoming prime minister. Shāh Mahmūd was dethroned in 1803 by Shāh Shujā', but Fateh Khān expelled Shāh Shujā' in 1809 and again restored Shāh Mahmūd to sovereignty. Shāh Shujā' fell into the hands of Atā Muhammad Khān, the governor of Kashmir, and Fateh Khān concluded, in 1812, a treaty with Mahārājā Ranjīt Singh for a joint expedition against Kashmir. Fateh Khān did not fulfill the terms of the treaty and the Sikh general, Dīwān Mohkam Chand, seized Shāh Shujā' who was brought to Lahore. Ranjīt Singh took Attock in June 1813. Recovery of Attock remained the dream of Fateh Khān till his death in 1818.

H.R.G

FATEH KHĀN TIWĀNĀ (d. 1848) was the son of Khudā Yār Khān, a *jāgīrdār* in the neighbourhood of Derā Ismā'īl Khān. The Sikh general, Hari Singh Nalvā, appointed him to take charge of Mīṭhā Tiwānā, country in the upper regions of the Sindh Sāgar Doāb. On being implicated in the assassination of Rājā Dhiān Singh in September 1843, Fateh Khān fled to Derā Ismā'īl Khān and raised the standard of revolt. When in 1844 Dīwān Lakkhī Mall was sent from Lahore to punish him, he took shelter in the fort of Tonk, but was forced to flee. He remained in hiding in the trans-Indus territory. Later, he was implicated in the murder of Kaṇvar Pashaurā Singh. After the first Anglo-Sikh war, Fateh Khān Tiwānā became the governor of Bannū. In November 1848, Herbert Edwardes sent him to suppress Sikh disturbances. A Sikh force

brought him to bay in the fort of Dalīpgarh where he was killed in action.

H.R.G.

FATEHNĀMAH, or Nāmah-i-Gurū Gobind Singh, a letter (*nāmah* in Persian) that Gurū Gobind Singh (1666-1708) is believed to have addressed to Emperor Aurangzib prior to the *Zafarnāmah*. The first reference to the existence of *Fatehnāmah* was made by Bābū Jagan Nāth Dās in the *Nāgarī Prachārīnī Patrikā*, Sāvaṇ 1979 (July- August 1922). Dās claims to have seen and copied the above *Fatehnāmah* from the manuscripts then available with Bābā Sumer Singh of Patnā. According to him, the letter contained more than 100 couplets. He reproduced some of the couplets from memory which he sent to Sardār Umrāo Singh Majithiā (1870-1954), who arranged them in order and sent a copy each to the Khālsā College, Amritsar, and to Bhāī Vīr Singh (1872-1957). The latter published it with a Punjabi translation in the *Khālsā Samāchār* of 16 July 1942 in an essay entitled *Uchch dā Pīr*. The incomplete *Fatehnāmah* has twenty-three and a half couplets, the twenty first having only one line. Its theme, language, style and metre are the same as those of the *Zafarnāmah*, though its tone is severer. Like the latter, it too chastises Aurangzib for his tyranny, deceitful policy and perjury. The fourteenth couplet refers to the killing of two of the Gurū's four sons which shows that this letter was written sometime after the battle of Chamkaur and before the news of the martyrdom of the two younger ones at Sirhind had reached him.

J.S.S.

FATEHNĀMAH, by Bhāī Dyāl Singh, is a versified account of the victory (*fateh*, in Persian) of the Sikhs in the battle fought on 30 April 1797, against Shāh Zamān's forces led by one of his generals Ahmad Khān, also called Shāhāfichī Khān, in which the latter got killed and his forces fled the field. The poet showers special praise on the Sikh warrior, Sāhib Singh Bhaṅgī, chief of Gujrat, which indicates that he may have been a relation of his or a protege. There is no internal evidence to date the work, but it seems a near-contemporary work. The poem comprises 15 *paūrīs* or stanzas followed by

two *savāīyyās*, with two *dohīrās* at the end. The poem begins with an invocation to the Almighty, and it attributes the Afghāns' defeat to their obliviousness of God (15).

D.S.

FATEHNĀMAH GURŪKHĀLSĀ JĪ KĀ, by Ganesh Dās, an employee of the Sikh Darbār, and published as edited by Sītā Rām Kohli, contains accounts, in Punjabi verse, of three of the major battles fought between the Sikhs and the Afghāns during Ranjīt Singh's time - of Multān (1818) against the local Afghān ruler Muzaffar Khān, of Naushera, (1823) against the Afghān ruler Muhammad Azīm Khān, and of Peshāwar (fought at Saidū in 1826) fought against Sayyid Ahmad's host. Ganesh Dās's description of these engagements is embellished with conventional poetic devices, yet its historical core remains unimpaired. He attributes victories won in these battles to the Khālsā as a whole and not to Ranjīt Singh, hence the title of his work *Fatehnāmah Gurū Khālsā Jī Kā*.

G.R.S

FATEH SHĀH (d. 1716) was the ruler of the Himalayan slate of Srīnagar (Garhvāl) from 1684 to 1716. He had strained relations with Rājā Medinī Prakash of Sirmūr. When Gurū Gobind Singh made Paonṭā his headquarters in April 1685 at the invitation of the latter, he brought about reconciliation between the two chiefs. According to Sikh chroniclers, Gurū Gobind Singh sent presents through his *diwān*, Nand Chand, to Rājā Fateh Shāh on the occasion of the marriage of his daughter to Ajmer Chand, son of Rājā Bhīm Chand of Kahlūr. Bhīm Chand, who resented the cordiality which existed between the Gurū and Fateh Shāh, urged the latter not to accept the presents sent by the Gurū. He also urged him to join hands with him in waging war upon the Gurū. Fateh Shāh obliged him by joining the attacking host against the Gurū in the battle of Bhaṅgānī fought on 18 September 1688. Rājā Fateh Shāh's later years were occupied in contest with the rulers of Kumāon. He died in 1716.

K.S.T

FATEH SINGH (d. 1716), an army commander under Bandā Singh Bahādur, was appointed

FATEH SINGH

administrator of Samānā after the town was occupied by the Sikhs. In the battle of Chappar Chiri, Fateh Singh killed Nawāb Wazīr Khān, the *faujdar* of Sirhind. He was taken prisoner at Lohgarh in December 1710 and, after several years in jail, was executed in Delhi in June 1716.

G.S.D.

FATEH SINGH (d. 1875), son of Nidhān Singh Hāhū, was a soldier in the Sikh army and took part in several campaigns. After the death of Rājā Hīrā Singh in December 1844, Fateh Singh was ordered to Rājaurī and Pūnchh to put down an insurrection there. During the first Anglo-Sikh war (1845-46), Fateh Singh remained in Lahore with General Gulāb Singh Pāhūvinḍiā so as to protect the minor Mahārājā Duleep Singh. Soon after the war, he was appointed commandant of the Sūraj Mukhī corps. In 1847, he accompanied Lieut. Herbert Edwardes to Bannū, and served throughout the Multān campaign of 1848. After the annexation of the Punjab, he joined the police. Fateh Singh died in 1875.

S.S.B.

FATEH SINGH ĀHLŪVĀLĪĀ (d. 1836), son of Bhāg Singh, and a grand nephew of Jassā Singh Āhlūvālīā, succeeded to the Āhlūvālīā chiefship in 1801. He was the chosen companion of Mahārājā Ranjīt Singh with whom he in 1802 exchanged turbans in a permanent bond of brotherhood. Fateh Singh took part in almost all the early campaigns of Ranjīt Singh - Kasūr (1802-03), Mālvā (1806-08), Kāngrā (1809), Multān (1818), Kashmīr (1819) and Mankerā (1821). He fought in the battle of Haidrū (1813) and held command in the Bhīmbar, Rājaurī and Bahāwalpur expeditions. In 1806, Fateh Singh acted as the plenipotentiary of Ranjīt Singh and signed the first Anglo-Sikh treaty with Lord Lake. Close association with the ruler of Lahore brought Fateh Singh ample rewards, and he possessed extensive territories on both sides of the Sutlej yielding an annual revenue of 1,600,000 rupees in 1808. The cordiality between the two chiefs was strained and in 1825 Fateh Singh fled from Lahore. The rift between them was, however, soon repaired. Fateh Singh returned to Lahore in 1827, and the Mahārājā received him with honour restoring to him all his possessions. Later in his

life, Fateh Singh lived at Kapūrthālā where he died in October 1836.

S.S.B.

FATEH SINGH CHHĀCHHĪ (d. 1814), son of Tahal Singh Chhāchhī, of Gujrānwālā district in the Punjab, served under Mahārājā Ranjīt Singh and he fought in the campaigns launched for the conquest of Piṇḍ Dādan Khān, Piṇḍī Gheb and Jhaṅg, and obtained considerable addition to his estates at Bharatpur, Sāhivāl and Kuñjāh. He died fighting during the expedition against Kashmīr in 1814.

S.S.B.

FATEH SINGH KĀLĪĀNVALĀ (d. 1807), military commander and *jāgīrdār* under Mahārājā Ranjīt Singh entered the service of Mahārājā Ranjīt Singh in 1797, and took part in almost every campaign undertaken by the Mahārājā during his early career. He was with Ranjīt Singh when he captured Lahore (1799) and took part in Kasūr (1801) and Jhaṅg campaigns. He quelled the Kasūr revolt (1807) and assaulted the fort of Naraingarh but was repulsed and mortally wounded. He died on 25 October 1807.

J.R.G.

FATEH SINGH MĀN (d. 1845), son of Shām Singh Mān, soldier, diplomat and commander in Mahārājā Ranjīt Singh's army. He entered the service of the Mahārājā as a trooper, and rose to be a *kumedān*. In 1811, he had a *jāgīr* worth one lakh of rupees and maintained a contingent of 300 horsemen. He served mostly in the northwest frontier region. After Ranjīt Singh's death, he became an active partisan of first Kanvar Nau Nihāl Singh and after his death of Rānī Chand Kaur against Sher Singh. However, upon accession of Sher Singh to the throne on 20 January 1841, submitted to Sher Singh and saved his *jāgīrs* and command. He continued thereafter to serve in the Sikh army, retaining his influence at the court. Fateh Singh successfully negotiated with Rājā Gulāb Singh the surrender of Hīrā Singh's treasure which the Dogrā chief had carted away to his capital, but was waylaid outside the town and killed on 28 February 1845.

B.J.H.

FATEH SINGH, SĀHIBZĀDĀ (1699-1705), the youngest of Gurū Gobind Singh's four sons, was born to Mātā Jitōjī at Anandpur on 25 February 1699. After the death of his mother, he was brought up under the care of his grandmother, Mātā Gūjarī, with whom he remained till the last. On 12 December 1705, he was martyred at Sirhind along with his elder brother, Zorāwar Singh. See ZORĀWAR SINGH, SĀHIBZĀDĀ

S.S.A.

FATEH SINGH, SANT (1911-1972), who enjoyed wide religious esteem among the Sikhs and rose to be a dominant political figure, was born, on 27 October 1911, the son of Bhāī Channa Singh, a resident of Baḍiālā in present-day Bathinda district of the Punjab. He had no formal schooling but had his training in religious text under Sant Ishar Singh of Sekhā, near Barnālā. Thereafter, he and Sant Channa Singh, another holy man, migrated to Gaṅgānagar district in Rajasthan and established himself at Buḍḍhā Jauhar. Fateh Singh moved from village to village preaching the Sikh faith through *kīrtan* and discourse and administration of *amrit*. He simultaneously worked for the promotion of education among the masses and got several schools and colleges constructed besides a number of *gurdwārās*.

Sant Fateh Singh made his debut in politics when he joined the Punjabi Sūbā agitation (1955-56). He actively participated in and then directed the agitation. He displayed rare qualities of leadership and restraint in running the seven-month-long agitation in which, according to one estimate, 57129 Akālī volunteers courted arrest. In a final bid for the attainment of a Punjabi speaking state, Sant Fateh Singh on 18 December 1960 undertook a fast unto death. Indian leaders of diverse opinion tried to dissuade him. At last a statement issued on 8 January 1961 by Jawāharlāl Nehrū was pronounced by Master Tārā Singh and the Working Committee of the Shiromaṇī Akālī Dal to be satisfactory and Sant Fateh Singh was made to break his fast on 9 January. Sant Fateh Singh had three meetings with Prime Minister Nehrū (8 February, 1 March and 12 May 1961), but with no positive result. His personal political

authority had however been firmly established among the Sikhs. In July 1962, he formed his own Akālī Dal, and on 2 October 1962 he wrested control of the Shiromaṇī Gurdwārā Parbandhak Committee. To force the issue of Punjabi Sūbā, he proclaimed from the Akāl Takht on 16 August 1965 that he would restart his fast from 10 September 1965 and that, if he survived the fast for 15 days with his demand still not conceded, he would commit self-immolation on the 16th day. But as hostilities between India and Pakistan broke out in September 1965, he postponed the fast. He repeated the same threat on 5 December 1966 saying that he will begin his fast on 17 December and immolate himself on 27 December if his demands were not met by then. However, he broke his fast on 27 December on the Prime Minister's assurance conveyed him through Chief Minister Gurmukh Singh Musāfir.

Sant Fateh Singh thereafter became a controversial figure and his influence began to decline. He started another fast-unto-death on 26 January 1970, with self immolation to follow on 1 February 1970 if Chanḍigarh was not merged with Punjab by then, but the All-Parties Action Committee and the Akālī Dal High Command at their separate meetings on 30 January 1970 passed resolutions requesting Fateh Singh, to end the fast which he did the same day. On 25 March 1972, he announced his retirement from active politics.

Sant Fateh Singh died at Amritsar on 30 October 1972.

J.K.

FATŪHAT NĀMAH-I-SAMADĪ, an unpublished Persian manuscript preserved in the British Library, London, under No. Or. 1870, is an account of the victories of Nawāb Saif-ud-Daulah 'Abd-us Samad Khān who was appointed governor of the Punjab by Farrukh-Siyar on 22 February 1713, with the specific object of suppressing the Sikhs. It describes his operations against Bandā Singh Bahadur (1713 and 1715), Kharal, Gondal, Bhaṭṭī and Rājāhā tribes of the *bārarea*, 'Isā Khān Mañjh and Husain Khān Keshagī of Kasūr. The work is written by Ghulām Muhiyud-Dīn and is dated AH 1135/AD 1722-23. What makes the manuscript especially

relevant to Sikh history is the space devoted in it to the last phase of Bandā Singh's struggle against the Mughals: the first 117 of the 175 pages deal with the Sikhs. In spite of the author's prejudices against the Sikhs, he admires their character.

Gb.S.

FAZALDĀD KHĀN CHIB (d. 1864), son of Rājā Umar Khān Chib, was a pensioner of Mahārājā Ranjīt Singh granted as compensation for the confiscated territory of his father. Fazaldād was taken into service by Prince Kharak Singh to whom the area of Khāri Karjālī, which had belonged to Fazaldād Khān's ancestors, was given in *jāgīr*. Fazaldād Khān accompanied Sher Singh Aṭārīvālā to Multān in 1848, but did not join the rebellion. He died in 1864.

G.S.N

FERINGHEE is an adaptation of the Indo-Persian term *frāngī* or *firingī* used to denote a person of European origin. It is derived from Frank, "a member of a group of ancient Germanic peoples dwelling in the regions of the Rhine." Turks were the first Asian people to come in contact with Franks whom they called *frāngī*, a name applied to all Europeans. Europeans who came to India in the 15th century were also called Feringhees. Indians then used this term to show their contempt for them. Bhāi Gurdās has used the word without any derogatory implication for the first time in Sikh literature. It was during the regime of Mahārājā Ranjīt Singh (1780-1839) that the common people came in actual touch with the Feringhees. The Sikhs generally regarded them with distrust and dislike and considered them as intruders. The antipathy continued until the word fell into disuse with the British withdrawal from India in 1947.

B J.H.

FIVE EVILS or *pañcadokh* or *pañj vikār* as they are referred to in Sikh Scripture, are, according to Sikhism, the five major weaknesses of the human personality at variance with its spiritual essence. The common evils far exceed in number, but a group of five of them came to be identified because they caused hindrance in man's pursuit of the moral and spiritual path. The group of five evils

comprises *kāma*, *krodha*, *lobha*, *moha*, and *ahaṅkāra*; translated into English these words mean lust, wrath, greed, attachment and egoity, respectively.

The number five (*pañj*, *pañca*) is traditional and has been used in a variety of contexts. One comes across repeated references to pentads in philosophy, religion, ethics, mythology and history of India. Buddhism lays down five moral precepts, the Upaniṣads speak of the five fires (*pañcagni*) and five sheaths or wrappers investing the self (*pañcakosah*); Jainism has its five vows (*pañcavratas*), and the Yoga system its five abstentions (*yamas*) and five observations (*niyamas*). There are also the traditions of five *makāras* of Tāntric Yoga, five *kakārs* of later Sikhism and of the first five members of the Khālsā community, and so on. However, theologically, no special significance attaches to the number five.

There is no philosophical or theological explication of the five evils, collectively or individually, in Sikh Scripture, but man is repeatedly warned against them. They have been called diseases or maladies which afflict human beings with disastrous effects. The evil pentad is however mentioned at numerous places in the Holy Book. Generally, the five evils comprise *kām*, *krodha*, *lobh*, *moh* and *ahaṅkāra*, but at certain places in the scripture one or the other of them has been replaced by *mad* or (intoxication born of egotism), *nindā* (slander), *matson* (jealousy) or *trishnā* (desire). One, two, three or four of the five cardinal evils are repeatedly mentioned almost throughout the body of the Sikh canon. The triad *kām*, *krodh* and *lobh* finds as frequent a mention as the triad *kām*, *krodh* and *ahaṅkāra* or *moh*, *lobh* and *ahaṅkāra*. Among the five evils the one that is condemned more than the others is *ahaṅkāra*. When only two of the five are mentioned, the pair consists either of *kām* and *krodh*, or of *moh* and *gumān*, or of *lobh* and *moh*; when a group of four out of the five evils is cited, it usually consists of the first four, *kām*, *krodh*, *lobh* and *moh*.

Although it is permissible to identify *haumai* with *ahaṅkāra*, the fact that *haumai* is not included in the evil pentad and yet comes in for the strongest

censure in the Scripture would lead to the conclusion that it is regarded as a major evil in addition to these five : it can be called the basis of all the other evils. From this standpoint, *ahankār* may be reckoned as an offshoot of *haumai*. In a system in which the sole reality of God (*ik onkār*) is the first principle, there can be no room for the reality of an 'individual existence' apart from or along with the existence of God. Nevertheless, this unreal reality, the false truth - *haumai* - apparently exists. It is unreal and false from the standpoint of God who is the only absolute Reality; it is real and true from the standpoint of the fettered creatures coursing in *saṁsār*. Therefore, where there is awareness of God's reality there is absence of one's own reality, and vice versa; God is realized only when one eradicates egoity (GG, 750).

The Sikh canon acknowledges that the five evils afflict all beings and that it is difficult but not impossible to control them : the moral training of a Sikh is in fact directed towards controlling the senses and eradicating the evils. No headway can be made towards God- realization without discarding the cardinal evils. Loving devotion (*bhagatī bhakti*) to God is, according to Sikhism, the highest ideal. One can love God only when one has annihilated self-love. The Gurūs stress the necessity of taking refuge in God. To this end, one must first renounce pride (*mān*). Devotion to God eradicates the evils in an instant and purifies the body (GG, 245). The destruction of evils may be viewed both as a cause and consequence of the practice of *nām simran*. Another way of overcoming *haumai* and other evils is to keep the company of the holy. One kills lust, wrath, greed and other depravities by taking refuge in the *saṁgat*, the holy fellowship. It is by discarding the most powerful of evils, egoity, that one can get admission to this sacred society. Egoity ceases as one takes to the company of the holy (GG, 271). A third method of overcoming the evils is to submit oneself to the instruction of the spiritual preceptor (*gurū*). He who follows the Gurū's instruction becomes *gurmukh*, one who has freed himself from the depravities and lives in the Divine presence. See AHANKĀR, KĀM, KRODH, LOBH and MOH.

L.M.J.

FIVE KHANDS or Pañj Khand, (*pañj*= five, *Khand* = region or realm), signifies in the Sikh tradition the five stages of spiritual progress leading man to the Ultimate Truth. The supporting text is a fragment from Guru Nanak's *Japu*, stanzas 34 to 37. The Five Realms enumerated therein are *dharam khand*, the realm of righteous action (*paūrī* 34), *giān khand*, the realm of knowledge (*paūrī* 35), *saram khand*, the realm of spiritual endeavour (*paūrī* 36), *karam khand*, the realm of grace, and *sach khand* the realm of Truth (*paūrī* 37). The concept of the spiritual journey running into several stages is found in other religious traditions as well. The number of stages and the nomenclature may vary, but the broad features of the journey remain the same.

The *Pañj Khand*s in the *Japu* delineate the different stages of spiritual ascent tracing the evolution of human consciousness on different planes involving man's thoughts, emotions and actions. In each stage, the status or position of the individual is set forth in a social setting. The seeker is not conceived of as a recluse or ascetic: social obligations and moral qualities form an essential core of the spiritual path. The empirical mind is first emancipated from the grip of desire and purified by a rigorous moral discipline. When it learns to stand still, it is brought to the Divine Portal which it can enter only with the divine grace. There it finds itself face to face with the Truth Eternal, i.e. God.

The first stage is the *dharam khand*. "The earth exists for *dharma* to be practised." This is the stage in which a sense of inquisitiveness is aroused in the mind of the devotee who is now no longer a casual onlooker of the world around but can perceive the divine purpose behind the creation which is set in the cosmic cradle of time and space and is sustained by the vital elements. Man has been placed in this world to respond to the Creator's purpose. In His court, he will be judged according to his moral response.

In the realm of knowledge, "knowledge is ignited." The seeker here becomes aware of the universe and the mystery of existence. Through the creation, he gains knowledge of the Creator

from whom it emanates. His sense of wonder is born not merely of his awareness of the many forms of life or the ordered movement of numerous celestial spheres, but of his perception of God who is the sole force behind all. This simultaneous experience of expansion of vision and of the sense of humility leads to *vismaya* or *vismād* (wonder).

Saram khaṇḍ is the sphere of spiritual endeavour. Here man strives against the last remnants of his ego which still afflict him in spite of his experiencing strong emotions of humility in the *giān khaṇḍ*. One needs to chisel one's *suratī* (consciousness) because chiselling of intellect and wisdom would erase even the subtlest layers of ego from one's mind.

Karam Khaṇḍ is the sphere where reigns the Divine grace. The process of liberation with grace initiated is now brought to completion. One reaches here only after achieving victory over the evils. Yet he is not a passive devotee, but a man of awakened courage and great deeds.

The final stage of spiritual ascent, i.e. *sach khaṇḍ*, defies description. Described as the abode of the Nirāṅkā, the Formless One, *sach khaṇḍ* is not a geographical spot, but the final stage of the evolution of human consciousness. One can only experience it, but not describe it, for here words cease to have any meaning and no analogies can help in describing the Unique. The devotee becomes one with Him and realizes Him as a unifying force working through all objects of His creation.

Rm.S.

FIVE SYMBOLS, a set of five distinctive features or elements of personal appearance or apparel that set off Sikhs from the followers of any other faith. During the *Khālsā* initiation ceremony, every initiate into the order is enjoined upon to adopt and never to part from his person five symbolic physical objects *kes* (unshorn hair), *kañghā* (a comb), *kirpān* (sword), *karā* (a steel bracelet) and *kachchhā* or *kachhahirā* (a pair of specially designed shorts) - all names beginning with the phoneme 'k' and hence collectively called *pañj kakār* (*pañj* = five; *kakār* = symbols). These five 'k's may be regarded as part of the uniform of the

Khālsā which is defined as Akāl kī Fauj, God's own army, created to fulfil the divinely ordained mission of Gurū Gobind Singh, viz. to uphold *dharma*, protect the saintly and uproot the wicked (*Bachitra Nāṭak*, 6). There is nothing esoteric or mystic about the five k's. They were simply chosen to serve as aids to the preservation of the corporate life of the Panth. It, however, seems to be essential for a social symbol to contain something of the nature of an archetypal kernel so that it may appeal rationally as well as emotively to the collective consciousness of the community and thereby acquire wide acceptance and emotional sway over the minds of men.

The unshorn hair imprint on the individual the investiture of the spiritual man exemplified by *rishis* or sages of yore, and even of God Himself (whose epithet *keshava* means one who carries long tresses, although, it must be remembered, the God of Sikhism is formless and is occasionally personalized only for the sake of explanation of the attributes by which He is remembered). They also signify manliness, virility, courage and dignity, and therefore signify qualities both of a *sant* (saint) and a *sipāhī* (soldier). This also meant a disavowal of the cultic path of renunciation and asceticism marked among the practitioners by closely cropped hair or by keeping them matted. *Kañghā* symbolizes cleanliness. As a vestural symbol, it appears to repudiate the practice of Tantric yogis, who keep their hair matted (*jaṭā*) as their outward denominational symbol. *Kirpān*, in Gurū Gobind Singh's writings, is the emblem of Divine Energy for the destruction of the evil and protection of the good. The word *kirpān* seems to have been compounded from *kirpā* (*krpā* or, compassion) and *ān* (honour, dignity). Hence as a symbolic weapon it shall only be wielded in compassion (to protect the oppressed) and for upholding righteousness and human dignity. *Karā* (the steel bangle) was adopted as a pragmatic accessory to *kirpān*. A set of strong steel bangles used to be worn by warriors as protective armour over the arm that wielded the sword. Apart from being a symbol of self defence it has a deeper symbolic significance. As a circle it signifies

perfection, without beginning, or end. It also symbolizes restraint and control. The *Karā*, therefore, symbolizes for the Sikhs a just and lawful life of self discipline (*rahit*) and self-control (*sarījam*). *Kachchh* or *Kachhairā* (pair of shorts) is a sartorial symbol signifying manly control. It contradicts the puritanical vows of chastity and celibacy (of *sannyāsa*). At the pragmatic level, its sartorial design makes for greater agility and easy movements, thereby ensuring ready preparedness.

Of these five symbols, primacy unquestionably belongs to *kes*. They provide a sense of unity and identity to the community, and have saved it from relapsing into beliefs and practices rejected by the Gurūs.

Along with *kes*, the turban also became a crucial symbol, too. Sikhs cherish the greatest respect for it. They must not cut or shingle their hair and they must keep their heads covered with turbans. As Sikh history testifies, depilatory apostasy is the greatest sin among them. It is for this reason that they introduced into their regular petitionary prayer, they call *ardās*, words to this effect: Lord preserve our faith until our last breath and until the last hair on our bodies.

These symbols, being the gift of the Gurū, also possess a sacramental status. They are held dear as keepsakes of the Tenth Gurū who had completely identified himself with his *Khālsā*. A keepsake essentially symbolizes a relationship of love. These symbols, therefore, also signify the Sikhs' love for their Gurū as also his for them.

J.S.N.

FIVE YEARS IN INDIA, by Henry Edward Fane, is "a narrative of [the author's] travels in the Presidency of Bengal, a visit to the court of Runjeet Singh, a residence in the Himalayan mountains, an account of the late expedition to Cabul and Afghanistan, voyage down the Indus, and journey overland to England." Fane had kept an immaculate journal of his travels from the time his regiment got orders to move to Ceylon in June/July 1835, till he arrived at Falmouth, England, in April 1840. The travelogue was published in two

volumes, under one cover, in 1842, and was reprinted by the Languages Department, Punjab, in 1970, in two separate volumes of 16 chapters each. The author accompanied Sir Henry Fane to Lahore on the invitation of Ranjīt Singh to attend the marriage of Nau Nihāl Singh. His work provides a graphic description of the visit which lasted from 3 March to 1 April 1837. He describes the lavish festivities which took place at Amritsar and Ajāī. He was deeply impressed by the Mahārājā's personality and character whom he found "a kind and generous master". Fane was again in Lahore in December 1838 at the time of the meeting between Mahārājā Ranjīt Singh and Lord Auckland at Firozpur. His disparaging remarks were reserved for the last of the Great Mughals, Emperor Bahādur Shāh II.

The second volume contains an account of Fane's travels with the Afghanistan expedition, undertaken to reinstall Shāh Shūjā on the throne of Kābul with a view to checking Russian designs, and his return journey to England.

S.K.B.

FORD, MATTHEW WILLIAM (d. 1841), an Englishman who started his career in 1804 as an ensign in a West India regiment and held various assignment until he deserted the army in 1837 and came to Lahore where he joined the Sikh army as a battalion commander and later held a *jāgīr* of three villages near Rāwalpindī. At the time of Mahārājā Ranjīt Singh's funeral procession, Ford commanded the regiment that lined up the streets of Lahore. In March 1841, Ford was at Hazārā when he was attacked by his own men and seriously injured. He escaped to Peshāwar where he died of the injuries a month later.

GI.S.

FOULKES, R. (d. 1841), an Englishman, who joined Mahārājā Ranjīt Singh's cavalry in February 1836, served as *aide-de-camp* to General Ventura and accompanied him on his expedition to Manḍī in 1840. It was here in March 1841 that his Sikh troops mutined and assassinated him.

GI.S.

G

GADIĀL, a village in Ropar district of the Punjab, sacred to the memory of Gurū Gobind Singh, who visited here in 1700 and stayed awhile under a fig tree.

Gn.S

GĀGĀ, village in Saṅgrūr district of the Punjab, where Gurū Tegh Bahādur stayed overnight during his travels in these parts. A *Mañjī Sāhib*, now called Gurdwārā Gurū Sar Pātshāhī IX, stands at the site where the Gurū had halted.

M.G.S.

GAGGOBŪĀ, village 27 km southwest of Amritsar, is sacred to Gurū Hargobind who came here once following the chase. Gurdwārā Mañjī Sāhib Chhevin Pātshāhī, constructed at the site of the old shrine, marks the spot where the Gurū had halted. Gaggobūā was also the native place of Bābā Bīr Singh, a nineteenth century saint.

Gn.S.

GAHAL (locally pronounced Gailh), in Saṅgrūr district of the Punjab, is sacred to Gurū Har Rāi who once made a brief halt here during his travels in the Mālva country. Gurdwārā Sri Gurū Har Rāi Sāhib Pātshāhī VII, stands in memory of that visit. During the Vaḍḍā Ghallūghārā or the Great Holocaust, the badly mauled yet unvanquished Sikh column passed through Gahal on its way to Barnālā. A memorial shrine in honour of the Ghallūghārā martyrs has also been raised in the Gurdwārā compound.

M.G.S.

GAHIR GAMBHĪRĪE MAT KE SVĀMĪ BISHAN DĀS YATĪ JĪ KĀ JĪVAN CHARITRA, by Bhagvañ Dās, is a biographical portrayal of Svāmī Bishan Dās, founder of the Gahir Gambhīrīe sect. The author, a disciple of Bishan Dās, compiled this account during 1886-1902 at Phillaur, near Ludhianā. The manuscript, still unpublished, is

preserved at the Khālsā College at Amritsar under catalogue No. 1334, and contains 648 folios. The narrative is in simple Braj verse; for the devotional hymns some of the poetic forms and musical measures from the Gurū Granth Sāhib have been used. The volume, covering only six years (1896-1902) of the life of Bishan Dās (1863-1935), is marked number II which suggests the existence of a previous volume which remains undiscovered. Although Bishan Dās studied under an Udāsī teacher, he had not adopted the sectarian garb and had the Gurū Granth Sāhib installed and continuously recited in his *ḍerā*. He commonly addressed God as Gahir Gambhīr, the solemn and serene, and maintained that this was the best way to describe the Supreme Being. From the term Gahir Gambhīr, his followers and devotees came to be known as Gahir Gambhīrīe. He preached against intoxicants and caste and gave equal status to women. Although he had faith in Sikhism yet he opposed Singh Sabhā movement.

S.S.Am

GAJJĀ SINGH, MAHANT (c. 1850-1914), maestro of Sikh classical devotional music, was born in Vāndar, in Farīdkoṭ district of the Punjab. He had a sensitive ear for music from his early childhood. His father, a pious Sikh himself, apprenticed him for religious instruction to the *mahant* or custodian of Gurūsar (Mehraj), near Bajhinḍā. The *mahant* was impressed by the rapid progress Gajjā Singh made in learning the scriptural and other texts and by his ability to sing. He arranged to send young Gajjā Singh to learn classical music under Mīr Rahmat 'Alī, court musician of Kapūrthālā state. After finishing studies there, Gajjā Singh returned to Gurūsar where, after the death of his patron, he succeeded him as *mahant*. He regularly visited the *akhārā* or seat of the Nirmalā sect at Paṭiālā,

especially during the rainy season, and his performance both as a vocalist and instrumentalist attracted wide notice. His virtuosity in playing on the *tāūs* had become proverbial.

Mahant Gajjā Singh continued to enjoy the patronage of ruling princes of Paṭiālā, Mahārājā Bhupinder Singh serving a period of apprenticeship with him. At the Delhi Darbār of 1911, Gajjā Singh gave a memorable performance representing the Paṭiālā Gharānā of music. He was rewarded with the grant of a free railway pass for life to travel anywhere in India for the propagation of his art. Encouraged by Mahārājā Bhupinder Singh, he began recording the original *rīts*, i.e. forms or modes of the *rāgas* as set by Gurū Arjan and preserved orally by Sikh musicians, but death intervened on 12 June 1914 and the work remained incomplete.

Mg.S.

GAJPAT SINGH, RĀJĀ (1738-1789), founder of the Sikh state of Jīnd, was born on 15 April 1738, the second son of Sukhchain Singh (d. 1751), of the Nābhā family. In 1755, at the age of seventeen, Gajpat Singh seized a large tract of country including Jīnd and Saḥidōṇ, overran Pāṇipat and Karnāl, and, in 1766, made Jīnd his capital. Unlike other Sikh chiefs, he continued to acknowledge the Mughal authority in Delhi and obtained the title of Rājā from Emperor Shāh Ālam II in February 1772. Gajpat Singh was constantly at war with the Nābhā chief, and seized his territories of Amloh, Bhāḍson and Saṅgrūr in 1774, but he was compelled to return the first two to Nābhā, but retained Saṅgrūr which eventually became the capital of the Jīnd state. His daughter, Rāj Kaur, was married (1774) to Mahārājā Singh of the Sukkarchakkīā *mis*: the couple later gave birth to Maharaja Ranjit Singh. Rājā Gajpat Singh was a strong ally of Rājā Amar Singh of Paṭiālā and accompanied him on several campaigns. He fell ill in 1789 when engaged in an expedition against refractory villages near Ambālā, and was carried to Saḥidōṇ where he died on 11 November 1789.

S.S.B.

GALAUARĀ, BHĀĪ, a resident of village Chikā in the present Kaithal district of Haryāṇā, became a

devotee of Gurū Tegh Bahādur. The Gurū appointed him *masand* in Hisār and Hānsī.

Gn.S.

GALOṬIĀN KHURD, village in Ḍaskā tahsīl of Siālkoṭ district in Pakistan, claimed a historical Sikh shrine commemorating the visit in 1659-60 of Gurū Har Rāi. Earlier Gurū Hargobind had also passed through Galoṭiān on his way back from Kashmir in 1620.

M.G.S.

GAṆḌĀ SINGH (d. 1845), of Butālā, in Gujranwālā district of undivided Punjab, was like his father Dharam Singh, a soldier in the Sikh army. Early in his career, he was assigned by Mahārājā Ranjit Singh to Prince Sher Singh's troops. Gaṇḍā Singh remained the favourite of the Prince who granted him a *jāgīr* worth 3,000 rupees. He held both civil and military appointments under him when he was the Nāzim of Kashmir. He afterwards served at Naushehrā and Bannū. When Sher Singh ascended the throne, he conferred upon Gaṇḍā Singh several *jāgīrs* around Butālā, and appointed him to the command of the Orderly *Derā*. He was severely wounded when trying to save Sher Singh who was assassinated in September 1843.

Gaṇḍā Singh was killed in December 1845 in the battle of Ferozeshāh.

S.S.B.

GAṆḌĀ SINGH (1900-1987), celebrated Punjab historian who by his sustained and pioneer work in the field of historical research initiated new trends in Sikh historiography and who by his critically important work became a vital and pervasive influence in historical learning in northern India, was born on 15 November 1900, the son of Javālā Singh of Hariāṇā, near Hoshiārpur in the Punjab. He began his education in the village mosque, and passed his matriculation from Government High School in Hoshiārpur. He joined the Forman Christian College at Lahore, but soon left it to enlist in the army (1919). While at Basrā, he got wounded and was repatriated to India.

Gaṇḍā Singh then joined the Anglo-Persian Oil Company at Abādān (Iraq) as accounts officer. He returned to Punjab towards the end of 1930, and first worked on the editorial board of the

Phulvārī, a Punjabi monthly published from Lahore. In October 1931 began Dr Gaṇḍā Singh's long and fruitful career as a researcher and historian. During his tenure with the Sikh History Research Department of Khālsā College, Amritsar, he travelled extensively, rummaging various public libraries, archives and private collections throughout India in quest of materials on Sikh history, enriching the library of his Department and also brought out several books and tracts based on these. In 1949, he was appointed Director of Archives and Curator of Museum under the Government of PEPSU. In 1950 he received the additional charge of Director of the Punjabi Department. His thesis on Ahmad Shāh Durrānī earned him the degree of Doctor of Philosophy from the Panjab University, Chandigarh, in 1954. Dr Gaṇḍā Singh was principal of the Khālsā College, Patialā, when he was invited by the Punjabi University, Patialā, to organize its Department of Punjab Historical Studies. He set up Punjab History Conference in 1965 and, in 1967, launched bi-annual *The Panjab Past and Present*.

Dr Gaṇḍā Singh was a prolific writer. In addition to scores of research papers, booklets and pamphlets, he published over two dozen full-length volumes of high historical value. He received honours from a number of professional institutions and associations including the award of Padma Bhūshan in 1983 by the government of India.

Dr Gaṇḍā Singh died at Patialā on 27 December 1987.

M.G.S.

GAṆḌĀ SINGH MASHARIQĪ (1857-1909), Urdū poet, scholar and religious guide in the line of family preceptors to the chiefs of Ropar in the Punjab. Gaṇḍā Singh was born on 2 August 1857 and served for some time in the Military Works Department of the Government of India, where he rose to be an accounts officer. Gaṇḍā Singh gave evidence of his poetic genius when he was still very young, adopting the pen-name Mashariqī. The young poet was deeply influenced by the uprise of the Nāmdhārī movement and his poetry took a

distinct patriotic tone. He apprenticed himself to the famous Urdū poet Dāgh Dehlavī. He also wrote verse in Persian which generally had a Sūfī touch. Mashariqī also wrote Gurū Nanak Dev's biography (*janamsākhī*) in Urdū (1883) and an annotated translation of *Japujī* in Urdū. (1892). Gaṇḍā Singh Mashariqī died on 2 April 1909.

P.S.

GAṆḌHŪĀN, a village 20 km southwest of Sunām in Saṅgrūr district of the Punjab, has a historical shrine dedicated to the memory of Gurū Tegh Bahādur who visited here. According to local tradition, a resident of the village, Bhāī Muglū, who had fought on Gurū Hargobind's side in the battle at Mehrāj had got a boon from the Gurū that he should die in the Gurū's presence. In fulfilment of this word, Nanak IX (Gurū Tegh Bahādur) visited him as his end drew near.

M.G.S.

GAṆESHĀ SINGH, BHĀĪ (d. 1888), began his career as a clerk in the Amritsar municipal committee. When the Khālsā Dīwān was reorganized in 1883, Bhāī Gaṇeshā Singh was named one of the two chief secretaries. With the split in the Khālsā Dīwān in 1885, Bhāī Gurmukh Singh left to establish a separate body at Lahore and Bhāī Gaṇeshā Singh continued as chief secretary of the Amritsar Dīwān. Gaṇeshā Singh continued to serve their Dīwān until he resigned for health reasons. He died at Gujrānwālā on 11 March 1888 after a long illness.

M.G.S.

GAṆḌĀ, BHĀĪ, a Sahigal Khatri of Āgrā, was a soldier in the Mughal army. He was advised by Gurū Arjan to relinquish the service of the oppressive Mughal government and instead serve Gurū Hargobind. Bhāī GaṆḌĀ served Gurū Hargobind and fought valiantly in the battles against the Mughals.

T.S.

GAṆḌĀ, MĀTĀ (d. 1621), consort of Gurū Arjan (1563-1606), was the daughter of Bhāī Krishan Chand of the village of Mau, 10 km west of Phillaur in the Punjab. The nuptial ceremonies took place at her village on 19 June 1589. A son, Hargobind, was born to her at Vaḍālī, near Amritsar, on 19 June

1595. She died at Bakālā (now Bābā Bakālā) on 14 May 1621.

M.G.S.

GAṄGĀ RĀM, an affluent Brāhmaṇ merchant of Baṭhindā who accepted Sikh faith at the hands of Gurū Arjan. He, according to Bhāī Santokh Singh, *Srī Gurū Pratāp Sūraj Granth*, once crossed the Sutlej with a large stock of *bājarā*, a variety of millets. Learning that a vast body of men was at work digging a large tank at Gurū Chakk (present-day Amritsar), he proceeded in that direction hoping to sell his merchandise profitably. At Amritsar, he saw a large number of Sikhs engaged in voluntary *sevā*. Gaṅgā Rām was deeply affected by the Sikhs' zeal and devotion. He donated his entire stock of grain to the *Janigar*; and himself joined the devotees in the holy *sevā*. He stayed on in Amritsar and returned to Baṭhindā only after the completion of the sacred pool. He devoted his remaining years to meditation and to preaching the message of Gurū Nānak.

T.S.

GAṄGĀ RĀM was one of the five sons of Bhāī Sadhū and Bībī Vīro, the daughter of Gurū Hargobind, who formed part of Gurū Gobind Singh's retinue during the battle of Bhangānī.

M.G.S.

GAṄGĀ RĀM, DĪWĀN (1775-1826) was a Kashmirī Brāhmaṇ whose father, Kishan Dās, had migrated to Rāmpur, near Banāras, where Gaṅgā Rām was born about the year 1775. Gaṅgā Rām received a good education and, at the age of 20, entered the service of Mahārājā Daulat Rāo Scindia of Gwālīor. When in September 1803, Lord Lake defeated Daulat Rāo Scindia, Gaṅgā Rām returned to Delhi where he lived from 1803-13. In 1809, he was employed by the East India Company. Ranjīt Singh appointed him in 1813 the head of military accounts and keeper of the privy seal. In 1821, Gaṅgā Rām was given charge of the civil administration of Gujrat. Two years later he was recalled to Lahore to reorganize the department of excise. Gaṅgā Rām died at Lahore in 1826.

H.R.G.

GAṄGŪSHĀHĪS, a Sikh missionary order which owed its origin to Gaṅgū Shāh, also known as

Gaṅgā Dās. Born in a Basī Khatri family of Garhshaṅkar, in Hoshiārpur district of the Punjab, he was sent by Gurū Amar Dās to the Śivālik hills to preach the word of Gurū Nānak where he and his successors gathered a considerable following and raised their own shrines including at Daun (Ropar district) and Khaṭkar Kalān (Jalandhar district). These are venerated to this day by the members of the sect. The Gaṅgūshāhis were excommunicated by the Khālsā at the time of Gurū Gobind Singh's death when the then leader of the sect was found guilty of going against Sikh tenets. The Gaṅgūshāhis, a small community numerically, live in the Śivālik hill territory.

B.S.N.

GAṆJ NĀMAH (Treasure Book), by Bhāī Nand Lāl Goyā, is a panegyric in Persian, partly verse and partly prose, in honour of the Ten Gurūs. It renders homage to the Gurūs whom the poet recalls with deep personal devotion and veneration. The opening eleven couplets are an invocation to the Gurū who raises men to the level of gods (3). This is followed by ten sections, each devoted to one of the ten Gurūs. Each section has two sub sections - a paragraph or two in prose followed by a series of couplets. The number of couplets in different sections varies from four on Gurū Amar Dās to fifty-six on Gurū Gobind Singh. The book contains no biographical details and celebrates only the spiritual eminence of the Gurūs.

D.S.

GARAB GAṆJANĪ TĪKĀ, by Bhāī Santokh Singh, is an exegesis in the Nirmalā tradition of Gurū Nānak's *Japu*. The work, completed in AD 1829, was taken up at the behest of Bhāī Udai Singh of Kaithal and was by way of correcting Anandghan's *tīkā*. The manuscript, available in the Dr Balbir Singh Sāhitya Kendra, Dehrā Dūn, was first published in 1910. The exegesis is proffered in the form of a *goshtī*. The Sikh, herein called *mumokhī* i.e. one who is a seeker of *mokh* or release, puts questions to the Gurū as to how he can attain liberation and the Gurū answers those questions. Since the author himself belonged to the Nirmalā tradition, Vedantic colouring in his explanations predominates and he regards Gurū

Nānak as an incarnation of God Almighty. The language is Sadhūkārī, overlaid with Braj and Sanskrit vocabulary.

Gr.S.

GARDNER, ALEXANDER HAUGHTON CAMPBELL (1785-1877), son of a Scottish immigrant, was, born in North America in 1785. As a boy, he learnt Italian, Spanish, Latin and Greek, and proceeded in 1807 to Ireland to train for a maritime career. Travelling through America, Russia and Central Asia, he took up service in Afghanistan in 1817. In 1831 he fled to Peshāwar to be appointed commander of artillery by Sultān Muhammad Khān Bārakzāi, a tributary of the Sikh government. In 1832, he was summoned to Lahore where he became an artillery officer in Mahārājā Rājīt Singh's army with the rank of colonel. He served in several military campaigns until 1836 when Rājā Dhiān Singh took him over from the Mahārājā's service and placed him in full command of his own artillery. He successively served Hīrā Singh and Gulāb Singh.

Gardner, however, claims to have firsthand knowledge of many of the tumultuous events which overtook the Punjab after the death of Mahārājā Rājīt Singh. He was dismissed from service along with other European officers during the time of Puṇḍit Jallā's ascendancy, but he somehow lingered on at Lahore serving Mahārājā Jind Kaur. He did not take part in the first Anglo-Sikh war, and was expelled from the Punjab in 1846. Gardner thereupon entered the service of Gulāb Singh.

Gardner died at Jammū on 22 January 1877.

Gr.S.

GARGAJJ AKĀLĪ JATHĀ (*garḡajj* = reverberatingly thunderous) was the name given a dynamic group (*jathā*) of Akālī reformers, especially active in the Mājha region of the Punjab. The Jathā came into being on 19 April 1921, splintering from the Central Mājha Khālsā Dīwān. Tejā Singh Bhuchchar, Jathedār of Srī Akāl Takht, then under detention, was elected in absentia its life president. In the constitution of the Jathā approved on 6 June 1921, however, it was redesignated Gargajj Akālī Dīwān.

Gargajj Akālī Jathā was confined mainly to opposing the policies of the Shiromaṇī Akālī Dal. Its leader and spokesman, Tejā Singh Bhuchchar, under arrest since 15 March 1921, was released in September 1921 on assurance of good behaviour and on the intercession of Dayā Kishan Kaul, prime minister of the princely state of Patialā. Bhuchchar launched his own paper *Gargajj Akālī* financed by Patialā state. Gargajj Akālī Jathā supported Gurū Kā Bāgh agitation but later renewed its opposition to the Shiromaṇī Gurdwārā Parbandhak Committee. It tried to obstruct *kārsevā* of the Sarovar, the holy tank (17 June 1923). It had also been opposed to the Shiromaṇī Committee decision about boycotting the 1929 Congress session at Lahore and advocated cooperation with the Congress. In 1936, it helped the Buddhā Dal to take forcible possession of Burj Bābā Phulā Singh. The Jathā died with the murder of its leader, Tejā Singh Bhuchchar, in 1939.

M.G.S.

GARHĪĀ, BHĀI, a devout Sikh of Gurū Hargobind who sent him to preach in Kashmīr on a special request from the *sarigat* of that area. Bhāi Garhīā met on the way a Muslim divine, Shāh Daulā, near Gujrāt, now in Pakistan, and converted him a devotee of the Gurūs. In Kashmīr, Bhāi Garhīā won wide esteem for his gentle and pious manner. On being recalled from Kashmīr by Gurū Hargobind, he settled down at Goindvāl. He went to Bakālā for the accession ceremony of Gurū Tegh Bahādur and remained there to serve the Gurū.

M.G.S.

GARHĪ NAZĪR, a village 3 km to the southeast of Samāṇā, is the site of an historical Sikh shrine called Gurdwārā Srī Gurū Tegh Bahādur Pātshāhī 9. Muhammad Bakhsh, a Muslim noble of liberal religious views, took the Gurū from Samāṇā to the safety of his own house in Garhī Nazīr when the imperial troops were after the Gurū with arrest warrants.

M.G.S.

GARJĀL, BHĀI, and Bhāi Mathurā Dās, two poor Sikhs of Āgrā, earned their meagre living as porters. Yet they joyfully extended hospitality and assistance to needy Sikhs. The news of their

sincerity and devotion reached Gurū Arjan, who expressed a desire to see them. Bhāī Gariāl and Bhāī Mathurā Dās visited Amritsar and received much praise and blessing from the Gurū (*Vārānī*, XI. 27).

T.S.

GĀRŪ, BHĀĪ, received the rites of initiation at the hands of Gurū Arjan. Once he, accompanied by some others waited upon the Gurū and sought instruction on the Sikh view of divine grace and individual effort.

T.S.

GĀTHĀ, title of Gurū Arjan's composition comprising twenty-four verses included in the Gurū Granth Sāhib. In Sanskrit writings, *gāthā* stands for a religious verse of non-Vedic origin, a stanza or a song. In Prākṛit and Buddhist traditions, the term signifies a verse, a line of poetry, song, stanza or aphorism. According to Sikh commentators, *gāthā*, in the context of the verses of Gurū Arjan, denotes the language used in these verses which is a mixture of Sanskrit, Pālī and Prākṛit. Another name of this language form is Sahaskritī. The central theme of the *Gāthā* verses is the praise of God and the importance of devotion to Him. These verses are "a discourse on the Name of God which serves as an arrow to pierce the five enemies' and to efface pride" (6); a discourse, profound and inexhaustible, and one which if comprehended truly leads one to overcome worldly desires and to repeat God's Name in the company of the holy (10); and a paean which from the most ancient times the blessed saints have recited (18).

T.S.

GAUHAR SINGH (d. 1763), founder of the famous village of Aṭārī in Amritsar district. His ancestors had moved from the Jaisalmer area to Mehrāj-Phūl area in Baṭhinda district around 1580. About 1735, the family scattered, and Gauhar Singh and his brother Kaur Singh moved on to the interior of the Punjab with twenty-five horsemen. They reached Amritsar, took the *Khālsā* initiation and entered the service of Gurbakhsh Singh Roṛānvālā of the Bhaṅgī *misl*. Gauhar Singh became a disciple of Bāvā Mūl Dās, an ascetic of great sanctity, and on his direction settled at the site of present-day

village of Aṭārī, so named after the house *aṭārī* he built for himself there.

S.S.B.

GAURĀ, BHĀĪ, the elder son of Bhāī Bhagatū (d. 1652), was a brave warrior who had carved out an extensive estate for himself around his native village Viñjhū, north of Baṭhinda. In 1652 when Gurū Har Rāi visiting *saṅats* in the Mālva region came to Viñjhū, Gaurā served him devotedly and accompanied the Gurū's train. One day, Gaurā had an attendant of the Gurū assassinated for having insulted him. The Gurū forbade Gaurā's presence in *saṅat*. Gaurā was repentant and wanted to apologise but the Gurū would not grant him an audience. He, with a few hundred of his men, therefore followed the Gurū's progress to Kīratpur, keeping a few kilometres behind him. A few months later as Gurū Har Rāi, on his way to Kartārpur, had just crossed the River Sutlej, his family and the baggage still on the other bank, a Mughal force attacked his rear. But Bhāī Gaurā, who as usual was following close behind, chased the attackers away and helped the Gurū's party safely cross the river. When Gurū Har Rāi came to know of this, he called Gaurā to his presence, pardoned him and advised him to go back to his home where he flourished as a virtual ruler of a vast tract. One of his descendants, Bhāī Desū Singh, founded the state of Kaithal in 1767.

B.B.

GAURĪ KĪ VĀR, by Gurū Rām Dās, is one of his seven *vārs* in a total of twenty-two in the Gurū Granth Sāhib. It comprises thirty-three *paurīs* and sixty eight *ślokas*. Unlike other *Vārs* in the Gurū Granth Sāhib which have *paurīs* by one author, five of the *paurīs* (27-31) in this *vār* are by Gurū Arjan. The authorship and number of verses of the *ślokas* vary whereas the *paurīs* consist of five verses each, except for four (11, 12, 31 and 32) which contain six to ten verses each. The burden of the *Vār* is the individual soul's yearning for ultimate union with the Supreme Soul. Men are divided into two categories, *gurmukh* and *manmukh*. The former imbibe godly qualities whereas the latter take to evil ways. To realize God, the seeker need not renounce the world. They are saved who take

GAURĪ KĪ VĀR

refuge with the True Gurū. It is under his guidance that the disciple learns to keep company with the holy, imbibe virtues and cast away all deficiencies.

S.S.K.

GAURĪ KĪ VĀR, by Gurū Arjan, is one of the twenty-two *vārs* included, under *Gaurī rāga* in the Gurū Granth Sāhib. There is at the head of it a direction as to the tune in which it should most appropriately be sung. The tune indicated is that of the then popular folk ballad recounting the chivalry of Mojdī (Muazz ud-dīn) who fought against and defeated Kamālī (Kamāl ud-Dīn), his uncle. At the close of the *Vār* are appended the words *sudhu kīche* (please correct), indicating that the text as copied from the original pages was sought to be checked and inaccuracies, if any, corrected. The *Vār* comprises twenty-one *paūrīs* or stanzas, and forty-two *ślokas* or couplets, all composed by Gurū Arjan. *Paūrīs* consist of five lines each which, though of unequal length, mutually rhyme. The *Vār* opens with the laudation of the Creator; expressing devotion as well as a sense of wonder, and then, with rapid transition, moves on to other aspects of ethical experience and to exhortation towards spiritual life. Remembrance of God lovingly and whole heartedly and praising the Name in holy association are set out as the means to elevating the seeker to the ideal plane where he comes in contact with the Supreme Lord and experiences the joy of this union. In such a state there is no psychic conflict and man abides in sublime bliss. The essential element of the metaphysical doctrine reiterated in this *Vār* is monotheism. To gain access to Him, the easier way is to take help of the Gurū and of the company of saints. Man should dispel all doubt and love Him. He should remember Him, submit to His Will and seek His shelter. He can achieve perfection only in union with the Perfect One, and for this he will need the help of the True Gurū and the grace of the Lord.

U.S.

GHADR MOVEMENT. *Ghadr*, commonly translated as "mutiny," was the name given to the newspaper published for the Hindustani Association of the Pacific Coast founded at

Portland, U.S.A., in 1912. The movement this Association gave rise to for revolutionary activity in India also came to be known by this name.

People from Punjab started migrating by the turn of the 20th century. First they went to East Asian countries and then began trickling out to Canada and the US during the first decade of the twentieth century. They were mostly small farmers, ex-soldiers and artisans. By 1908, about 5,000 Indians had entered Canada, more than 90% of them being Sikhs. The Indians first went to some towns in California, Oregon and Washington States in the US and to Vancouver and Victoria, in British Columbia, in Canada.

The immigration caused constant tension between the White and Asian labour. The governments of China and Japan sent strong protests against the maltreatment of their nationals but there was no one to fight for Indians. The result was that the Canadian government started further harassment of the Indians already there, and also tried in 1908, to shift them to the British Honduras. The Canadian Government further tightened measures against the entry of Indians into Canada. Protests to the various authorities concerned made no difference. In order to fight the unjust immigration laws, the Indians (mostly Sikhs) organized a *Khālsā Dīwān* Society in Vancouver in 1907 with branches at several other places. Under its guidance, the Indians successfully thwarted the Canadian Government's attempt to send them to the British Honduras. The Sikhs built a *gurdwārā* at Vancouver in 1908, and later a few more at other places. These *gurdwārās* became the rallying places for the Indians. During 1909, only six Indians were allowed entry into Canada. The Indian immigrants now began to organize themselves and published some pamphlets to create national awakening among fellow Indians. Persons like Bābā Sohan Singh Bhaknā, Harnām Singh Tundilāt, Ūdham Singh Kasel, Rakhā Rām, Ishar Singh Marhānā and others would collect on Sundays or on other holidays and ponder over the problem. St. John and Seattle (U.S.A.) became the centres of their activities.

In 1911, the White labour resumed their attacks on Indians. By now, the Indians were politically awake. At many places they had organized themselves, procured arms and ammunition, and put up strong resistance. In 1912, at Portland, Hindustānī (or Hindī) Association of the Pacific Coast was formed with Bābā Sohan Singh Bhaknā as its president. The Association started a weekly, *Hindustān*, in Urdū, and in May 1913, opened a *Ghadr* Āshram also known as Yugāntar Āshram, and decided to form a *Ghadr* party with its headquarters at San Francisco and its branches at various places in the United States and Canada. The aim of the party was to wage a war against the British *rāj*. The party also published a weekly called *Ghadr*. The first issue, in Urdū, came out in November 1913, followed by Punjabi a few weeks later. Hindi, Gujrātī, Pashto, Bengli and Nepālī editions came out sometime later on. The paper carried the words "Enemy of the British Government," under its masthead on the front page. The British government tried to stop circulation of the paper, but failed. Instead, the circulation of the paper increased. Besides, a number of small pamphlets, many of them in Punjabi, were issued.

The British apprehended Har Dayāl to be the key man and arrested him. The party got him out on bail and managed to send him away to Switzerland. Bābā Sohan Singh Bhaknā now decided to stay at the party headquarters. The party's plan was to invade Kashmir from China; then go for the Punjab, followed by other provinces. The members started getting training in the use of weapons and making of bombs; several got training in flying aircraft also. The *Ghadr* party did not restrict its activities to the Indians in the United States and Canada only, but covered also those living in several east Asian countries. Bhāī Bhagwān Singh and Bhāī Santokh Singh worked among Indians in those countries. In these places also, *gurdwārās* became the centres of political activity. Hīrā Singh, a millionaire of Hong Kong, rendered much help to the *Ghadr* party. The *Komagata Maru* incident added fuel to the fire. The First World War broke out in July 1914. On 5 August, leading members of the *Ghadr* party

gathered at Yugāntar Āshram, discussed the situation and decided to come to India to carry out armed revolution against the British. Bābā Sohan Singh Bhaknā, with his companions, left for India followed by many more at different intervals reaching India from different countries. According to government records, 2312 Indian *Ghadr* men had entered India between 13 October 1914 and 25 February 1915. Their influx continued till 1916 when their number increased to more than 8,000.

Most of the entrants were got hold of at the ports of entry, especially at Calcutta. Out of those apprehended, 2,500 were confined to their respective villages and 400 considered dangerous were kept under detention. About 5,000 were released with a warning. The capture of *Ghadr* leaders had upset the plans to some extent, yet the party as a whole was not disheartened. New leaders came forward and reorganized the movement. They established their headquarters at Amritsar, later shifting to Lahore. The party established a new press and published small pamphlets in Punjabi, Urdū and Hindi. The party also produced their own flag having red, yellow and green colours. Dr Mathurā Singh supervised factories producing bombs. The party members contacted students and soldiers in different cantonments. Many party workers joined the army with a view to obtaining arms and ammunition. Contacts were also established with Bengal revolutionaries.

The party executive met on 12 February 1915, and decided to start the rebellion on 21 February. Their plan was simultaneously to attack and capture Mīān Mīr and Fīrozpur cantonments; 128th Pioneer and 12 Cavalry were to capture Meerut Cantonment and then proceed to Delhi. Units in cantonments in northern India were expected to join the rebellion. When the information about the D Day got leaked, they advanced the date of rebellion to 19 February, but this information also reached the police through their informer, Kirpāl Singh. The police arrested 13 of the "most dangerous revolutionaries." All cantonments were alerted and the Indian troops placed under vigilance; some were even disarmed. Arrests of *Ghadr* men took place all over the Punjab.

They were tried by the Special Tribunal in what are known as Lahore conspiracy cases in batches. In all, 291 persons were tried and sentenced as under: death for 42, life-transporation for 114, and 93 awarded varying terms of imprisonment and 42 were acquitted. Confiscation of property was ordered in the case of many. No one appealed against the punishments.

Under the circumstances, the army units which had promised to join the revolution kept quiet, though some units did come out in the open. The rebellion was subdued by the British troops; 126 men were tried by court martial which sentenced 37 to death, 41 to transportation for life, and the remaining to varying terms of imprisonment. The party workers also went to Iran and Iraq to instigate Indian troops against the British, and to Turkey to exhort Indian prisoners to fight for India's freedom. In Iran, the party was able to raise an Indian Independence Army. However, not much help came from other countries. The *Ghadr* movement, "was by far the most serious attempt to subvert British rule in India."

E.C.B.

GHAL KALĀN, village 9 km west of Mogā has a historical shrine, Gurdwārā Pātshāhī Chhevīn, dedicated to Gurū Hargobind who came here for a visit from Daraulī.

M.G.S.

GHANAULĀ, an old village 10 km north of Ropar in the Punjab claims a historical shrine which commemorates the visit of Gurū Gobind Singh in 1688 while he was returning from Paonṭā to Anandpur. He again passed through Ghanaulā on 6 December 1705 while proceeding to Kotlā Nihāṅg Khān en route to Chamkaur.

M.G.S.

GHANAUR JATTĀN, locally called Tall Ghanaur, about 30 km southeast of Saigrūr in the Punjab, is sacred to Gurū Hargobind and Gurū Tegh Bahādur. A small domed Mañjī Sāhib commemorates the visits of the Gurūs.

M.G.S.

GHANĪ KHĀN and his brother Nabī Khān, Pathān horse dealers of Māchhivārā in present-day Ludhiānā district of the Punjab, were admirers of

Gurū Gobind Singh whom they had visited at Anandpur and to whom they had sold many good animals. When they learnt that the Gurū was at Māchhivārā after the battle of Chamkaur (1705), they called on him, provided him with a blue-coloured dress and carried him out of Māchhivārā in a palanquin disguised as a Muslim divine, Uchch dā Pīr. They escorted him thus up to Hehrān, a village near Raikoṭ in Ludhiānā district, where a group of Sikhs relieved them.

P.S.P.

GHARĪBDĀSĪĀS, followers of Sant Gharībdās (1717-78), also known as Satsāhibiās for their peculiar form of greeting which is Sat Sāhib, i.e. eternally existent (*satya*) is the Lord (*sāhib*). The founder of the sect, Gharīb Dās, was born in the small village Chhuḍānī, in Rohtak district. He soon came under the influence of Dādūpanthīs. His sincere and persistent devotion won him many followers who sought initiation from him. Though unlettered, he composed religious verse and narratives of saints from Indian piety. Gharībdāsīās reject idol worship and build no temples. Among the adherents of the sect are both ascetics and laymen. The former are celibates, completely abstaining from flesh and wine. They live by begging. They worship the Book, which contains compositions of Gharībdās and some other saints.

T.S.

GHARU, pronounced *ghar*, is a term used in the titles of many of the hymns in the Gurū Granth Sāhib. The final "u" is only of grammatical significance indicating masculine gender and singular number. *Gharu* appears after the name of the *rāga* (musical measure) and the indication with regard to the author, and is followed by a numeral. *Gharu*, ordinarily an equivalent of "house" or "home", here indicates a variant or style of a *rāga* corresponding to variation in metre, pitch, rhythm and *lai*.

Bb.S.N.

GHARŪĀN, a village 8 km east of Morindā, is sacred to Gurū Har Rāi. He visited the place during his travels in these parts. A shrine commemorates his visit. Another historical *gurdwārā* in Gharūān is Gurdwārā Akāl Garh Pātshāhī Naumī dedicated

to Gurū Tegh Bahādur who is said to have passed through Gharuān when travelling to Delhi in 1675.

M.G.S.

GHAUS KHĀN (d. 1814) was an artillery officer under Mahān Singh Sukkarchakkiā and his son, Ranjit Singh. He knew something about casting guns, was skilful in his profession, and was rewarded with *jāgīrs* and a large house in Lahore. When, in 1812, the Mahārājā reorganized the artillery wing of his army into Topkhānā-i-Khās and Topkhānā-i-Mubārak, Ghaus Khān was put in charge of both, with the designation of Darogha-i-Topkhānā. Ghaus Khān distinguished himself in several of the Mahārājā's early campaigns. In 1814, Ghaus Khān took part in the expedition against Kashmir when he fell ill and died on his way to Lahore.

S.S.B.

GHAVIDĪ, village in Lahore district of Pakistan, only one kilometre from the Indo-Pak border opposite Khālā, had a historical shrine commemorating Gurū Nānak's visit. Upon his arrival in the village, the Gurū is said to have put up under a *lahūrā* tree (*Cordia latifolia*). On this site was built Gurdwārā Lahūrā Sāhib.

M.G.S.

GHORĪĀN, hymns by Gurū Rām Dās in measure Vāḍaḥaṇis in the Gurū Granth Sāhib. The word *ghorīān* in Punjabi is the plural form of *ghorī* a mare. In Punjabi folk poetry, a type of lyrical songs, which are sung on the occasion of marriage, are called *ghorīān*. These eulogize the bridegroom and his ancestry and wish him a happy marriage.

The *Ghorīān* hymns are lyrics of exquisite beauty, woven round images and symbols appropriate to the occasion of marriage, more particularly, to the ceremony of *ghorī* or mare-riding by the groom. The human body is the mare, riding which the devout could successfully and victoriously reach his goal. The mind is to be harnessed, conquered and controlled, just as the mare is controlled. In the hymns, the mare has been called by several synonyms. The holy men form the marriage procession; God Himself lays out the feast for them. Thus is the spouse found and

begotten.

GHUKKEVĀLĪ, village 21 km north of Amritsar has two historical shrines, sacred to Gurū Arjan (1563-1606) and Gurū Tegh Bahādur (1621-75), respectively.

GURDWARĀ GURŪ KĀ BĀGH, located in what was formerly called Gurū kī Raur (*raur* is a Punjabi word for a barren tract of land), commemorates Gurū Arjan's stay here. A small shrine was established by Bhāi Ghukkā, the founder of the village. When Gurū Tegh Bahādur visited the place in 1664, he encouraged the villagers to dig a well and raise a garden in the barren tract. As a result, Gurū kī Raur in time became Gurū Kā Bāgh. The *gurdwārā* was richly endowed during the time of Mahārājā Ranjit Singh (1780-1839).

GURDWARĀ BAOLĪ SĀHIB is dedicated to Gurū Tegh Bahādur. The open well (*baolī* in Punjabi) caused to be dug by the Gurū still exists.

Gn.S.

GHULĀL, in Ludhiānā district, claims a historical shrine dedicated to Gurū Gobind Singh. This Gurdwārā is not included in older lists of Sikh historical shrines, but local tradition indicates that the Gurū visited here on way to Mālva country.

M.G.S.

GHULĀM MOHĪY UD DĪN, SHAIKH (d. 1845), who rose to be governor of Kashmir in Sikh times, was the son of Shaikh Ujālā. At a young age, Ghulam Mohiy ud-Din took up service under Dīwān Motī Rām, and then under his son, Kirpā Rām when they were governors of Kashmir. He again returned to Kashmir as deputy to Prince Sher Singh and was reported to have followed a repressive policy. He was recalled to Lahore and inflicted a heavy fine besides confiscating all of his property and the hidden wealth which he had amassed at Hoshiārpur. He remained out of favour with the Darbār for some time but eventually secured service with Prince Nau Nihāl Singh, became governor of Jalandhar Doāb in 1839 and of Kashmir in 1841. In February 1845, Ghulam Mohiy ud-Din made overtures to the British government with a view to transferring his

allegiance to them, but died soon afterwards.

H.D.

GHULĀM MURTAZĀ, MIRZĀ, served the Lahore Darbār under Mahārājā Ranjīt Singh and his successors for several years. One of his ancestors, Hādī Beg, was Sāmārkand, had emigrated to the Punjab in 1530 a *qāzī* or magistrate over seventy villages in the neighbourhood of Qādīān. Ghulām Murtazā joined the Lahore army and served on the Kashmir frontier and at other places during Ranjīt Singh's lifetime and thereafter. Mirzā Ghulām Murtazā finally settled at Qādīān, but his estate was resumed upon the occupation of the Punjab by the British.

G.S.N

GHULLĀ SINGH, BHĀĪ (d. 1924), one of the martyrs of Jaito, was born around 1896, the son of Bhāī Naraīn Singh of Bhalūr, near Bāghā Purānā, in present-day Farīdkot district of the Punjab. Tall and heavily built, Ghullā Singh helped his father and two elder brothers at tilling the family acre. Ghullā Singh received the vows of the Khālāsā at the hands of Sant Sundar Singh Bhiṇḍrānvāle and became an Akālī activist. On 20 February 1924, he joined the columns of Sikh volunteers camping at Bargārī, and accompanied it on its march to Jaito the following morning. He fell down to the bullets shot at the *jatha* near Gurdwārā Tibbī Sāhib.

G.S.G.

GHUMĀN, village in Gurdāspur district of the Punjab. Nāmdev, some of whose hymns are included in the Gurū Granth Sāhib, lived in this village for 18 years. The shrine commemorating his stay exists in the village. An annual fair is held on 1 and 2 Māgh (mid-January) in the belief that Nāmdev died here on 2 Māgh 1406 Bk.

M.G.S

GHURĀNĪ KALĀN, an old village in Ludhiānā district, was visited by Gurū Hargobind in whose memory two *gurdwārās* exist here:

GURDWARĀ CHOLĀ SĀHIB PĀTSHĀHĪ CHHEVĪN is inside the village and marks the residence of Bhāī Surtiā, the local *masand*, at the time of the Gurū's visit. Gurū Hargobind is said to have stayed for 45 days with him: a *cholā* or a loose gown with 52 strings attached to it, a *pothī* or a sacred book

and a single shoe are preserved as relics.

GURDWARĀ NIMSAR. Gurū Hargobind during his stay in the village used to repair to the pond outside the village to the east of it early in the morning for ablutions and meditation. An old *nim* (*margo*) tree believed standing there is said to have sprouted from one of the tooth cleansing twigs the Gurū once stuck here.

M.G.S

GIĀN (Skt. *jñāna*), knowledge, understanding or consciousness, is what differentiates human beings and establishes their superiority over other species. Nature has not only provided man with a qualitatively superior brain but has also endowed human mind with a dynamic inner stimulus called *jagīāsā* or inquisitiveness. Perhaps it is on account of this urge and the consequent exercise that human brain or mind (psyche or soul for the ancients) gradually developed over the millenia. *Giān* is acquired or gathered through the mental faculties of cognition and affection. The mind also possesses a third faculty, conation (concerning desire and volition) which is closely related to and interacts with cognition and affection.

In India, *giān* is divided into two categories: *parāgiān* (higher or spiritual knowledge) and *aparāgiān* (lower or worldly knowledge). The former is also called *ātmagiān*, the highest form of which is *brahmagiān*. The earliest Indian religious text, the *Rgveda*, contains some speculative hymns. It is the *Upaniṣads* which are devoted primarily to religious speculation using rational tools. Advait Vedānta defines *giān* as self-effulgent (*svaya-prakāś*). No other knowledge is required to know it. The self-effulgent *giān* enlightens human minds and eradicates the darkness of ignorance.

Sikhism, without rejecting empirical perceptual knowledge, holds *giān* (spiritual knowledge) definitely superior and more desirable than ordinary knowledge. Gurū Nānak beautifully illustrates *giān* vis-a-vis worldly knowledge in his *Japu* (XXXV) wherein he depicts the region of true knowledge as illimitable expanse of myriad *karam bhūmīs* (lands of action), suns, moons and universes. The comparison with perceptual phenomenon (XXXIV) clearly brings out that *giān*

consists in directing the mind from the limited realities and concerns of this puny earth towards the limitlessness of the True Reality depicted as *Sach Khand* and finally defined as inexplicable. Elsewhere *giān* itself is said to be inexplicable and available through grace to the exclusion of other wayward efforts (GG, 465). It is also acquired by listening to *nām* (God's Name), having faith in it, internalizing it with love and delving deep into the inner recesses of one's mind (*Japu*, xxi). The Gurū's advice, subject to God's grace, faith and *vīchār* (reason or contemplation) are crucial factors to the attainment of *giān*. Company of holy men and holy assembly is also highly commended as being instrumental in the attainment of *giān*. Mere intellectualism and sophistry are, on the other hand, condemned.

D.S/M.G.S

GIĀNĪ, from *giān* or the Sanskrit *jñāna*, means one who possesses *giān*, i.e. knowledge or spiritual understanding. In the Gurū Granth Sāhib the *giānīs* and *brahmgiānīs* are accorded high praise (GG, 831). Such a person must adhere in every thought, word and deed to the truth and should remain detached from worldly temptations while still living in this world (GG, 272). Without abandoning the ethical associations implied in the scriptural definition, the traditional usage emphasized the possession of mastery in the understanding of Sikh doctrine. The title attained particular respect during the Singh Sabhā revival and it still commands a reputation in orthodox circles. A school of Sikh learning also shares the name Giānī. See GIĀNĪ SAMPRADĀI.

W.H.M.

GIĀNĪ SAMPRADĀI is one of the major schools of Sikh theologians and expositors of the Sikh scripture. In Sikh tradition, a *giānī* is a learned man of pious character, competent to recite faultlessly, interpret and expound the Sikh scriptural texts. *Sampradāi* denotes a sectarian system or school of thought of accredited standing.

It is claimed that the school of Giānīs originated with Bhāī Manī Singh (d. 1737) who, after having been sent to Amritsar from Anandpur by Gurū Gobind Singh, began giving discourse

on the Sikh teaching expounding a given *śabda* with illustration from the lives of the Gurūs and their disciples. This style became, in course of time, established form for clerical interpretation of sacred text. His pupils continued the tradition. Through this chain of pupils, the *sampradāi* has lasted to this day. Originally, members of the Giānī Sampradāi were known by the common Sikh honorific of *bhāī* or *sant*. From the Giānī Sampradāi, some successively served as head priests/priests of the Harimandar at Amritsar while others had their own *derās* at different places.

The distinctive characteristic of the Giānī Sampradāi has been its strict adherence to the tenets of the faith. On the doctrinal level, unlike the Udāsīs and Nirmalās, the Giānīs have kept their own course, relying solely on the teachings of the Gurūs and the Sikh tradition as it had autonomously evolved. They reject the authority of Vedās and refuse to accept the Gurūs as *avtār* of Viṣṇu or some other god. The major centres of the Giānī Sampradāi preserve assiduously their original classical aura. The product of this school have been the most proficient exponents of the philosophy and thought of the Gurū Granth Sāhib. Very valuable contribution in the written form came in early days from Bhāī Chandā Singh (*Prayāī Gurū Granth Sāhib*), Bhāī Hazārā Singh (*Srī Gurū Granth Kos*) and Bhāī Bhagvān Singh (MS. *Jīkā Japu and Gurbānī Vyākaran*). In comparatively recent times, Giānī Badan Singh (d. 1924) and his colleagues of the Faridkot synod, Bhāī Bishan Singh Giānī (d. 1936), Paṇḍit Narain Singh Giānī (d. 1940), Akālī Nihāl Singh (d. 1938), Bhāī Vīr Singh (d. 1957) and Bhāī Kirpāl Singh, all basically in the Giānī line, have produced complete or partially complete commentaries of the Gurū Granth Sāhib.

T.S.

GIĀN PRABODH (Guide to Enlightenment), is a long, poem, in Braj, included in Gurū Gobind Singh's *Dasam Granth*. It employs sixteen different metres and comprises two independent parts; the first, i.e. the introductory one (stanzas 1 to 125), begins with laudation of the Almighty who is depicted as Supreme. The second part, consisting

of 211 stanzas (126-336), deals with the practical philosophy of the world. The expositions are proposed in the form of highly metaphysical dialogues between Jīvātmā and Paramātmā.

D.P.A.

GIÂN SINGH, BHĀĪ (1883-1953), *naqqāsh* or fresco painter, was born in the city of Amritsar to Tābā Singh, a comb-maker by profession. Giān Singh attended for his primary education the school run by Giānī Thākūr Singh, and was then apprenticed to Nihāl Singh Naqqāsh, with whom he served for 14 years until 1905. He brought to his passion for drawing unusual powers of observation and concentration. He made rapid progress in his art and soon began to collaborate with Jawāhar Singh Naqqāsh, a brother of his erstwhile teacher, in working on ornamental designs in the Golden Temple. Giān Singh's fame rests principally on his fresco-painting on the walls of the Golden Temple. While much of Giān Singh's work on the outer walls of the domed structure, on the topmost storey, stands partially erased by wind and rain, that on its inner walls yet survives in its original freshness. One *dehin* executed by him on the first floor, just above Har kī Paurī, bears testimony to his inimitable workmanship.

Giān Singh introduced a number of innovations in the art of fresco-painting. He replaced the earlier *motifs* of gods/goddesses with those of "grapples" (*pakṛānī*) of animals, birds, flowers, creepers, etc. He also painted historical Sikh shrines on the body of the vase formerly left blank. In addition to this, he brought shade work to a high standard of perfection and gave a poetic touch to his compositions by making them rhythmically balanced and elegant. The colours he used were always bright and attractive. Apart from fresco-painting Giān Singh tried his hand at several allied arts such as (*gach*) stucco work, (*jaṛatkārī*) mosaic work and (*tukṛī*) cut-glass work. Verses from the *Japu* have been rendered in the *gach* style under the arches leading to the sanctum. The *tukṛī* work on the inside of the dome in the central sanctum of the Golden Temple was executed in its entirety by Giān Singh, and it bears witness to his sense of design and his patience and

assiduity. Giān Singh was a master of free hand drawing. His pencil kept pace with the abundance of designs and ideas which flowed from his fertile mind as some of his published works like *Nikāshī Darpan*, *Vishkarmā Darpan*, *Nikāshī Art Sikhyā* and *Tāj-e-Zargarī* indicate. While toiling at larger works, Giān Singh found time for painting easel pictures in which he could freely indulge his humour.

In appreciation of Giān Singh's exquisite work in the Golden Temple, he was presented, in 1949, with a robe of honour by the SGPC. During his apprenticeship, Giān Singh had prepared a set of paintings on the ten Sikh Gurūs which was printed in Germany.

Giān Singh died in 1953.

Sm.S.

GIÂN SINGH, GIÂNĪ (1824-1884), scholar and theologian, was the elder son of Giānī Bishan Singh, a collateral of the well known Giānī house of Amritsar. Giān Singh received his education from his father at his home. As he grew up, he started giving discourses on Sikh Scripture and history at Gurdwārā Tharā Sāhib, near the Akāl Takht, and later at Buṅgā Mānānvālīān. His easy manner and clarity of exposition won him a large circle of admirers. He also wrote *Gurpurb Prahās*, a versified account, in Braj, of certain anecdotes from the lives of the ten Gurūs and a commentary, in prose, of the *Japu*. Giānī Giān Singh was one of the founders of the Singh Sabhā and was its first secretary. He passed away on 30 March 1884.

Jg.S.

GIÂN SINGH, GIÂNĪ (1822-1921), poet and chronicler, was born to Bhāg Singh, a descendant of Nagāhīā Singh, on 15 April 1822, at Lauṅgōvāl, a village in present-day Saṅgrūr district of the Punjab. He learnt Gurmukhī in his village from Bhāī Bholā Singh and Saṅskrit from Paṇḍit Ātmā Rām. He was gifted with a melodious voice, and recitation of *gurbānī* earned him popularity in the village. At the age of twelve, he was taken to Lahore where Mahārājā Ranjīt Singh employed him to recite the *Sukhmanī* to him every morning. In 1841, he left Lahore to take up employment in the Patīālā State. During the first Anglo-Sikh war, Giān Singh

was sent to Mudkī where he was assigned to distributing mail. In 1849, he got wounded in an operation and quit service. Soon thereafter he set out on a visit to Sikh religious places of historical importance throughout India, but the 1857 upheaval cut short his Journey. Back in Punjab and under the guidance of Tārā Singh Narotam, he prepared his *Gurū Granth Girārath Kosh*. Giān Singh was launched on his own distinguished career as a writer with the publication in 1880 of his *Panth Prakāsh*, a history of the Sikhs in Braj verse. He now planned another ambitious work, the *Twārīkh Gurū Khālsā*, which was to be published in five parts. The first three parts were lithographed in 1892. Urdū editions of these three volumes also came out. Suffering a prolonged illness in Amritsar, Giān Singh transferred his unpublished manuscripts as well as his rights in published books to the *Khālsā Tract Society* for a subsistence allowance of Rs 12 per month. He survived his illness, and returned to Patialā where he received ready patronage of the ruling family. He solemnized the first wedding of the young Mahārājā Bhupinder Singh on 9 March 1908.

Giān Singh a native of Patialā state and had stayed for long periods at Patialā, but the ruler of Nābhā, considered him a relation. Both the states thus claimed him. One night he was whisked away in a car from Patialā to Nābhā. He died there on 24 September 1921.

His other books are: *Sūraj Prakāsh Vārtak*, an abridged version in prose of Bhāi Santokh Singh's *Srī Gur Pratāp Sūraj Granth*; *Rāmāyan Bhāi Manī Singh Jī Dī*; *Twārīkh Amritsar* (Urdū); *Twārīkh Lahore* (Urdū); *Patit Pāvan*; *Gurdhām Saṅgrah*; *Bhupendranand*; *Itihās Bāgarīān* and *Ripudaman Prakāsh*.

S.S.S.

GIÂN SINGH RĀREVĀLĀ (1901-1979), administrator and politician, was born on 16 December 1901 at his mother's village Bhaṛī in Ludhiānā district. His own ancestral village was Rārā, also in Ludhiānā district, where his father Ratan Singh was a *bisvedār* (fief holder) of the former princely state of Patialā. Giān Singh did

his matriculation from Model High School, Patialā, and graduation from Mohindrā College, Patialā, in 1925. He then entered the Patialā state service as a *naib nāzim* (assistant deputy commissioner), served at different places on different positions, and rose to be the prime minister of the newly formed PEPSU (Patialā and East Punjab States Union) in 1948. On 20 April 1952 he became the first elected Chief Minister of PEPSU. In this capacity his major achievements were integration of the services of different constituent states of PEPSU and rehabilitation of refugees from West Pakistan. He made a sterling contribution towards the development of the Punjabi language, upgrading the Punjabi cell in the education department into a full-fledged Punjabi department and making the knowledge of Punjabi compulsory for employees of the State. Sardār Rārevālā sympathized with and worked for the Punjabi Sūbā agitation in 1955 and convened on 31 August 1965 a meeting of Sikh legislators and asked the government to accept the Punjabi Sūbā demand in principle. When PEPSU merged with the Punjab on 1 November 1956, many Akālīs including Rārevālā joined the Congress party. He was sworn as minister for irrigation and power in the Kairon ministry on 3 April 1957 after the second general election. He was re-elected to the Punjab Assembly in 1962 and 1967 on Congress nomination. Sardar Giān Singh Rārevālā left active politics in 1969. He died at Delhi on 31 December 1979 after a prolonged illness.

A.J.S.L.

GILBERT, SIR WALTER RALEIGH (1785-1853), divisional commander of the British army under Lord Hugh Gough in the first and second Anglo-Sikh wars, son of the Rev Edmund Gilbert, was born in Bodmin, England. In 1801, he joined the Bengal infantry as a cadet and rose to be a major general (1841) and lieutenant general (1851). He fought in the battles of Mudkī and Ferozeshāh (December 1845), and Sabhrāon (10 February 1846). He also commanded a division of Gough's army in the second Anglo-Sikh war, in the battles of Cheliānvālā (13 January 1849) and Gujrat (21 February 1849).

GILL KALĀN

He died in London on 12 May 1853.

B.J.H.

GILL KALĀN, near Rāmpurā Phūl in Bathindā district of the Punjab, has a historical shrine, Gurdwārā Gurūsar Pāṭshāhī Chheviñ, dedicated to Gurū Hargobind, who visited here in 1634. During the battle of Mehrāj, Gurū's *laigār* and provisions, according to tradition, were located here.

Gn.S.

GIRANTH is the title of the religious book of the Dīvānā sect. The authorship of the book is generally attributed to Hariā and Bālā, disciples of Miharbān, who call themselves Nānakpanthīs. One of the manuscript copies of the *Giranth* which has not so far been printed is preserved in the private collection of Pritām Singh at Paṭiālā. Dated Jeth 1792 Bk/May 1735, it comprises 694 folios. The contents of the *Giranth* are, like those of Sikh scripture, cast into musical measures. Ascribed by name to Hariā, *Sukhmanī* is the most important text in the *Giranth*.

Kr.S

GIRDHARĪ, BHĀĪ, a wealthy but childless shopkeeper who went to Goindwāl to seek from Gurū Amar Dās the blessing of a child. The Gurū, as he saw him, uttered a *śloka* to the effect that he should rejoice in God's will, repeat the Name and do good deeds. However, he is said to have fathered five sons as a result of the blessing Bhāī Pāro gave unintentionally.

B.S.D.

GIRDHAR LĀL or Girdharī Lāl, son of Gaj Mall, was a poet in Gurū Gobind Singh's retinue at Pāonṭā, and the author of *Piṅgal Sār*, a treatise in verse on Hindi prosody. He received education in Braj literature and prosody at the hands of a Brāhmaṇ scholar, Hriday Rām. He had commenced writing *Piṅgal Sār* at Āgrā, but completed it at Pāonṭā in November 1688. The manuscript is preserved in the Languages Department Library at Paṭiālā (MS. No. 129).

P.S.

GOBINDGARH or Maṇḍī Gobindgarh, an industrial township 9 km west of Sirhind has a historical shrine called Gurdwārā Srī Gurū

Hargobind Sāhib Jī commemorating the visit of the Guru who had made a brief halt here in the course of one of his journeys.

M.G.S.

GOBINDGARH FORT, raised in the time of Mahārājā Ranjīt Singh on the ruins of an old fortress built at Amritsar by Gujjar Singh (d. 1788) of the Bhaṅgī clan, was named in honour of Gurū Gobind Singh. Mahārājā Ranjīt Singh entrusted the job to Shamir Singh Theṭhar who took four years (1805-09) to complete it. The Fort, an imposing structure with a gilded dome, was surrounded by a high wall. It had eight towers. The moat around it was lined with bricks. The huge wooden door on the eastern side marked the main entrance. The Fort contained magazines, arsenals and royal stables, besides a mint. The Fort also served as the State treasury.

B.S.N.

GOBIND JAS, RĀĪ (d. 1846), son of Rāi Anand Singh, was a *vakīl* or agent of the Sikh kingdom, first at Ludhiānā and then at Delhi. His despatches from Ludhiānā contain reports on political matters. He was one of Ranjīt Singh's most well-informed counsellors on Anglo-Sikh affairs. Gobind Jas died in 1846.

B.S.N

GOBINDPURĀ, village in Mānsā district of the Punjab, is sacred to Gurū Tegh Bahādur as well as to Gurū Gobind Singh. Two separate Maṇḍī Sāhibs in the form of platforms were built in a single hall and the Gurū Granth Sāhib was seated on a third platform between the two. The building has since been reconstructed.

M.G.S.

GOBIND RĀM, BHĀĪ (d. 1845), son of Bhāī Harbhaj and a grandson of Bhāī Vastī Rām, enjoyed an honoured position at the court of Ranjīt Singh. A good scholar of Sanskrit and Persian, he was deeply interested in spiritualism and medicine. According to *Umdāt-ut-Twāriḳh*, Ranjīt Singh was highly impressed by his knowledge of metaphysics and often had long discussions with him. Bhāī Gobind Rām suffered a paralytic stroke in 1840 and died at Lahore on 23 March 1845.

J.S.K

GOBIND SINGH, GURŪ (1666-1708), the tenth and the last Gurū of the Sikh faith, was born (father: Gurū Tegh Bahādur; mother Mātā Gūjri) Gobind Rāi on Poh *sudī* 7, 1723 Bk/22 December 1666 at Patnā, in Bihār. On the house where he was born now stands, Takht Sri Harimandar Sāhib, one of the five most honoured seats of religious authority for the Sikhs. Gobind Rāi and family left Patnā in 1670 and reached Anandpur in March 1672. He had his early education here under the care of his father. He was barely nine years of age when a sudden turn came in his own life as well as in the life of the community. A group of Kashmirī Brāhmīns sought Gurū Tegh Bahādur's intercession against the religious fanaticism of the government of the day. In reply to a question by the child Gobind Rāi, the Gurū said that a truly worthy person must come forward to lay down his life to relieve the suffering of ordinary people. Gobind Rāi instantly quipped that none could be worthier than him. Gurū Tegh Bahādur courted death on 11 November 1675 for the sake of man's religious freedom, and Gobind Rāi succeeded him.

In the midst of his engagement with the concerns of the community, the young Gurū gave attention to the mastery of physical skills and literary accomplishment. He had a natural genius for poetic composition and his early years were assiduously given to this pursuit. The *Vār Sri Bhagautī Jī Kī*, written in 1684, was his first composition and his only major work in the Punjabi language. Much of his other creative literary work was done at Pāonṭā he had founded on the bank of the River Yamunā and to which site he had temporarily shifted in April 1685. Poetry to him was a means of revealing the divine principle and concretizing a personal vision of the Supreme Being that had been vouchsafed to him. His *Jāpu* and *Akāl Ustati* are in this tenor. Through his poetry he preached love and equality and a strictly ethical and moral code of conduct. He preached the worship of the One Supreme Being, deprecating idolatry and superstitious beliefs and observances. The glorification of the sword itself which he eulogized as *bhagautī* was to secure fulfilment of God's justice. It was the emblem of manliness and

self-respect and was to be used only in self defence as a last resort.

During his stay at Pāonṭā, Gurū Gobind Singh availed himself of his spare time to practise different forms of manly exercises. His increasing influence among the people and the martial exercises of his men excited the jealousy of the neighbouring Rājput hill rulers who, led by Rājā Fateh Chand of Garhvāl attacked him, but were worsted in an action at Bhaṅgānī, on 18 September 1688. Soon thereafter the Gurū left Pāonṭā and returned to Anandpur which he fortified in view of the continuing hostility of the Rājput chiefs as well as of the repressive policy of the imperial government at Delhi. The Gurū and his Sikhs were involved in a battle with a Mughal commander, Alif Khān, at Nadaun on the left bank of the Beās. Among several other skirmishes that occurred was the battle (20 February 1696) fought against Husain Khān. Following the appointment in 1694 of the liberal Prince Mu'azzam (later Emperor Bahādur Shāh) as viceroy of northwestern region including Punjab, there was a brief respite.

In 1698, the Gurū put an end to the Masand Institution. The Gurū thus established direct relationship with his Sikhs and addressed them as his *Khālsā*. The institution of the *Khālsā* was given concrete form on 30 March 1699. On this day, he chose the Pañj Piāre who formed the nucleus of the *Khālsā*. Each male member was given the surname of Singh and each must wear the five symbols. The Gurū himself was renamed Gobind Singh.

These developments further alarmed the caste-ridden Rājput chiefs of the Śivālik hills. They rallied under the leadership of the Rājā of Bilāspur, to forcibly evict the Gurū from his hilly citadel. Their repeated expeditions during 1700-04 however proved abortive. They at last petitioned Emperor Aurangzib for help. The combined forces laid siege to the fort in May 1705 which lasted for several months. At last the besiegers offered, on solemn oaths, safe exit to the Sikhs if they quit Anandpur. The town was evacuated during the night of Poh *sudī* 1, 1762 Bk/5-6 December 1705. But soon, as the Gurū and his Sikhs came out, the

besieging forces set upon them in full fury. In the ensuing confusion many Sikhs were killed and all of the Gurū's baggage, including most of the precious manuscripts, was lost. The Gurū himself was able to make his way to Chamkaur, 40 km southwest of Anandpur, with barely 40 Sikhs and his two elder sons. There the imperial army, following closely on his heels, caught up with him. His two sons, Ajit Singh (b. 1687) and Jujhār Singh (b. 1691) and all but five of the Sikhs fell in the action there. The five surviving Sikhs bade the Gurū to save himself in order to reconsolidate the *Khālsā*. Gurū Gobind Singh with three of his Sikhs escaped into the wilderness of the Mālva. His two younger sons, Zorāwar Singh (b. 1696) and Fateh Singh (b. 1699), and his mother, Māta Gūjarī, had got separated in the melee following the evacuation of Anandpur. They were betrayed by their old servant and escort, Gaṅgū, to the *faujdar* of Sirhind, who had the young children executed on 13 December 1705. Their grandmother died the same day.

Gurū Gobind Singh passed through Rāikoṭ, Dīnā (from where he despatched *Zafarnāmah*) and Koṭkapūrā. The Gurū and his few Sikhs reached Khidrānā (now Muktsar) where they were overtaken by the pursuing Mughal forces. In the ensuing battle (29 December 1705), the royal forces were forced to retreat.

The most valorous part in this battle was played by a group of 40 Sikhs who had deserted the Gurū at Anandpur during the long siege, but who, chided by their womenfolk at home, had come back under the leadership of Māi Bhāgo, to redeem themselves. They had fallen fighting desperately to check the enemy's advance towards the Gurū's position. The Gurū blessed the 40 dead as 40 *mukte*, i.e. the 40 Saved Ones. The site is now marked by a sacred shrine and tank and the town which has grown around them is called Muktsar, the Pool of Liberation. After spending some time in the area, the Gurū arrived at Talvaṇḍī Sābo, now called Damdamā Sāhib, on 20 January 1706. He stayed there for over nine months, and prepared a fresh recension of Sikh Scripture, with Bhāi Manī Singh, as his amanuensis.

The Gurū left Talvaṇḍī Sābo for South on 30 October 1706 ostensibly to see Aurangzib. He was in the neighbourhood of Baghor, in Rājasthān, when the news arrived of the death of the Emperor at Ahmadnagar. The Gurū thereupon decided to return to the Punjab, via Shāhjahānābād (Delhi). In the ensuing struggle for the throne, the Gurū helped the eldest claimant with a small contingent of Sikhs which took part in the battle of Jājau (8 June 1707). The battle was decisively won by Prince Mu'azzam who ascended the throne with the title of Bahādur Shāh. The new Emperor invited Gurū Gobind Singh for a meeting which took place at Āgrā on 23 July 1707. The Emperor Bahādur Shāh had at this time to move to the Deccan where his youngest brother, Kām Bakhsh, had raised the standard of revolt. The Gurū accompanied him and the two camps crossed the River Tāptī between 11 and 14 June 1708 and the Bāṇ Gaṅgā on 14 August, arriving at Nāndeḍ, on the Godāvarī, towards the end of August. The parleys with the Emperor did not bear any fruit. Gurū Gobind Singh met here a Bairāgī recluse, Mādho Dās, whom he converted a Sikh administering to him the vows of the *Khālsā*, renaming him Gurbakhsh Singh (popular name Bandā Singh). Gurū Gobind Singh gave Bandā Singh five arrows from his own quiver and an escort, including five of his chosen Sikhs, and directed him to go to the Punjab and carry on the campaign against the tyranny of the provincial overlords.

Nawāb Wazīr Khān of Sirhind had felt concerned at the Emperor's conciliatory treatment of Gurū Gobind Singh. He charged two of his trusted men with murdering the Guru before his increasing friendship with the Emperor resulted in any harm to him. These two Pathāns overtook the Gurū at Nāndeḍ, where one of them stabbed the Gurū in the left side below the heart. Although the Gurū felled the attacker yet the wound he suffered was grievous. It had yet fully healed when the Gurū one day applied strength to pull a stiff bow. The wound bled profusely. This weakened the Gurū beyond cure and he passed away on Kattak *sudī* 5, 1765 Bk/7 October 1708. Before the end came, he passed on the succession to the Scripture with due

ceremony. The Word became the everlasting Gurū for the sikhs.

G.S.

GOD is the name given by theologians to the Supreme Being who is believed by most modern religions as the source and support of the spatio-temporal material world. The fundamental belief of Sikhism, too, is that God exists, not merely as an idea or concept, but as a Real Being, indescribable yet not unknowable. The Gurūs, however, never theorized about proofs of the existence of God. For them He is too real and obvious to need any logical proof. One happens to know him not through reason but through revelation of Him and by His grace and by mystical experience. He is not accessible through intellect, or through mere scholarship or cleverness at argument; He is met, when He pleases, through devotion, says Gurū Nānak.

Sikhism is uncompromisingly monotheistic and the unity of the deity is consistently emphasized. Briefly, God for the Sikhs is described in the *mūl mantra* *ik oankār satināmu kartā purakhu nirbhau nirvairu akāl mūrati ajūnī saibhan gurprasādi* or One Supreme Being, the Immutable and Eternal Name, the Creative Masculine Principle, Without fear and Without rancour, the Timeless Verity, Unincarnated and Self Existent, known through His grace. *Oankār* is a variation of the mystic monosyllable *Om* (also known as *anahata nāda*, the unstruck sound) first set forth in the Upaniṣads as the transcendent object of profound religious meditation. Gurū Nānak prefixed the numeral one (*ik*) to it to stress His oneness. He is named and known only through His immanent nature. Almost all of His names are attributive. The only name which can be said to truly fit his transcendent state is *Sati* or *Satinām*. He is transcendent and all-pervasive at the same time.

God is *Kartā Purakh*, the Creator Person. He created the spatio-temporal universe not from some pre-existing physical element, but from His own Self. Universe is not *māyā* or illusion but is real (*sati*) because, He Himself resides herein. But God is not identical with the universe. The latter exists

and is contained in Him and not vice versa. God is immanent in the created world, but is not limited by it. *Purakh* added to *Kartā* in the *Mūl Mantra* literally means, besides man, male or person, "the primeval man as the soul and original source of the universe; the personal and animating principle; the supreme Being or Soul of the universe." *Purakh* in *Mūl Mantra* is, therefore, none other than God the Creator. That God is *nirbhau* (without fear) and *nirvair* (without rancour) is obvious enough as He has no *sarīk* or rival. But the terms have other connotations, too. *Nirbhau* also implies sovereignty and unquestioned exercise of Will. Similarly, *nirvair* implies, besides absence of enmity, the positive attributes of compassion and impartiality. Together the two terms mean that God loves His handiwork and is the Dispenser of impartial justice, *dharam-niāu*.

God is *Akāl Mūrati*, the Eternal Being. *Akāl* implies timelessness and *Mūrati* here does not mean form, figure, image or idol. God is called *Nirānkār* but all forms are His manifestations. God is *Ajūnī*, Unincarnated, and *Saibhan* (Sanskrit *svayambhū*), Self-existent. The Primal Creator Himself had no creator. He simply is, has ever been and shall ever be by Himself. The *Mūl Mantra* ends with *gurprasādi*, meaning thereby that realization of God comes through Gurū's grace.

God in Sikhism is thus depicted in three distinct aspects, viz. God in Himself, God in relation to creation, and God in relation to man. God by himself is the one Ultimate, Transcendent Reality, *Nirguṇa* (without attributes), Timeless, Boundless, Formless, Ever existent, Immutable, Ineffable, All by Himself and even Unknowable in His entirety. Second, God is immanent in His creation. Since the entire created phenomena are His own emanation, they become an aspect of Him. Thus, most of His names are His attributive, action-related signifiers. He has been referred to by several names, picked from Indian and Semitic traditions. He is called in terms of various human relations and also by names expressive of his supremacy. He is both transcendent and immanent at the same time, both being two aspects of Him. Man is an infinitesimal yet the highest part of His creation.

Man alone is blessed with reflection, moral sense and potentiality for understanding matters metaphysical. In Sikhism, human birth is both a special privilege for the soul and a rare chance for the realization of union with God. As a first step, he should have faith in and craving for the Lord. Man realizes his smallness in relation to creation. This rids him of ego and instils humility in his mind. Following the Gurū's instruction, such a realized man ever remembers God individually or in congregation.

G. S.T.

GODARĪĀ, BHĀĪ a saintly person who usually carried a *godarī* or padded wrapping around his person (from which he derived his name), was ever engaged in remembering God and doing selfless service. After serving Bhāī Gaurā, son of the celebrated Bhāī Bhagatū for some time, Godarīā became a wandering *sādhū*, his favourite pastime being the planting of shady trees. He met Gurū Gobind Singh at Bhuchcho and at Talvaṇḍī Sābo in 1706, and became his disciple.

P.S.P.

GOIND, BHĀĪ, also known as Bhāī Gondā (1569-1649), head of a *dhuānī*, seat or branch of Udāsī Sikh preachers, was born son of Jai Dev, on 27 July 1569 at Srinagar in Kashmir. He came to the Punjab in 1596 and received instruction from Gurū Arjan at Kartārpur. Then he served Bābā Gurdittā, the eldest son of the Gurū Hargobind and head of the Udāsī sect. On 11 September 1637, he was ordained head of a *dhuānī*. Bhāī Goind preached mostly in the Doābā, and died on 15 September 1649 at Phillaur where a *samādī* or mausoleum was constructed in his honour.

P.S.P.

GOINDVĀL, the first ever place of Sikh pilgrimage so designated by its founder, Gurū Amar Dās. The site gained importance for being on the Beās where the east-west highway crossed it. Bhāī Goindā tried to set up habitation here but natural calamities thwarted his endeavour. He repaired to Khaḍūr to seek Gurū Anḡad's blessing who deputed his devoted disciple, (Gurū) Amar Dās, to help Goindā. Amar Dās, who knew that tract very well laid the

foundation of a village which was named after Goindā. After his anointment as Gurū in 1552, Gurū Amar Dās shifted from Khaḍūr to Goindvāl. In 1559 commenced the digging of a *bāolī*. Goindvāl also became in the time of Gurū Amar Dās the centre of an annual fair on the occasion of Vaisākhi.

SRĪ BĀOLĪ SĀHIB is a large, open well, 8 metres across. Its water level is reached through a covered passage comprising a flight of 84 steps. Its cupola is painted with multicoloured floral designs and portraits of Gurū Amar Dās, Gurū Rām Dās, Gurū Hargobind and Gurū Gobind Singh.

THARĀ SĀHIB SRĪ GURŪ AMAR DĀS JĪ marks the site where Gurū Amar Dās used to sit supervising the digging of the Bāolī.

SRĪ DARBĀR SĀHIB or Prakāsh Asthān Srī Gurū Granth Sāhib Jī, adjacent to Srī Bāolī Sāhib, is a square hall with a *sanctum* in the centre.

LAṄGAR SRĪ GURŪ AMAR DĀS JĪ, in the vicinity of the Darbār Sāhib, is a large sized refectory, with kitchens attached.

GURŪ AMAR DĀS NIVĀS, behind the Bāolī Sāhib, is a two storeyed building providing lodging for pilgrims.

GURDWARĀ SRĪ CHUBĀRĀ SĀHIB, in a different complex was once the residence of Gurū Amar Dās and his family.

KILLĪ SĀHIB, a small wooden peg (*killī* in Punjabi) now covered with a silver sheath, is fixed in the front wall of Srī Chubārā Sāhib on the outside. Gurū Amar Dās, it is said, used to meditate in the standing posture holding on to this peg for support.

GURĪĀĪ ASTHĀN GURŪ RĀM DĀS, marks the spot where Gurū Rām Dās was anointed Gurū. A brass plate has etched on it the scene of the ceremony, including the 22 Sikhs on whom Gurū Amar Dās is said to have bestowed *mañjīs*.

JOTI JOT ASTHĀN PĀTSHĀHĪ III, a small marbled pavilion next to Gurīāī Asthān, built on the site of the room in which Gurū Amar Dās died on 1 September 1574. Gurū Rām Dās also died in that room exactly seven years later.

JANAM ASTHĀN SRĪ GURŪ ARJAN DEV JĪ is a room, in the same compound as Srī Chubārā Sāhib, where Gurū Arjan was born.

CHUBĀRĀ BĀBĀ MOHAN JĪ marks the spot where Bābā Mohan, the ascetic son of Gurū Amar Dās, used to live in an upstairs room (*chubārā*, in Punjabi). It was here that Gurū Arjan received from Bābā Mohan the *pothīs* containing hymns for use in the compilation of the Gurū Granth Sāhib.

KHŪH GURŪ RĀM DĀS JĪ ATE JOTĪ JOT ASTHĀN BHĀĪ GURDĀS JĪ marks the place where Bhāī Gurdās, died. The *khūh* or well sunk by Gurū Rām Dās is also preserved in the compound.

GURDWĀRĀ DAMDAMĀ SĀHIB, 3 km from Goindvāl, also commemorates Gurū Amar Dās who, according to tradition, used to halt here briefly during his daily journey from Goindvāl to Khaḍūr carrying river water for Gurū Aṅgad's morning bath.

M.G.S.

GOLAK or GURŪ KĪ GOLAK (the Gurū's own till). *Golak* is a till, cash box or any other container to keep money contributed voluntarily for charitable purposes. It is a time honoured Indian custom to make an offering to one's deity. In *gurdwārās*, a receptacle, *golak*, is usually kept in front of the *sanctum* into which the devotees drop their cash offerings. Besides, the Sikhs are enjoined to keep apart for communal sharing one tenth of their earnings. All these receipts, *dasvandh* as well as routine offerings, go to build up Gurū kī Golak - a common fund used for communal or charitable purposes. Any charities dispensed in the Gurū's name, individually or collectively, are contributions to Gurū kī Golak.

Gurū kī Golak has a religious as well as an historical meaning in the Sikh tradition. The funds were needed for the institutions of *saṅgat* (holy fellowship) and *paṅgat* (commensality). There was other social and philanthropic activity inaugurated by the Gurūs such as construction works, maintenance of orphanages, asylums, dispensaries, educational institutions, etc. As their following increased and their activities expanded, the Gurūs strengthened the structural aspect of the community. The *melīs* and *masands* were appointed to propagate the faith and also to collect the offerings and *dasvandh* from the Sikhs and send these on to the central pool, Gurū kī Golak. Gurū Gobind Singh (1666-1708) abolished the system

of *masands* and brought the Sikh *sangats* in direct touch with himself. As the Gurū Granth Sāhib was invested Gurū, the *dasvandh* could be deposited at any *gurdwārā* or allied charitable institution.

P.S.G.I.

GONDĀ, BHĀĪ, a devoted Sikh of the time of Gurū Har Rāi (1630-61). He was sent to Kābul to preach Gurū Nānak's word and he established there a *dharamsāl*.

B.S.

GONDĀ, CHAUDHARĪ, one of the headmen of the village of Mūlovāl, now in Saṅgrūr district of the Punjab, was converted to the Sikh faith by Gurū Tegh Bahādur. According to local tradition, the Gurū's blessing turned the brackish water of a village well into sweet water. The Gurū also advised villagers to sink nine more wells. Everyone present was impressed except Gondā who was a follower of Sakhī Sarwar and declined to receive the Gurū's benediction. But admonished by his wife, he came back to the Gurū, sought forgiveness and became a Sikh.

M.G.S.

GONDPUR, in Hoshiārpur in the Punjab, claims a historical shrine, Gurdwārā Tāhlī Sāhib, dedicated to Gurū Hargobind, who came here from Pur Hīrān on his way to Kīratpur and stayed in a grove of *tāhlī* trees. A platform was raised as a memorial which came to be called Gurū kiān Tāhlīān. The platform was later replaced by a *gurdwārā*.

M.G.S.

GOPĀL was the name of the village *pāndhā* or Brāhman tutor in Talvaṇḍī Rāi Bhoe, now Nankānā Sāhib in Pakistan, to whom Gurū Nānak was sent to study. One day, as goes the legend, Nānak filled both sides of the slate with a composition written in his own hand. Curious to know what the child had written, he asked him to read aloud. To his amazement, it turned out to be a poem which reflected upon questions far beyond his years.

Gn.S.

GOPĀL, RĀJĀ was one of the hill chieftains who fought against the Gurū in the battle of Bhaṅgāni in 1688. After the defeat of the hill rājās, Gopāl seems to have sought peace and friendship with Gurū Gobind Singh. A Sikh contingent helped him

in the battle (1696) he had to fight against Husain Khān. He celebrated the triumph by making offerings to Gurū Gobind Singh and rendering him gratitude.

K.S.T.

GOPĀL SINGH (1883-1941), an Akālī reformer, was born to Sundar Singh in November 1883 at Sāgarī, in Rāwalpindī district, now in Pakistan. His father and two elder brothers passed away as he was still minor. He had to work hard to see the family business flourish, and simultaneously started participating in the Singh Sabhā activity in the district. He was nominated a member of the first Shiromani Gurdwara Parbandhak Committee constituted in 1920. He took part in the liberation of Gurdwara Pañjā Sāhib and in the Gurū Kā Bāgh agitation. He was sent to jail more than once, spending a total of 13 years in jail. Gopāl Singh died in 1941.

G.S.G.

GOPI, BHĀĪ, a Bhardvāj Brāhmaṇ, received initiation at the hands of Gurū Arjan. Once he, accompanied by some other Sikhs, waited upon the Gurū who advised them to remember only the absolute One, but harbour no rancour towards those who worship in a different way.

T.S.

GOPI MAHITĀ, BHĀĪ, accompanied by Bhāī Tīrath, Bhāī Natthā, Bhāī Bhāū Mokal and Bhāī Dhillī Maṇḍal, once visited Gurū Arjan, complaining that apocryphal verses were being composed with Nānak as *nom de plume*. This was one of the reasons for the compilation of the Ādi Granth.

M.G.S.

GORDON (d. 1837), an Anglo-Indian, entered the army of Mahārājā Ranjit Singh in 1820. In July 1822, his battalion was ultimately incorporated in the Fauji- Khās. Gordon was now charged with raising a new cavalry regiment to be called Akāl Regiment. In November 1829, he was imprisoned for nine months for using insolent language at a target practice exercise and was dismissed from service. However, he expressed regrets and was reinstated in 1833 as commander of the Najīb battalion. He was killed in action in the battle of

Jamrūd (1837).

G.I.S.

GOŚTĀN MIHARVĀN JĪ KĪĀN, by Soḍhī Harijī (d. 1696), is a biography of the author's father, Soḍhī Miharbān, written in anecdotal style of the *janam-sākhī*s. Biographical details, however, are sparse; the work mainly contains theological discourses of Soḍhī Miharbān and his interpretations of *gurbānī*. The exposition presented is however Harijī's own and does not always conform to Sikh principles and beliefs. There are 45 *goshtis* or discourses in all and two copies of this yet unpublished manuscript are preserved, including one in Central Public Library of Patialā, (catalogue No. 2527).

K.K.B.

GOŚTĪ, from Sanskrit *goṣṭha* (*go* = cow + *sthā* = place, i.e. cow pen) means, secondarily, an assembly of people engaged in a discourse or debate on some metaphysical, theological or ethical point, thereby seeking to expound their respective views or tenets and revealing in the process their dialectical prowess and learning. The first recorded *goshtī* in Punjabi literature is Gurū Nānak's *Sidha Goṣṭī* which brings out the quintessence of Gurū Nānak's teaching vis-a-vis the *haṭh* yoga. The scope of the *genre* was broadened in the seventeenth century to include, besides dialogue, a recital of the events of the life of a saint or mystic. This form was popularized by Manohar Dās Miharbān (AD 1581-1640) and his sons, Harijī and Chaturbhuj, who recorded *goshtīs* while narrating the life story of Gurū Nānak.

T.S.

GOŚTĪ BĀBĀ NĀNAK, lit. the discourses of Bābā [Gurū] Nānak dictated by Harijī, son of Soḍhī Miharbān, is an unpublished and incomplete work (MS. No. 2306) preserved in the Sikh History Research Department at the Khālsā College at Amritsar, comprising 235 folios and 23 complete and two incomplete *goshtīs*. It is dated 1707Bk/AD1650 without any mention of authorship, though the likely conjecture is that the scribe was Keso Dās. In point of paleography, the formation of its characters resembles Bābā Mohan's *pothīs*. The *goshtīs* included herein are exegetical in

character and follow the Miharbān style: Gurū Nānak is shown sitting at his place in Kartārpur, a number of seekers come to him, the usual salutations follow and then questions on matters spiritual are asked which the Gurū answers readily, with reference to hymns of his own. The hymns chosen explain the nature of God, soul and the world, man's aim in this life, the true path leading to its fulfilment, and the role of a true preceptor. Each of the goṣṭis ends with a *śloka* by Miharbān, providing thereby a sort of epilogue to the discourse concerned.

P.S.

GOUGH, SIR HUGH (1779-1869), commander of the British armies in the first and second Sikh wars, was born on 3 November 1779, in Ireland. He joined British army service in 1793 and came to India in 1837. He became the Commander-in-Chief in 1843. In spite of his experience and qualities as a soldier, Lord Gough did not prove the favourite of any of the three Governors-General under whom he served. Lord Dalhousie disagreed with him on several occasions and openly charged him with incompetency. Gough was responsible for the steady build up on the Sutlej, though he discounted the apprehension of a large scale invasion of the British territories by the Sikhs. As the hostilities broke out, Gough fought an indecisive action at Mudki (18 December 1845) and advanced on Fīrozpur. Gough fought the Sikhs strongly entrenched at the village of Ferozeshāh (21-22 December) suffering heavy losses but when reinforcements came from Delhi (8 February 1846) he defeated the Sikh army in one of the fiercest battles.

In the second Sikh war (1848-49), Lord Gough crossed the Rāwī with an army of 24,404 men and 66 guns, but two of his cavalry brigades were almost wiped out by the *Sikh ghorcharhās* in the battle of Cheliānvalā (13 January 1849). This raised a storm in England. Dalhousie called his Commander-in-Chief incompetent and accused him of fleeing the field from timidity. But on 21 February, Lord Gough won a resounding victory at Gujrat. Soon afterwards he resigned his command. On return to England, he was made Field

Marshal in 1862. He died on 2 March 1869.

B. J.H.

GOULD, JOHN (d. 1842), an English soldier of fortune who arrived at Lahore with his brother-in-law Colonel Van Cortlandt. He took up service under Mahārājā Ranjīt Singh in 1834 and remained in service till his death in 1842 at Fīrozpur.

G.I.S.

GRANTH GURBILĀS PĀTSHĀHĪ 6 is a versified account, in Punjabi, of the life of Gurū Hargobind. The manuscript, preserved in the Panjāb University Library, Chanḍigarh, under accession No. 1176, is undated and of anonymous authorship. The condition of the paper, the formation of the letters and the style of writing point to a comparatively recent date. The contents of the *Gurbilās* are almost identical with those of the other *Gurbilās*.

D.S.

GRANTHĪ, from the Saṅskrit *granthikā* (a relater or narrator), is a person who reads the *granth*. In Sikh usage, *granth* refers especially to the Gurū Granth Sāhib, and the term *granthī* is used for the officiant whose main duty is to read the Holy Book in public.

The *granthī* is the principal religious official of Sikhism, but is not a "priest" in the usual sense. The office of *granthī* is not hereditary. No ritual is required to ordain him except initiation as a Sikh. *Granthī* is defined by common practice and the role of *Granthī* in any ritual can in principle be taken by any Sikh. Unlike in other traditions, his relationship with any other Sikh is one of perfect equality of status and religious importance. The Granthī is the custodian of the Holy Book in the *gurdwārā*. In addition, he performs morning and evening services, including recitation of *bānīs* and leading the *ardās*. He may also perform or lead *kīrtan*, i.e. devotional singing of the hymns. He conducts the rites of passage, and performs *pāthor* complete reading of the Scripture on behalf of the *saṅgat* (local Sikh community) or individuals and families, in the *gurdwārā* or at private homes. Since Sikhs do not have a hereditary priestly caste or class nor an hierarchical body of ordained priests and clergymen, any person competent to perform the duties and acceptable to local community can

he appointed a Granthī. The Sikh Granthīs generally wear turbans of white, black, blue or yellow colour, long shirts or cloaks and *churīdār* trousers. They carry a white sash or scarf hung loosely around the neck. Their duties and obligations are set out by example rather than by rule or dogma.

Historically, the first Granthī of the Sikh faith was the venerable Bhāī Buddhā (1506-1631), who was deputed by Gurū Arjan to attend upon the Ādi Granth (Holy Granth) as it was installed for the first time in Harimandar at Amritsar. Since copies of the Ādi Granth began to be made immediately after the completion of the first recension and as the number of *saigats* increased, more Granthīs were needed for service. The office of Granthī became particularly significant after the Ādi Granth was proclaimed Gurū by Gurū Gobind Singh in 1708. The most eminent Granthī after Bhāī Buddhā at Harimandar was Bhāī Manī Singh. During the subsequent period of persecution and turbulence, while the Sikhs were fighting a guerilla battle for survival, hiding in hills, forests and deserts, Sikh shrines were looked after by priests of the Nirmalā and Udāsī sects. With the SGPC coming into being in 1925, all historical shrines in Punjab came under its management and *granthīs* in such *gurdwārās* are appointed by it.

M J.L.

GRANTH SŖĪ GURMAT NIRNAYA SĀGAR, by Paṇḍit Tārā Singh Narotam, is a pioneer work on Sikh theology and philosophy. Completed in 1934 Bk/AD 1877 and published in 1955 Bk/AD 1898, the book is written in the Gurmukhī script and, in its printed form, contains at the end some tracts as well. These tracts include *Prīkhīā Prakaraṇ*, *Akāl Mūrati Darshan* and *Vāhigurū Sabadārth*. The book deals with almost all aspects of Sikh philosophy and theology. It stress the point that Sikhism is a distinct and separate faith.

D.S.

GUĀL DĀS, BHĀĪ, son of Chhoṭe Mall and grandson of Bhāī Pairā, belonged to a Chhibbar Brāhmān family of Kariālā, Jehlum district, now in Pakistan, who served successive Gurūs from Gurū Arjan (1563-1606) onwards. He is also said

to have accompanied Gurū Tegh Bahādūr on his journey to the eastern parts in 1663-70.

P.S.P.

GUISE, WALTER (d. 1857), tutor to Mahārājā Duleep Singh from 1850 to 1853 at Fatehgarh in present-day Uttar Pradesh to which place the young prince had been taken by the British after the occupation of the Punjab. Before Duleep Singh was to convert to Christianity, Guise was assigned to instruct him in the gospel as well, and he was one of those who signed the register of witnesses to the baptism of Mahārājā Duleep Singh. Guise was killed by the mutineers as they pillaged Duleep Singh's house in 1857.

K.S.T.

GUJARĪ KĪ VĀR MAHALĀ 3, one of the four *vārs* composed by Gurū Amar Dās. At the head of the *Vār* is given the direction as to the tune to which it had best be sung. The *Vār* comprises twenty-two *paurīs* or stanzas of five rhyming lines each. Each of the *paurīs* is preceded by two ślokas or couplets or double couplets constituting a quatrain. All *ślokās* are of Gurū Amar Dās's composition too, except one, preceding the fourth *paurī* which is by Bhakta Kabīr.

According to the *Vār*, this universe came into being under the Will of God. He created this world along with *māyā* and its triple progeny, and made man attached to it. However, man can see through the illusory *māyā* and achieve union with the Lord provided he meets the true Gurū with the grace of God, and under instruction of the Gurū constantly meditates on the Lord's Name. This theme has been brought out with the help of pairs of opposites of many types - side by side and successively in different units of the *Vār*. Confrontation of ideas, emotions and persons is presented repeatedly to reinforce the polarization in the mind of the reader. *Hukam*, God's command, which caused the creation of this Universe of *māyā* and its triple progeny, is also His own creation: in fact, it is an aspect of Him. It is under His *hukam* that man takes either to *māyā* or to his spiritual Preceptor: the former are called *manmukh* and the latter *gurmukh* and the text points to the contrast of their moral conduct and psychological motivations. *Hukam*

causes this polarity and abolishes it as well. A special feature of the *Vār* is the sustained expression in it of wonder at the Divine sublimity which helps arouse emotions of awe in human mind not only with regard to God but also with regard to Gurū who shows the way to God, the way itself, the man who treads this path and the fruits of his labours. Man experiences his smallness in inverse proportion to the greatness of God. This gives birth to humility. Only by developing humility and surrendering himself to God's Will, he becomes the object of His grace. The language used in this *Vār* is central Punjabi.

Rm.S.

GŪJARĪ KĪ VĀR, by Gurū Arjan, included in the Gurū Granth Sāhib under Gūjari *rāga*. It comprises twenty-one *paurīs* or *stanzas*, with two *ślokas* preceding each. The *paurīs* as well as the *ślokas* are of the composition of Gurū Arjan. All the *paurīs*, except the 20th which comprises five lines, are of eight lines each. Unlike most of the other *Vārs* in the Gurū Granth Sāhib which were composed in *paurīs* alone and to which *ślokas* by different Gurūs were added by Gurū Arjan at the time of compilation of the Scripture, this *Vār* seems to have been composed originally in its present order.

The *Vār* declares this universe as God's creation. His laudation is sung by all beings, gods and scriptures. Man must ever remember Him which makes him overcome his ego. Man is prey to five Evils: those who remember Him are saved whereas the ego-ridden suffer on the wheel of transmigration (20). He who meditates on His Name attunes himself to His Will and attains liberation (21).

R.S.J.

GUJARĪ, MĀTĀ (1624-1705), daughter of Bhāī Lāl Chand Subhikkhī and Bishan Kaur, of Kartārpur, in present-day Jalandhar district of the Punjab, and wife of Gurū Tegh Bahādur. Tegh Bahādur had come to Kartārpur in the marriage party of his elder brother, Sūraj Mall, when Gujarī's parents saw him and decided to marry their daughter to him. The marriage took place on 4 February 1633, and the couple came to reside in Amritsar. After he was installed Gurū in 1664, Gurū

Tegh Bahādur, accompanied by Mātā Gujarī, went on a visit to different areas in Punjab and outside in the eastern parts of India. During one such journey, he left the family at Paṭnā and travelled on to Bengal and Assam. At Paṭnā Mātā Gujarī gave birth to a son Gobind Rāi, on 22 December 1666. The family left Paṭnā for the Punjab and reached Lakhnaur, near Ambālā, on 13 September 1670 where they stayed with Mātā Gujarī's brother. Here she was joined by her husband. An old well just outside Lakhnaur village and reverently called *Mātājī dā Khūh* or *Mātā Gujarī dā Khūh* still commemorates her visit. From Lakhnaur the family proceeded to Chakk Nānakī where Gurū Tegh Bahādur rejoined them in March 1671.

At the time of the martyrdom of Gurū Tegh Bahādur in 1675, Gurū Gobind Singh was quite young and she helped manage affairs at Anandpur. When Gurū Gobind Singh had to evacuate Anandpur in 1705, Mātā Gujarī with her younger grandsons, Zorāwar Singh and Fateh Singh, was separated from the main body while crossing the rivulet Sarsā. Their servant, Gaigū, escorted them to his village and treacherously betrayed them to the local Muslim officer. They were confined in Sirhind Fort, popularly known as Thandā Burj. Here she urged the young boys to remain steadfast in their faith. On 11 December they were ordered to be bricked up alive in a wall, but, since the masonry crumbled before it covered their heads, they were executed the following day: Mātā Gujarī died the same day in the tower. Seth Toḍar Mall, a kind hearted wealthy man of Sirhind, cremated the three dead bodies the next day. Gurdwārā Mātā Gujarī, Fatehgarh, commemorates her memory.

A.C.B.

GUJJAR SINGH (1879-1975), prominent Ghadr leader, was born the son of Shām Singh of Bhaknā Kalān, in Amritsar district. He served in the 4th Cavalry for six years. In 1909, he migrated to Shanghai (China) and got himself enlisted in the police. In 1913, the Ghadr party's weekly, the *Ghadr*, came to Shanghai through the *granthī* of the local Gurdwārā, who handed over the packet to the police. Somehow a copy came into Gujjar Singh's hands. The Ghadr awakened in him the

urge to serve the motherland. He collected 100 dollars and sent them as his contribution to the paper. Gujjar Singh, along with Bābā Vasākhā Singh, took a leading part in organizing a *Ghadr* group in Shanghai. He became an active worker against the British imperialism and was removed from police service. On the outbreak of World War I, Gujjar Singh responded to the call of the *Ghadr* party for Indians to march to India. He bought some pistols in Shanghai, succeeded in smuggling these into India via Hong Kong and Penang and reached Calcutta in October. He did some preparatory work for the party until the arrival of the main body of the *Ghadr* group from America. Their first meeting was held on 13 October 1914. He was elected a member of the party's central committee in India. He sought Gāndhī's help but in vain. He attended the next meeting of the party on 17 November 1914 and was arrested but was soon released.

Gujjar Singh was again arrested at Chhehartā railway station on 18 November 1914, and was tried in the first Lahore conspiracy case, but was acquitted. He was re-arrested soon after and again tried in Lahore conspiracy case II (1916). This time he was convicted and sentenced to transportation for life, with forfeiture of property. He escaped from the jail in Bihār but was re-arrested and kept successively in different jails. He made another bid to escape but did not succeed this time. From Pune he was shifted to Lahore and was released in 1930 on completion of his sentence. He returned to his village, Bhaknā, where he died on 6 September 1975.

G.S.D.

GUJJAR SINGH BHANGI, (d. 1788), one of the triumvirate who ruled over Lahore for thirty years before its occupation by Ranjīt Singh, was the son of Natthā Singh. Strong and well-built, Gujjar Singh received *Khālsā* initiation from his maternal grandfather Gurbakhsh Singh Rorānvālā, whom he later succeeded. Soon after uniting his band to the force of Harī Singh, head of the Bhangī *mis*, Gujjar Singh set out on a career of conquest and plunder. In 1765, he along with his associates Gujjar Singh next captured Eminābād, Wazirābād, Sodhrā and about 150 villages in Gujranwālā

district, Gujrat, Jammū, Islāmgarh, Pūnchh, Dev Baṭālā and extended his territory as far as the Bhimbar hills in the north and the Mājha country in the south. During Ahmad Shāh Durrānī's eighth invasion, Gujjar Singh along with other Sikh *sardārs* offered him strong opposition and then, in 1767, routed Jahān Khān from Amritsar. Gujjar Singh married his son, Sāhib Singh, to Raj Kaur, daughter of Charhat Singh, Sukkarchakkīā, thus increasing his strength and status. Gujjar Singh subjugated the warlike tribes in the northwestern Punjab and occupied portions of Poṭhohār, Rāwalpindī and Hasan Abdāl. Gujjar Singh died at Lahore in 1788.

S.S.B.

GUJJARVĀL, village in Ludhiānā district, has an historical shrine called Gurdwārā Gurū Sar Mañjī Sāhib Chheviñ Pātsāhī. Gurū Hargobind, during his tour of the Mālvā country in 1631, halted here and put up camp near a pool. A turban the Gurū bestowed on the on Chaudharī Phatūhī is still preserved by his descendants as a holy relic.

M.G.S

GUJRĀT, a district town in Pakistan, is sacred to Gurū Hargobind, who stayed here for some time on his way back from Kashmir in 1620. Here he was met by the famous Muslim divine Shāh Daulā. Gurdwārā Chheviñ Pātsāhī, commemorates the visit. The final and decisive battle of the second Anglo-Sikh war was fought at Gujrat. The Sikhs had entrenched themselves between the town of Gujrat and the river Chenāb but they lost the battle (21 February 1849).

M. G. S.

GULĀBĀ, a former *masand* who served Gurū Gobind Singh and his three companions as they came out after the battle of Chamkaur (December 1705). Gulābā, finding them in the forest outside Māchhivārā, brought them to his house inside the village and put them up in his *chubārā*, room on the first floor, now marked by Gurdwārā Chubārā Sāhib at Māchhivārā.

P.S.P.

GULĀB CHAND, son of Bhāī Sādhū of village Mallā (Farīdkot district) and Bībī Vīro, daughter of Gurū Hargobind (1595-1644), fought along with

his four brothers in the battle of Bhaṅgānī (18 September 1688). Gurū Gobind Singh described Gulāb Chand as a mighty hero "whose face lightened up at the prospect of joining action on the field of battle."

M.G.S.

GULĀBDĀSIĀS, a sect subscribing to epicurean ethics, were the followers Gulāb Dās after whom the members of the sect came to be known as Gulābdāsiās. Gulāb Dās (b. 1809) was the disciple of Pritam Dās, an Udāsī *sādhū*, whom he succeeded on his death. He gave the sect its peculiar character and philosophy. Among his several Punjabi compositions *Updes Bilās* and *Pothī Gulāb Chaman Dī* contain his principal tenets. According to Gulāb Dās, man is essentially of the same substance as the Deity, into whom he will eventually be absorbed. He discountenanced the veneration of saints and prophets and forbade all religious customs and ceremonies, claiming pleasure and gratification of the senses the only desirable ends. The sect is almost extinct now.

Jg.S

GULĀB KAUR, RĀNĪ (d. 1838), daughter of a landlord of Jagdeo in Amritsar district, was married to Mahārājā Ranjīt Singh by the rite of *chādar andāzī*. She died in 1838.

S.S.B.

GULĀB RĀI and his brother Shyām Singh, sons of Dīp Chand, a descendant of Gurū Hargobind, resided with Gurū Gobind Singh (1666-1708) at Anandpur. At the time of the evacuation of Anandpur in 1705, the Gurū sent them with a letter of introduction to the Rājā of Nāhan, who gave them a village for their maintenance. When the situation so permitted, they returned to Anandpur, Gulāb Rāi purchasing the town from the Rājā of Bilāspur. Gulāb Rāi restored the place to its former position as a centre of Sikh faith, but he started pretending to be the Gurū. He is said to have suffered a curse of discontinuance of his line. Gulāb Rāi's four sons predeceased him and he himself died of grief.

M.G.S.

GULĀB SINGH (d. 1759), founder of the Dallevālīā clan, was born the son of Shardhā Rām of Dallevāl,

50 km northeast of Amritsar. Attracted by tales of heroism of the Sikhs, he received *Khālsā pāhul* from Nawāb Kapūr Singh. He first fought against Nādir Shāh in 1730 and in the *Chhotā Ghallughārā* in 1746. In 1748, he was made head of the Dallevālīā misl. Later the Dallevālīā and the Nishānānvālī misls were stationed at Amritsar to protect the holy city. In 1757 when Ahmad Shāh Durrānī was returning homeward, Gulāb Singh made frequent night attacks on his baggage train. At the fords of the Rāvī and Chenāb, he was able to capture a large number of Afghān horses. Commanding a *jathā* of 400 men, Gulāb Singh overran Pānīpat, Rohtak, Hānsī and Hissār. Gulāb Singh died fighting, in 1759, against Ambo Khān of Kalānaur, 27 km west of Gurdāspur.

S.S.B.

GULĀB SINGH (d. 1800), son of Desū Singh, became chief of the Bhaṅgī misl in 1782. He retained Amritsar as his seat and raised several buildings and gardens to beautify the city. He defeated Paṭhān chiefs of Kasūr, Nizām ud-Dīn and Qutb-ud-Dīn, and made them his tributaries. Gulāb Singh's military strength, in 1798, was put at 6,000 men and four pieces of cannon. His territory yielded him about ten lakh of rupees as annual revenue. As Lahore fell into the hands of Ranjīt Singh, Gulāb Singh sensed a danger to himself and formed against him a cabal consisting of Sāhib Singh Bhaṅgī, Jassā Singh Rāmgarhiā and Nizām ud-Dīn of Kasūr. The allied troops marched to Bhasīn, a few miles east of Lahore where Gulāb Singh was suddenly taken ill and died.

S.S.B.

GULĀB SINGH (d. 1844), commandant in the Sikh army, nicknamed Calcuttīā for having visited Calcutta in 1834 as head of the escort of a mission led by Gujjar Singh Majithīā to the British Governor-General. After Mahārājā Ranjīt Singh's death, he supported the Dogrā faction against the Sandhānvālīās. In May 1844, Gulāb Singh was sent to the *derā* of Bābā Bīr Singh of Naurangābād where Atar Singh Sandhānvālīā, a rival of the Dogrās, had taken shelter. He fell dead to a shot fired by Atar Singh.

G.I.S.

GULĀB SINGH, a *jāgīrdār* of Talvaṇḍī in Hoshiārpur district of the Punjab and a companion of Mahārāj Singh, who toured Doābā and wrote an appeal to the Mālṡā Sikhs to join the revolt led by Mahārāj Singh.

M.L.A.

GULĀB SINGH (1792-1857), an influential courtier of the Sikh State of Lahore who was created the Rājā of Jammū, was born on 17 October 1792, the eldest son of Mīān Kishorā Singh Dogrā. Gulāb Singh joined Mahārājā Ranjīt Singh's army in 1809 as a trooper and soon won the approbation of the Mahārājā and was given a *jāgīr* and a command of 90 horse. Kishorā Singh was named, by the Sikh sovereign, chief of Jammū in 1820 and Gulāb Singh succeeded him on his death on 1822: his installation ceremony took place on 16 June 1822. Gulāb Singh proved a firm and successful ruler and extended his authority over the neighbouring Rājput principalities. He was a fine soldier as well and he served his master in various campaigns in the Punjab hills and in Kashmīr and in return received many favours and bounties. He held territory lying between the Chenāb and the Jehlum on farm for 25,45,000 rupees and had monopoly of the salt mines leased out to him for 8,00,000 rupees. Financially, he was the highly favoured vassal and tributary of the Sikh State. Yet he remained humble and subservient during the lifetime of the Mahārājā, relying more on his brother, Rājā Dhiān Singh, to promote the interests of the family. In 1841, he became the custodian of the *jāgīrs* of Kharak Singh's widow, Chand Kaur, and carted away to Jammū all of the Mahārājā's jewellery and valuables which he misappropriated. His intrigues against the Lahore government so infuriated the Khālsā army that in 1845 a force 35,000 strong was sent against him to Jammū. He was brought to Lahore as a hostage and was allowed to return to Jammū only when agreed to pay a fine of 68,00,000 rupees, with a promise of future good behaviour. Gulāb Singh retained liaison with the British and passed on military intelligence to them on the eve of the first Anglo-Sikh war (1845-46). Gulāb Singh died at

Jammū on 30 June 1857.

K.J.S.

GULĀB SINGH (d. 1882), son of Mīhān Singh, of Bhāgovāl in Gurdāspur district, entered the service of Lahiṇā Singh Majīthiā as a gunner in 1828, and joined the regular army only after the accession of Sher Singh in 1841, rising to become a general under Rājā Hīrā Singh. In 1853, Gulāb Singh left the Punjab with Lahiṇā Singh Majīthiā for Banāras, returning home the following year. He acted for a short period as manager of the Darbār Sāhib at Amritsar. Gulāb Singh died in 1882.

S.S.B.

GULĀB SINGH AṬĀRĪVĀLĀ (d. 1887), the second son of Chatar Singh AṬĀRĪVĀLĀ, was appointed, along with his brother Rājā Sher Singh, to look after, during his minority, Mahārājā Duleep Singh who had been betrothed to their sister, Tej Kaur, and to manage the palace household. He was arrested on 17 September 1848 on the suspicion of joining his father in the Multān revolt and detained in custody up to the end of the second Anglo-Sikh war. During the uprising of 1857, he helped the British who gave him several favours. In 1884 he was made *aide-de-camp* to the viceroy when Lord Ripon visited Lahore. Two years later, he was made a counsellor to the Mahārājā of Jammū and Kashmīr. He died in 1867.

S.S.B.

GULĀB SINGH BAKHSHĪ (d. 1716), originally a tobacco seller Baniā known by the name of Gulābū, impressed with Bandā Singh's armed victories, converted a Sikh, joined him and rose to be paymaster of his army. He took part in various battles under his command. In the siege of Lohgarh in December 1710, Gulāb Singh who had a striking resemblance with Bandā Singh offered to lay down his life so that Bandā Singh could escape. He was captured mistaking him for Bandā Singh and executed on 9 June 1716 along with Bandā Singh who was also captured later on.

G.S.D.

GULĀB SINGH GHOLĪĀ, SANT (1853-1936), Sikh saint and scholar, was born to Bhāī Dal Singh of Bhaṭṭivālā, in Saigrūr district of the Punjab. He

received his early education in the village *dharamsālā*, and then spent five years at the *dera* of Bhāī Rām Singh, at Mānūke, in Farīdkot district, learning *kīrtan* and studying the Sikh texts. He apprenticed himself in 1873 to Giānī Anokh Singh and studied Saṅskrit and Vedānta with him for ten long years. Then he went to Rishikesh to study under Paṇḍit Nihāl Singh and Paṇḍit Advaitanand. He also acquired knowledge of Indian medicine. Under the influence of the Singh Sabhā, he travelled extensively preaching the Sikh tenets. Once, in 1890, Mahārājā Hīrā Singh, of Nābhā, met him at Prayāg (Allāhābād) and invited him to settle down in his state, but he declined the offer. In 1907, he eventually moved to village Gholiā Khurd, where he established a *gurdwārā* which henceforth became the centre of his activities. He took part in the Gurdwārā Reform movement, and was member of the SGPC. He was one of the Pañj Pīare who inaugurated *kār sevā* at the Amritsar pool on 4 Hār 1980 Bk/17 June 1923. Gulāb Singh Gholiā died on 3 July 1936 at Mogā.

Jg.S.

GULĀB SINGH PAHUVINḌĪĀ (d. 1854), a general in the Sikh army, was the son of Karam Singh, who had taken possession of the country between the rivers Satluj and Beās in the latter half of the eighteenth century. When in 1806 Mahārājā Ranjīt Singh took possession of the Doāb, Gulāb Singh entered his service as an adjutant, soon becoming commandant. After the capture of Multān in 1818, he was promoted colonel and in this rank he took part in various actions. In 1839, he became general and in 1847 governor of Peshāwar. During the second Anglo-Sikh war, General Gulāb Singh sympathised with the British who rewarded him confirming him in his *jāgīrs* worth 17,500 rupees. General Gulāb Singh died in 1854.

Gl.s.

GULĀB SINGH, PAṆḌIT, was a Nirmalā scholar, the prefix *paṇḍit* denoting his pre-eminence in Saṅskrit letters rather than his caste. He was born in a peasant family in 1789 Bk/AD 1732 at Sekham, of Lahore district. He learnt Gurmukhī from a *sadhū* in his own village and read with him the Gurū Granth Sāhib. For further studies, he secretly left

home and reached Vārāṇasī. When his teacher, Mān Singh Nirmalā, there discovered that he was not a Brāhman, he turned him out of his seminary. But his family, for whom Gulāb Singh had been like a domestic servant, persuaded him to take him back in the seminary. Gulāb Singh worked diligently and patiently, thus acquiring an amazingly high degree of a proficiency in Saṅskrit and Braj. Gulāb Singh became a reputed scholar and author. Some *paṇḍits* felt jealous of his repute and sank several of his works in a river. Only four of them survived. Gulāb Singh kept his composure, but he wrote nothing thereafter. Among his works *Bhāvarasāmmrit*, which is about rationalism and detachment, is in Braj and was completed in AD 1777. The *Mokhpanth* also called *Mokhpanth Prakāsh* is a philosophical work dealing with the principles of the major schools of Indian philosophy. The work, containing 1984 stanzas, was completed at Amritsar in AD 1778, and was published in AD 1912. The *Adhyātam Rāmāin*, a free translation in Braj Bhāsā of a Saṅskrit work, was completed in AD 1782 (published 1880). *Prabodhachandrodaya* or *Prabodhachandra Nāṭak* was again a translation in Braj verse of a Saṅskrit text by Paṇḍit Krishnā Miśrā. In this book, the vices and virtues have been personified. Among other works attributed to Paṇḍit Gulāb Singh are *Svapana Adhyāi* or *Svapana Birtānt* and *Karam Vipāk*.

Gr.S.

GUL BAHĀR BEGAM (d. 1863), a dancing girl from Amritsar, who performed before Mahārājā Ranjīt Singh's English guests at the time of his meeting with British Governor-General, Lord William Bentinck, at Ropar in October 1831. Ranjīt Singh thereafter grew very fond of her, and eventually married her on 27 September 1832. Gul Bahār Begam died at Lahore in 1863.

S.S.B.

GULZĀR SINGH, BHĀĪ (d. 1737), a devoted Sikh, received the vows of the *Khālsā* at the hands of Gurū Gobind Singh. He was among the five Sikhs sent along with Bhāī Manī Singh to Amritsar in 1700 to manage the shrines there. Bhāī Gulzār Singh was skinned to death at Lahore at the same

GUNĪKE

time as Bhāī Manī Singh was hacked to pieces (1737). A *samādh* or memorial shrine in his honour was raised in Lahore near that of the latter.

P.S.P.

GUNĪKE, in Paṭiālā district, has a historical Gurdwārā, dedicated to Gurū Tegh Bahādur. The Gurdwārā marks the site where the Gurū had stayed and where a commemoration platform was later constructed by his devotees. A proper Gurdwārā was constructed on this spot by Rājā Bharpūr Singh of Nābhā (1840-63) in 1860.

M.G.S

GUNVANTĪ, lit. a woman of becoming qualities, is the title of one of Gurū Arjan's compositions, in measure Sūhī, in the Gurū Granth Sāhib (GG, 763). It follows Gurū Nānak's Kuchajī (lit. an awkward, ill-mannered woman) and *Suchajī* (lit. a woman of good manner). The term *gunvanti* is figuratively used for a true, meritorious devotee. Like the hymns of Gurū Nānak, this one too is uttered in the first person, and sums up qualities of a true and pious Sikh.

T.S.

GUPĀLĀ, BHĀĪ, a learned Sikh of the time of Gurū Arjan who distinguished himself also as a warrior under his successor, Gurū Hargobind. He was once bestowed with a horse by the Gurū for reciting the *Japu* faultlessly.

T.S.

GURBACHAN SINGH KHĀLSĀ BHINDRĀNVĀLE, SANT GIĀNĪ (1903-1969), holy man, and exponent of the Sikh sacred texts, was born on 12 February 1903, the son of Mir Singh of the village of Akhārā, in Ludhiānā district of the Punjab. He learnt to read and write Gurmukhī at the village gurdwārā and helped his father in farming. He was married at the age of 18 and had two sons, but his dedication to Sikh learning led him to join Gurdwārā Śrī Akhaṇḍ Prakāsh, a seminary at Bhiṇḍar Kalānī, 15 km north of Mogā. In due time he became the best among all the pupils in the seminary and eventually succeeded Sant Sundar Singh on 15 February 1930 as head of the seminary. He continued his predecessor's mode of combining regular teaching with itinerant preaching. Besides constructing or renovating

several gurdwārās and sarovars, he conducted 1313 *akhaṇḍ pāth*s or non-stop recitals of Gurū Granth Sāhib, delivered serialized discourses on the entire Scripture 26 times over, and administered *Khālsā* initiation to several thousands of persons all over the country. He breathed his last at Mahitā, in Amritsar district, on 28 June 1969. His body was cremated at Kīratpur Sāhib on the following day. His successor, Bhāī Kartār Singh constructed in his memory Gurdwārā Gurdarshan Prakāsh at Mahitā which became the headquarters of the Bhiṇḍrānvālā Jathā.

Sant Gurbachan Singh *Khālsā* wrote two books, *Śrī Gurmukh Prakāsh Granth* and *Gurbānī Pāth Darshan*.

H.S.D.

GURBACHAN SINGH SANDHĀNVĀLĪĀ (b. 1855), the eldest of the four sons of Thākūr Singh Sandhānvālīā, the prime minister of the *emigre* government of Mahārājā Duleep Singh at Pondicherry. He was nominated to the Statutory Civil Service and was in 1886 working as an assistant commissioner in the Punjab when he, along with his father, went over to Pondichery, where his father started a campaign in favour of Duleep Singh. Gurbachan Singh was dismissed for not reporting back on duty after the expiry of leave. In Pondicherry, he took charge of the correspondence, mainly in English, with Duleep Singh and his supporters in different parts, besides establishing contact with the French authorities in Pondicherry. The British confiscated his *jāgīrs* and he was allowed to come to India only in October 1890. In 1899 he entered the service of Rājā of Nāhan, becoming a district judge in 1911. He died there issueless.

K.S.T.

GURBACHAN SINGH TĀLIB (1911-1986), scholar, author and teacher, famous for his command of the English language. He was born at Mūṇak, in the Saṅgrur district, on 7 April 1911, the son of Sardār Kartār Singh. He passed his matriculation examination from the Rāj High School, Saṅgrur, in 1927, and his Master's degree in English literature in 1933 from *Khālsā* College, Amritsar, topping the Pañjāb University. He was

Lecturer at Khālsā College, Amritsar (1933-40) and Sikh National College, Lahore (1940-49). From 1949 to 1962, he worked as principal, successively, at Lyallpur Khālsā College, Jalandhar, Sri Gurū Tegh Bahādur Khālsā College, Delhi, Khālsā College, Bombay, Gurū Gobind Singh College, Patnā, and National College, Sirsā. He was Reader in English at Kurukshetra University (1962 to 1969), Professor of Sikh Studies at Panjab University, Chandigarh, (1969 to 1973) and Professor of Sikh Studies at Punjabi University, Patialā, followed by a brief stint at the Banāras Hindū University, Vārāṇasī. He was made a fellow of the Punjabi University in 1976 and he launched upon the stupendous project of rendering the entire Gurū Granth Sāhib into English. In 1985, he received the Government of India award Padma Bhūshan. He suffered a massive heart attack on the morning of 9 April 1986 which proved fatal.

Professor Gurbachan Singh Tālib was a prolific writer both in English and Punjabi. Among his more popular titles are: *The Impact of Guru Gobind Singh on Indian Society* (1966), *Guru Nanak: His Personality and Vision* (1969), *Bhai Vir Singh: Life, Times and Works* (1973); and his classical translation in English of the *Ādi Granth* (four volumes). Besides these books, he kept up an unending flow of articles and papers contributed to different learned journals.

M. G.S.

GURBAK^hSH, an Udāsī saint contemporary with Gurū Gobind Singh (1666-1708), who was at the time of the evacuation of Anandpur directed by the Guru to stay behind to look after the local *saṅgat* and the sacred shrines. Years later, when Gulāb Rāi began to pose as Gurū, Gurbakhsh remonstrated with him and finding him adamant cursed him with an early death and no progeny.

P.S.P.

GURBAK^hSH, BHĀĪ, a *masand* of Delhi who served Gurū Har Krishan (1656-64) with devotion when the latter was in the city in March 1664. The Gurū nominated Gurū Tegh Bahādur as his successor in the presence of Bhāī Gurbakhsh who later went to Bakālā, made his obeisance to Gurū Tegh Bahādur and gave him an account of Gurū

Har Krishan's last days in Delhi.

GURBAK^hSH, BHĀĪ, contemporary of Gurū Tegh Bahādur, was the Sikh representative at Jaunpur, in Uttar Pradesh. He was an accomplished musician and sang the sacred hymns with great love and devotion. Bhāī Gurbakhsh led the Jaunpur *saṅgat* to the Gurū's presence to pay homage when the latter halted briefly at Vārāṇasī in the course of travels in the east. The Gurū also stayed with him at Jaunpur in 1670 on his way from Patnā to Delhi.

M.G.S.

GURBAK^hSH SINGH, son of Dharam Chand, treasure with Gurū Gobind Singh and father of Kesur Singh Chhibbar, of Kariālā in Jehlum district. Subsequent to the evacuation of Anandpur in 1705, Gurbakhsh Singh remained in the service of Mātā Sundarī and Mātā Sāhib Devān at Delhi. After the *jāgīr* or estate of Gurū Chakk (Amritsar) was restored to Mātā Sundarī by Emperor Bahādur Shāh in 1711, she sent him to Amritsar as *dāroghah* or manager.

P.S.P.

GURBAK^hSH SINGH (also referred to as Bakhshish Singh) and Bakhshish Singh, Kalāi Sikhs of Bharoval village in Amritsar district, who came to Anandpur to attend the historic assembly on 30 March 1699 and received the Khālsā *pāṭṭal*. They remained at Anandpur to serve the Gurū and took part in the battles of Lohgarh and Nirmohgarh.

M.G.S.

GURBAK^hSH SINGH (d. 1776) of Wazirābad, son of Rām Singh, was a follower of Charhat Singh Sukkarchakkīā. He married his daughter, Devān, to Charhat Singh, his leader, and gained further influence. He died in 1776.

S.S.B.

GURBAK^hSH SINGH, BHĀĪ (d. 1764); founder of the Bhāī family of Kaithal, was the great-grandson of Bhāī Bhagatū of revered memory. He was an enterprising warrior and developed friendship with Bābā Alā Singh, and together they made many conquests. In 1754, they together defeated Jodh Singh and Gurbakhsh Singh became the master of Baṭhindā and the surrounding

districts. Two years later he got Bulodā district in return for the help rendered to Ālā Singh against Inayat Khān and Wilayat Khān, the Rājput chiefs of Buhāi and Bulodā. Gurbakhsh Singh died in 1764.

M.G.S.

GURBAKHSI SINGH, BHAI (1688-1764), also known as Gurbakhsh Singh Nihang or Shahid was born on Vaisākh vadī 5, 1745 Bk/ 10 April 1688 (father Bhāi Dasaundhā, mother Māi Lachchhami) at the village Lil in Amritsar district. In 1693, the family shifted to Anandpur where Gurbakhsh Singh took pāhul of the Khālsā on the historic Vaisākhi day of 1699. He completed his religious education under Bhāi Mani Singh and joined the Shahid misl under Bābā Dīp Singh and after the latter's death, in 1757, organized his own jathā or fighting band. In the battles against the Durrānis and the Mughals in the eighteenth century, his small group won renown for its acts of gallantry. Gurbakhsh Singh and his thirty men fought to the last man Ahmad Shāh who had entered Amritsar and the Harimandar on 1 December 1764. Bhāi Gurbakhsh Singh was cremated behind Takht Akāl Buṅgā. Later, a tomb was built on the site which is now known as Shahid Ganj.

G.S.N.

GURBAKHSI SINGH, BHAI, a holy man attached to the court of Mahārājā Ranjit Singh, was often entrusted with diplomatic missions, especially before the rise to power of the more renowned Bhāi Rām Singh. Bhāi Gurbakhsh Singh exercised great influence over the reigning family and the soldiery. He played host to Mahārājā Sher Singh when he came to Lahore in January 1845 to stake his claim to the throne. Rānī Jind Kaur used his good offices to ask the prince to leave Kashmir.

J.S.K.

GURBAKHSI SINGH KALSIA (d. 1785), a leading figure in the Karorsinghiā misl, was of Kalsiā in Lahore district. He received Khālsā pāhul from Bhāi Mani Singh at Amritsar. A close friend of Karorā Singh, the Karorsinghiā misl chief, Gurbakhsh Singh participated in several expeditions of the Dal Khālsā. In January 1764, he seized the parganah of Chhachhrauli, and founded

the Kalsiā principality. He captured Bambeli parganah in Hoshiarpur district and collected immense wealth from different places in Haryāṇā and Rājasthān. Along with several other Sikh chiefs, he attempted to form an alliance with the English against Mahadji Scindia in 1785. Gurbakhsh Singh died in 1785.

S.S.B.

GURBAKHSI SINGH KANHAIA (1759-1785), son of Jai Singh Kanhaiyā, was first married to the daughter of Rājā Hamir Singh of Nābhā and then to Sadā Kaur who later became the mother-in-law of Ranjit Singh. He accompanied his father in his various campaigns and won reputation as the conqueror of the Kangra Fort which he seized from its Afghān occupant in 1783. Gurbakhsh Singh was killed in February 1785 in a battle near Batāla.

S.S.B.

GURBAKHSI SINGH, SANT (1871-1939), of Patialā, scholar and preacher, was born at Chunān in Patialā district. His father, Shām Singh, and his family shifted to Hanroṇ, near Navāshahar. Gurbakhsh Singh received his early education in a derā at Fatehābād, near Khadur Sāhib. He studied at various Nirmalā centres to learn Saṅskrit and Vedānta, but was then converted to Singh Sabhā ideology. He was a known logician and participated in many a learned debate. He revelled in discourse with the Āryā Samājists and won for his powers in argument the title of Sabhā Jit Pandit, i.e. Pandit or scholar victor in debating forums. He was named adviser for religious affairs to the Chief Khālsā Dīwān, Amritsar. In 1908 he took over as editor of the Patialā State Gazette. This appointment and his close association with the Singh Sabhā of Patialā linked his name with Patialā for ever. He was nominated a member of the committee, constituted by the Chief Khālsā Dīwān on 20 October 1910, to work out the draft of a Sikh code which was published under the title *Gurmat Prakāsh: Bhāg Saṅskār*. He died in 1939.

S.S.A.

GURBANSAVALI, by Saundhā (Singh), is a genealogy in verse of the Gurūs and of their families. The author was for some time an employee of Mahārājā Ranjit Singh and among his other

works are *Amrit Mahimā*, *Gur Ustati*, *Parsanig Pātsāhī Dasvīn* and *Hātinnāmā*, besides several independent poems. The *Gurbarisāvalī* which is more a good piece of literature than a document of historical information records sketchy biographical information about the Gurūs.

B.S.

GURBILĀS BĀBĀ SĀHIB SINGH BEDĪ, by Bhāi Sobhā Rām belonging to the Sevāpanthī order, is a versified account of the life of Bābā Sāhib Singh Bedī, a descendant of Gurū Nānak. The voluminous work, four manuscript copies of which are known to exist, has since been published (1988) by the Punjabi University. Sāhib Singh Bedī is presented in this work as a saint, profound scholar, warrior, statesman, social reformer, and a religious leader. The tone generally is hagiographical, and much store is set by the Bābā's supernatural powers. The work is rich in details of the contemporary social life and ceremonies.

Gm.S

GURBILĀS CHHEVĪN PĀTSHĀHĪ, a versified biography of Gurū Hargobind in a language more akin to Braj, written in the Gurmukhī script. The author is anonymous, and it was, as says the colophon, completed in 1718: references to certain post-1718 events make this date suspect. Two versions of the work are available in print, with minor differences. Written mostly in the poetic metres of Chaupai and Dohirā, the narrative begins with the poet invoking Bhagautī and adoring the Ten Gurūs of the Sikh faith to seek their blessings. The circumstances which led to the composition of the epic are also explained. The poet claims that details of the events of the Gurū's life are based on what Dayā Singh, one of the Pañj Piāre, learnt from Gurū Gobind Singh and communicated to Bhāi Manī Singh who, on a request by Bhagat Singh, narrated these details in a congregation at Nankānā Sāhib: Dharam Singh, one of the congregation, shared these with the poet.

The *Gurbilās* covers events such as the birth, childhood and early education of Gurū Hargobind (cantos 1-3); his marriage (canto 5); compilation of the Gurū Granth Sāhib by Gurū Arjan (4) and his martyrdom (7); and the digging of Babeksar

(9); battle of Amritsar (10); marriage of Bībī Vīro (11) and of Sūraj Mall (17); liberation of Kaulān (12); the passing away of Bhāi Buddhā (16); of Bhāi Gurdās (18) and Mātā Damodari (19); and defeat and death of Paindā Khān (20). The author describes at some length Prithi Chand's acts of hostility towards Gurū Arjan. There is a detailed account given of the founding and construction of the Akāl Takht. Contrary to the accepted belief, the work attributes to Gurū Hargobind the assignment of *dhunīs*, i.e. tunes, to nine of the vāns in the Gurū Granth Sāhib.

J.S.S.

GURBILĀS PĀTSHĀHĪ 10, by Kuir Singh, a poeticized account of Gurū Gobind Singh's career, was completed in 1751, and published in 1968. The author entered the fold of the Khālsā under the influence of Bhāi Manī Singh. He uses two *noms de plume* for himself, though they seem to have no semantic relationship with his name. The entire *Gurbilās* is written in verse of various forms. Out of a total of 2,938 *chhands*, 2,901 are written in Braj and the remaining 37 in Punjabi. The work has a few specimens of prose interspersed in the text which are linguistically very significant. As for his sources of information, the poet seems to have had access to Gurū Gobind Singh's *Bachitra Nātak* and Saināpati's *Srī Gur Sobhā*, besides the information personally obtained from Bhāi Manī Singh. Unlike the *Bachitra Nātak* and *Gur Sobhā*, Kuir Singh's *Gurbilās* covers the entire span of Gurū Gobind Singh's life. It is the first work to record details of the early years of his career, the creation of the Khālsā, and the march of the Gurū from Chamkaur to Talvaṇḍī Sābo. It also contains reference to Gurū Gobind Singh passing on the spiritual succession to the Gurū Granth Sāhib. The *Gurbilās* is not, however, free from faults. Its dates are often erroneous.

F.S.

GURBILĀS PĀTSHĀHĪ DASVĪN, a poeticized account of the life of Gurū Gobind Singh by Bhāi Sukkhā Singh. The work, completed in 1797 and first published in 1912, is in Braj written in Gurmukhī. Comprising thirty-one cantos, the work gives a detailed account of the Gurū's life and of

the causes which led to the battles he had to fight. Besides the information received by word of mouth from old people, Sukkhā Singh seems to have relied on works such as Gurū Gobind Singh's autobiographical *Bachitra Nātak*, Kuir Singh's life of Gurū Gobind Singh, Saināpati's *Srī Gur Sobhā*, Anī Rāi's *Janīnāmā Gurū Gobind Singh* and Sarūp Dās Bhallā's *Mahimā Prakāsh*. With its wealth of detail, the *Gurbilās* combines a rare insight into the prevailing political conditions and into the moral issues involved in the resistance Gurū Gobind Singh had launched.

The last days of the Gurū at Nāndēd are described in minutest detail. The *Gurbilās*, however, is not a straight chronicle of events. Poetic imagination and pious adornment pre-dominate over factual narration.

K.S.T.

GURCHARAN SINGH, a Kūkā leader (formally designated *sūbā*, i.e. governor or deputy, by Bābā Rām Singh) who attempted to seek help of the Russians against the British, was born in 1806 at Chakk Pirāpā in Siālkoṭ district, (Pakistan), the son of Atar Singh Virk. He joined the army of Maharājā Ranjīt Singh as a trooper in 1833 and served the Sikh State up to its annexation in 1849. He was initiated into the Kūkā faith about 1870 and was appointed a *sūbā* or governor soon after. After the deportation of Bābā Rām Singh to Rangoon in 1872, Gurcharan Singh travelled extensively preaching the Kūkā creed and making contacts with the Russians to oust the British. He knew Pashto and Persian languages and was fully familiar with Afghānistān and the territories beyond having visited Kabul several times. In 1879, Gurcharan Singh carried a letter to the Russian authorities purporting to be from Bābā Rām Singh, the Kūkā leader. The letter, in Gurmukhī, invited the Russians against the British. The Russian authorities showed keen interest in Gurcharan Singh's mission, but they were non-committal and wished to proceed with caution. He was able to reach Bhainī Sāhib with the Russian letter but was soon arrested. After his release in 1886, he was kept under police surveillance in his

native village in Siālkoṭ district.

M.L.A

GURDĀS, BHĀI (1551-1636), much honoured in Sikh learning and piety, was a leading figure in early Sikhism who acted as scribe with Gurū Arjan to write the first copy of Sikh Scripture. He was the only child of his parents (father : Ishar Dās) whom he lost when just a child. He spent his early years at Goindvāl and Sultānpur Lodhī and then went on to Vārāṇasī where he studied Saṅskrit language and Hindu scripture. He was initiated into Sikhism by Gurū Rām Dās in 1579. He travelled extensively visiting Āgrā, Lucknow, Vārāṇasī, Burhānpur, Rājathān, Jammū and Chambā hills preaching Gurū Nānak's word. After the passing away of Gurū Rām Dās, in 1581, he returned to the Punjab, visited Goindvāl and thence proceeded to Amritsar to pay his obeisance to Gurū Arjan. He made Amritsar home and through his devotion and love of learning carved for himself a pre-eminent position among the Gurū's disciples. When the Gurū decided to compile the Holy Granth, he chose Bhāi Gurdās to be the scribe. The copy written in his hand is preserved to this day in the family of the Gurū's descendants at Kartārpur, in Jalandhar district. Bhāi Gurdās also contributed the labour of his hands to the excavation of the sacred pool at Amritsar (1577) and the erection of the Akāl Takht (1606). He was chosen to recite the Gurū's hymns to Emperor Akbar when he visited Kartārpur in 1596-97 on his way back from a military campaign. The Emperor was deeply impressed with their spiritual content. He was assigned by Gurū Hargobind to look after the Akāl Takht, and to teach his young son (Gurū) Tegh Bahādur ancient classics. Bhāi Gurdās led a batch of Sikhs to Gwālīor where Gurū Hargobind had been detained and was present at the weddings of the Gurū's sons, Bābā Gurdittā (April 1621) and Bābā Suraj Mall (23 April 1629). He offered *ardās* at the death of Gurū Arjan's wife, Mātā Gaṅgā (1621) and Bābā Buḍḍhā (1631).

Bhāi Gurdās was the bulwark of Sikhism for many years. He was the expounder and exemplar of the Sikh way of life. He was a man of wide

learning especially in ancient texts and philosophy, and devoted his exceptional talents to preaching the Sikh faith. He composed verse (*Vārāṇī* and *Kabitt Savāṛṛye*) which is valued for its racy style and for its vivid exposition of the teaching of the Gurūs. The forms part of accepted Sikh canon. Bhāī Gurdās, who never married, died at Goindvāl on Bhādon *sudī* 5, 1693 Bk/25 August 1636.

R.S.J

GURDĀS, BHĀĪ, a descendant of Gurū Arjan's renowned Sikh Bhāī Bahilo (1553-1643), was a *masand* or minister of Bābā Rām Rāi at Dehrā Dūn. After the death of Bābā Rām Rāi, he was the only *masand* who remained sincere to his widow and also carried her appeal for help to Gurū Gobind Singh who was then at Pāotṇā. Later on, he preached *gurnat* in his native Baṭhinda district.

Gn.S.

GURDĀS, BHĀĪ, more precisely Bhāī Gurdās II, was an eighteenth century poet famous for the *vār*, in Hindized Punjabi, entitled *Vār Srī Bhagautī Jī Kī Pātshāhī Dasvīnī. Vār Bhāī Gurdās Jī Kī*. This poem is usually appended to the collection, *Vārāṇ Bhāī Gurdās* which is the work of his predecessor. Another composition entitled *Rāg Rāmkalī Kī Vār* is also attributed to Gurdās II. *Vār Srī Bhagautī Jī Kī* is a composition comprising 28 *paūrīs* or stanzas, 20 of the stanzas ending with the same line proclaiming the uniqueness of Gurū Gobind Singh. A point especially seized by the poet is about Gurū Gobind Singh having converted the *sangāt*, fellowship of the Sikhs, into *Khālsā*.

R.S.J

GURDIĀL SINGH DHILLON (1915-1992), parliamentarian, diplomat and statesman, was a scion of the Bhaṅgī Sardārs who had ruled over the central Punjab during the latter half of the eighteenth century. Born at Sarhālī, in Jalandhar district of the Punjab, at his mother's village, on 6 August 1915, the son of Sardār Hardit Singh of Pañjvar, in Amritsar district, Gurdial Singh was educated at the Khālsā Collegiate School, Amritsar, and at Government College, Lahore, from where he graduated in 1935. He took the Law degree from the University Law College in 1937

and set up practice with Dr Saifuddin Kitchlew. He was selected for a commission in the army and, though he completed the training. Rather his patriotic proclivity made him join the Indian National Congress. Soon after passing out of the university's portals, he participated in a mass demonstration by students and was briefly imprisoned. Then he took part in the Harsā Chhīnā *morchā* which cost him a whole year in jail. This established his reputation as a youth leader of true calibre. After this active brush with politics, Gurdial Singh did a stint in journalism. He became editor of two newspapers, the *Vartmān* (Punjabi) and the *Sher-i-Bhārat* (Urdū).

At the first general elections in Independent India, in 1952, Gurdial Singh was elected a member of the Punjab Legislative Assembly. After a brief spell as Deputy Speaker of the Assembly, he was elected Speaker and became in 1965 a member of the Punjab cabinet. Then he entered the Lok Sabha, was soon elected Speaker and then made a cabinet minister in the central government. Thereafter, he was made India's High Commissioner in Canada. During his long parliamentary career, he earned many national and international honours and chaired several inter-parliamentary conferences. He was member of various bodies of the universities in the Punjab and was given the D.Litt (*honoris causa*) by Punjabi University.

Gurdial Singh died at Delhi, on 23 March 1992, following a heart attack.

Iq.S.

GURDIĀL SINGH, JATHEDĀR (1886-1958), of Bhiṇḍrānvāle, was born at Ādampur, near Mogā. He studied up to matriculation. He enjoyed the patronage of Ripudaman Singh of Nābhā, whom he accompanied to England in 1910. On return from abroad in 1912, he joined the seminary at Bhiṇḍar Kalān run by Sant Sundar Singh. He was member of the first Shiromanī Gurdwārā Parbandhak Committee formed in November 1920 and again in 1945. He persuaded the Committee to take up the question of the forced abdication and dethronement of the Nābhā ruler in July 1923. He was arrested on 7 January 1924. While under detention he used to give discourses on *gurbāṇī*.

In 1926, he acted as president of the Shiromani Akali Dal during the absence in jail of Sarmukh Singh Jhabal. At the 1926 Gauhati session of the Indian National Congress, Gurdit Singh led a walk-out by 50 Sikh delegates to protest against the Subjects Committee's decision not to include in its resolutions a reference to the abdication of Nabha ruler. During the period from 1931 to 1933, Gurdit Singh was arrested several times for his political activities. He lost the 1937 Assembly elections.

J.S.J

B.J.H

K.S.T.

GURDITTĀ, BĀBĀ (1613-1638), the eldest son of Gurū Hargobind, was born on 15 November 1613 to Mātā Damodarī at Ƨaraulī Bhāī in present-day Farīdkoṭ district. He had his training in religious lore and martial arts under the supervision of his father. He was married on 17 April 1621 to Anantī alias Nattī. From 1626-27, Bābā Gurdittā lived at Kartārpur in Jalandhar district as directed

by his father. During this period he founded a habitation, the present Kīratpur Sāhib, in the Śivālik foothills. He also took part in the battle at Kartārpur against Paindā Khān. He was appointed by Bābā Śrī Chand his successor and he left a permanent mark on the history of the *Udāsī* sect, establishing four *dhūānis* or preaching centres.

Bābā Gurdittā died at Kīratpur on Chet *sudī* 10, 1695 Bk/15 March 1638. A *dehrā* or mausoleum now stands on the spot. Bābā Gurdittā had two sons Dhīr Mall and Hari Rāi.

M.G.S.

GURDITTĀ, BHĀĪ (1625-1675), son of Bhāī Jhaṇḍā, was a descendant of the venerable Bābā Buḍḍhā and he anointed Gurū Tegh Bahādur, on 11 August 1664, by presenting to him the spiritual regalia and placing the saffron mark on his forehead. He planted, on 19 June 1665, the ceremonial sapling at the Mākhovāl mound near Kīratpur in the Śivālik foothills, where the Gurū founded a new habitation, Chakk Nānakī, later renamed Anandpur. He accompanied the Gurū during his journey through the Mālvā country, probably in 1672-74. In 1675, when Gurū Tegh Bahādur decided to proceed to Delhi to court martyrdom, Bhāī Gurdittā was called upon to perform the accession ceremony, on 8 July 1675 to install Gurū Gobind Singh to the spiritual office. Three days later Bhāī Gurdittā also set out for Delhi and there he witnessed the martyrdom of Gurū Tegh Bahādur's Sikhs on 11 November 1675. He himself discarded his body in a divine passion the following day, 12 November 1675.

A.C.B.

GURDITTĀ BHATHIARĀ was, according to tradition, engaged by Chandū Shāh to torture Gurū Arjan to death, a sentence ordered by Emperor Jahāngīr himself which Chandū Shāh had, out of personal rancour, taken upon himself to carry out. Gurdittā, a gram-parcher by profession, was hired by Chandū Shāh to heat up an iron plate for Gurū Arjan to sit on and then pour hot sand over his body with his laddle. The torture ended in Gurū Arjan's death.

M.G.S.

GURDWĀRĀ, lit. the Gurū's portal or the Gurū's

abode, is the name given to a Sikh place of worship. The essential feature of a *gurdwārā* is the presiding presence in it of Sikh Scripture, the Gurū Granth Sāhib. A second characteristic of a *gurdwārā* is its being a public place open to all devotees to pray individually or to assemble in congregation. Its external distinguishing mark is the Nishān Sāhib or the Sikh flag, saffron or blue in colour, that flies day and night atop the building, or, more often, separately close to it. In early Sikhism, the place used for congregational prayers was called *dharamsālā*, the abode of *dharma*. According to the Janam-Sākhī, Gurū Nānak, wherever he went, called upon his followers to establish *dharamsālās* and congregate in them to repeat God's Name. He himself established one at Kartārpur where he settled down at the end of his extensive preaching tours. In the time of Gurū Hargobind (1595-1644), *dharamsālās* began to be called *gurdwārās*. The change of nomenclature was significant. Gurū Arjan had compiled in 1604 a Book, *pothī* or *granth* (later Gurū Granth Sāhib) of holy hymns. "The *pothī* is the abode of the Divine," said he (GG, 1226). This first copy of the Granth he installed in the Harimander at Amritsar. Copies of the Granth began to be piously transcribed for installation in various *dharamsālās* which came to be called *gurdwārā*. During the second half of the eighteenth century and after, as the Sikhs acquired territory, *gurdwārās* sprang up in most of the Sikh habitations and on sites connected with the lives of the Gurūs and with events in Sikh history. Most of the historical *gurdwārās* were endowed by the ruling chiefs and nobility with liberal grants of land. This well intentioned philanthropy, however, in many cases led to the rise of hereditary priesthood, which was brought to an end through a sustained agitation culminating in securing from the Punjab Legislative Council legislation called the Sikh Gurdwaras Act, 1925, providing for the management of the major historical Sikh shrines by an elected body of the Sikhs. Most of the shrines not covered by the Act are administered by committees chosen by local *sarigats*.

The main function of the *gurdwārā* is to provide Sikhs with a meeting place for worship—

reciting/listening/singing/expounding scriptural hymns. The *gurdwārā* also serves as a community centre, a school, a guest house for pilgrims and travellers, occasionally a clinic, and a base for local charitable activities. Apart from morning and evening services, the *gurdwārās* hold special congregations to mark important anniversaries on the Sikh calendar. Gurū Kā Langar is its integral part. The *gurdwārā* and its hospitality are open to all, irrespective of one's caste or creed, the only stipulation being that no one should enter the *gurdwārā* premises with one's shoes on or with head uncovered. No discrimination be shown in the *sangat* on whatever count, and the observation of idolatrous and superstitious practices are not allowed.

Gurdwārā buildings do not have to conform to any set architectural design. The only established requirement is the installation of the Gurū Granth Sāhib, under a canopy or in a canopied seat, usually on a platform higher than the floor on which the devotees sit, and a tall Sikh pennant atop the building. Most of them have entrances on all four sides and have square or octagonal domed *sanctums* usually in the middle. The location of the *sanctum* generally allows space for circumambulation. Sometimes, to augment the space, verandahs are built to skirt the hall. Popular model for the dome is the ribbed lotus topped by an ornamental pinnacle. Arched copings, kiosks and solid domelets are used for exterior decorations.

F.S.

GUR KĪRAT PRAKĀSH, by Vīr Singh Bal, is a versified account of the lives of the first nine of the ten Gurūs of the Sikh *panth*. Written in Braj, Gurmukhī characters, the work was completed in 1891 Bk/ AD 1834 and published in 1986. The work is divided into ten chapters, here called *hulās*: the first nine deal with the lives of first nine Sikh Gurūs and the tenth deals with the life and work of the author.

P.S.P.

GURMANTRA, Punjabi Gurmantar, is that esoteric formula or term significant of the Supreme Being or the deity which the master or teacher confides

to the neophyte to meditate on when initiating him into his spiritual discipline. The concept of *mantra* goes back to the pre-Vedic primitive cults of magic, animism and totemism. With the initiation ceremonies of different creeds developed the concept of the *gurmantra*. In Sikhism, the *gurmantra* is neither variable nor confidential. It is not whispered into the ear of the disciple, but openly pronounced. The word *Vāhigurū* has been the *gurmantra* for the Sikhs from the very beginning; *Vāhigurū* is the name by which the Supreme Being is known in the Sikh tradition (*Vārāṇ*, X111.2). In the Gurū Granth Sāhib, the *gurmantra* to be practised is referred to as *nām*, i.e. the Divine Name. Absorption in *nām*, i.e. constant remembrance of God's Name is repeatedly recommended (GG, 290, 1311). This *nām*, according to Sikh tradition, Gurū Nānak received in a mystical experience, during his disappearance into the Beīn rivulet which is described in the *Purātan Janam-Sākhī* in terms of a direct communion with the Divine Lord. It is believed that the Name Gurū Nānak revealed was *Vāhigurū*. The Mūl Māntra or root formula with which Sikh Scripture opens defines the Reality.⁴ The epithet *satī* (*satya* from Sanskrit *as*) in it means ever existent, eternal. *Vāhigurū* directly and verbally echoes the wondrous aspect of the Gurū, here the Timeless Being. *Vāhigurū* and *Satinām* thus convey an identical awareness, the former being implicit and the latter explicit in the Gurū Granth Sāhib.

Sikhism by definition is the faith of discipleship. The Gurū is central to the system - the Ten who lived in person and the Gurū Granth Sāhib. The Gurū's word is for the Sikhs the Word Divine, and he is meant to live by it. He to whom the Gurū imparts *nam mantra*, i.e. *gurmantra*, achieves his spiritual objective. The initiation ceremony in early Sikhism was known as *charanamrit* or *charan pāhul*, i.e. baptism by water from the holy foot (*charan*). While inaugurating the *Khālsā* in 1699, Gurū Gobind Singh substituted *Khaṇḍe dī pāhul* or *amrit* for *charan pāhul*. At that ceremony, and in every subsequent such ceremony, each of the recipients of *amrit* shouts *Vāhigurū Jī Kā Khālsā, Vāhigurū Jī kī*

Fateh, every time he takes a draught of the elixir. He thus imbibes the *gurmantra Vāhigurū*.

T.S.

GURMAT (*gur-mat*, *mat*, Sanskrit *matī*, i.e. counsel or tenets of the Gurū) is a term which may in its essential sense be taken to be synonymous with Sikhism itself. It covers doctrinal, prescriptive and directional aspects of Sikh faith and praxis. Besides the basic theological structure, doctrine and tenets derived from the teachings of the Gurūs, it refers to the whole Sikh way of life both in its individual and social expressions evolved over the centuries. Guidance received by Sikhs in their day to day affairs from institutions established by the Gurūs is also *gurmat*. In any exigency, the decision to be taken by the followers must conform to *gurmat* in its ideological and/or conventional assumptions.

The 'gurū' in *gur-mat* means the Ten Gurūs of the Sikh faith and their inspired utterances recorded in the Gurū Granth Sāhib. The instruction (*mat*) of the Gurū implies the teaching imparted through the holy word, and the example set by the Ten Gurūs in person. Direction derived from these sources is a Sikh's ultimate norm in shaping the course of his life, both in its sacred and secular aspects. Theologically, *gurmat* encompasses a strictly monotheistic belief. Faith in the Transcendent Being as the supreme, indivisible reality without attributes is the first principle. The attributive immanent nature of the Supreme Being is also accepted in Sikhism which posits power to create as one of the cardinal attributes of God. The Creator brought into being the universe by His *hukam* or Will, without any intermediaries. Man, as the pinnacle of creation, is born with a divine spark; his liberation lies in the recognition of his own spiritual essence and immanence of the Divine in the cosmic order. Fulfilment comes with the curbing of one's ego and cultivation of the discipline of *nām* and of the humanitarian values of *sevā*, love and tolerance.

The way of life prescribed by *gurmat* postulates faith in the teachings of *gurbānī*, perception of the Divine Will as the supreme law and honest performance of one's duties as a householder an essential obligation. A Sikh must

work to earn his living, share with others the fruit of his exertion, and practise remembrance of God's Name. *Gurmat* recognizes no priestly class as such. Any of the Sikhs admitted to the *sarigat* may lead the services, lead prayers, perform any ceremony and recite from the Gurū Granth Sāhib. On the ethical plane, *gurmat* prescribes a code of duties and moral virtues, coupled with the distinctive appearance made obligatory for the *Khālsā*. A Sikh should receive the rites of initiation and the vows that go with it. Violation of any part of the code of the *Khālsā* is treated as disregard of *gurmat* and renders the offender guilty of apostasy. The tribunal of *Srī Akāl Takht* at Amritsar has traditionally been regarded as supreme in religious, social and secular affairs of the Sikhs and has the authority to issue edicts for providing guidance to the Panth as a whole and to ensure their implementation.

Directional injunctions under *gurmat* can be issued to individuals or communities by Pañj Piāre, the five elect ones. They will provide solution to problems that arise or problems brought before them. The institution of *gurmatā*, unanimous decision taken or consensus arrived at in the presence of Gurū Granth Sāhib, dates back to the early eighteenth century. Some of the conventions and customs established to resolve lingering controversies have become part of *gurmat*. Casteism and untouchability are ruled out in principle and intoscicants are taboo. *Gurmat* disapproves renunciation rather it is for an active participation in life. Human existence, according to Sikh belief, affords one a rare opportunity for self-transcendence through cognizing and contemplating on the Name and through deeds of selfless service. A householder who works to earn his living and is yet willing to share with others the fruit of his exertion and who cherishes ever God in his heart is, according to *gurmat*, the ideal man. Even as reverence for the pious and the saintly is regarded desirable, parasitism is forbidden in *gurmat*. The cultivation of the values of character and of finer tastes in life is commended.

The writings of the Gurūs preserved in the Gurū Granth Sāhib and the Dasam Granth best interpret and elucidate what *gurmat* is. Some

anecdotes recorded in the Janam-Sākhī also help explain *gurmata* principles.

W.S.

GURMATĀ, a *matā*, i.e. counsel or resolution adopted by the Sikhs at an assembly of theirs held in the name of the Gurū concerning any religious, social or political issue. The convention grew in the turbulent eighteenth century to determine the consensus of the community on matters affecting its solidarity and survival. Sikhs assembled at the Akāl Takht at Amritsar on Vaisākhi and Dīvālī days and took counsel together, in the presence of the Gurū Granth Sāhib, to plan a course of action in face of an immanent danger or in pursuit of a common objective. The final decision emerging from the deliberations was the *gurmata*. It represented the general will of the Khālāsā and it carried the sanction of the Gurū, the assembly having acted by the authority of the Gurū Granth Sāhib.

The genesis of the *gurmata* is traceable to the teachings of Gurū Gobind Singh and the earliest instances go back to his own time. While inaugurating the Khālāsā in 1699, the Gurū said that all members of the Panth were equal, he (the Gurū) being one of them. Before he passed away in 1708, he declared that wherever Sikhs were gathered in the presence of the Gurū Granth Sāhib, there was the Gurū himself present. There are at least two instances occurring in the lifetime of Gurū Gobind Singh when he let the 'general will' of the Khālāsā prevail. One such instance was the evacuation of Anandpur (1705) and then the escape from Chamkaur.

Some European travellers to Punjab in the 18th century have left vivid accounts of the functioning of the *gurmata*. Some of the historic *gurmata*s include the resolution to avenge the slaying of Tārā Singh of Vān and his companions (1726), conferment on Kapūr Singh the title of Nawāb (1733), erection of the Fort of Rām Raunī (1747), the endorsement of Rākhi system (1753), and so on. The Dal Khālāsā or the *misls* made the conquests up to 1767 in the name of the Khālāsā, but, with personal ambition and aggrandizement gaining the upper hand over the years, the sense of a

corporate Sikh commonwealth gradually wore away. The institution of *gurmata* fell into desuetude during the reign of Ranjīt Singh and it was resurrected after the lapse of Sikh sovereignty, especially with the rise of the Singh Sabhā movement. The Akālī movement brought within its orbit political issues as well. The word *gurmata* is now in everyday use for a resolution adopted at a Sikh religious *dīvān* or political conference.

K.S.T

GURMAT GRANTH PRACHĀRAK SABHĀ, an association aiming at propagating Sikh religion through publications, was established at Amritsar on 8 April 1885 by Giānī Sardul Singh to continue the work started by his father, Giānī Giān Singh (d. 30 March 1884). The Sabhā undertook to sponsor research and publish authentic texts of the Gurūs' compositions and of other works such as Janam-Sākhīs and Gurpranālīs. It brought out several publications including the printing of an old manuscript *Gur Bilās Dasam Pātsāh Kā*, by Bhāī Sukkhā Singh. Another important task undertaken by the Sabhā was the preparation, at the instance of the Amritsar Singh Sabhā, of an authentic recension of the *Dasam Granth*. It brought out a Report (1898), affirming that the Volume was compiled at Anandpur Sāhib in 1698 and that it was the work of the Gurū. It also took up the controversy raised in 1893 regarding the administration of *amrit* of the double-edged sword to women, and published in 1900 a pamphlet on the manner of administering the rites of *amrit* to women.

Jg.S.

GURMAT MĀRTAṆḌ, by Bhāī Kāhn Singh, is a glossary, in two volumes, of terms bearing on different aspects of Sikh religion, theology and belief. The author undertook this work, arranged topically as well as alphabetically, with a view to rectifying some of the misconceptions about certain Sikh theological and conceptual doctrines and notions which had crept in for certain reasons. Published posthumously first in 1938, the book contains entries comprehensive in their choice as well as treatment. Each subject title has first been explained briefly with regard to its meaning and

usage, followed by quotations from the Gurū Granth Sāhib and other Sikh literature so as to support the preceding explanation. The author has added at places detailed footnotes to explain any historical or mythological allusions. The author follows, in the main, the style and format of his earlier works *Gurmat Prabhākar* and *Gurmat Sudhākar*. He has made use of information contained in these works and has also supplemented it where necessary with textual references.

D.S.

GURMAT PRABHĀKAR (*gurmat* = the Gurū's teaching or instruction; *prabhākar* = the sun, light, i.e. illuminator or elucidator) is a compendium of Sikh principles and of the Sikh way of life arranged topic wise and alphabetically by Bhāi Kāhn Singh of Nābhā. First published in 1898, the book helps the reader locate in the voluminous Gurū Granth Sāhib verses relevant to any special occasion or to his requirements. Quotations in the book are set down in the alphabetical order, using the Gurmukhī script. The author has supplied ample comments and footnotes to correct the perspective on Sikh teaching and principles. The book takes up eight hundred and forty three topics to illustrate his point; each topic has been elucidated with quotations from Gurū Granth Sāhib. Words requiring annotations have been explained.

D.S.

GURMAT PRACHĀRAK LARĪ (series of books to propagate the Sikh way of life) was founded in 1919 at Rāwalpindī by Giānī Sher Singh, an adept in traditional Sikh learning and an influential political leader. In this series, Giānī Sher Singh planned to publish one book every month in Punjabi and one book every quarter in Urdū on Sikh history and theology or presenting in simple translation portions of the *gurbānī*. The first book in this category was Giānī Sher Singh's own *Gurū Granth te Panth*, published in December 1919, followed by a few others. To ensure regularity in publication, Giānī Sher Singh acquired a printing press and appointed for its management Bhāi Nānak Singh, who later rose to fame as a Punjabi novelist. For more efficient functioning, he shifted

the headquarters from Rāwalpindī to Lahore, but work for the *Gurmat Prachārak Larī* could not be sustained for more than a few months. Soon thereafter the Gurdwārās Reform movement started and Giānī Sher Singh drifted into active politics.

Jg.S.

GURMAT SAṄGIT or sacred music of the Sikhs. The founder of the Sikh religion, Gurū Nānak (1469-1539), composed his religious verse to settings of Indian *rāgas* mostly from the classical tradition. Successive Gurūs followed his example and considered divine worship through music the best means of attaining communion with God. A unique feature of much of the Sikh music lies in the fact that the texts therein present the teachings of the Gurūs and a large number were composed simultaneously with the music. This dignified expression of faith comes out in its full impact in the *gurdwārās* where its import and message may be fully realized by a devotee. Even those who have no knowledge of the Sikh religion are impressed with the fresh and vital sounds of this music. Retention of the purity of form in performance as set down by the Gurūs more than 400 years ago makes possible this remarkable impact today.

While the *Gurmat saṅgīt* was probably influenced by devotional styles prevalent during the 15th and 16th centuries in north-western India, its main characteristics came from Indian classical music. The history of the classical idiom can be traced back to 1500 BC to the Vedic chant. Vedic rites used singing accompanied by dancing and instruments to express the meaning of the verses. The "sound" was as important in certain ceremonies as the meaning of the word. However, another sort of music developed from the materials of the *saṅgīyāna* sometime around 600-500 BC known as *mārga*. This art of music contained a system of new melodies and rhythms. Seven *suddha* (pure or unaltered tones) *jātīs* formed the basis of this style and these *jātīs* can be looked upon as the first *rāgas*.

Knowledge of the historical development of classical music may be derived in part from a succession of Sanskrit treatises, each describing

the musical practice of the particular time in which its author lived. One of the earliest is the Nāradaśikṣā, dating from the first century AD which serves as a bridge between Vedic chant and early art music. However, Maṭaṅga's *Brhaddeśī* (AD 400-600) seems to be the first writing actually to use the term "*rāga*" and Nārda's Pañcama-Sara-Saṁhitā (circa AD 600-900) is the first to call subordinate *rāgas* "*rāginīs*."

Foreign invasions, however, brought about new developments in Indian music. The impact of Islamic music became distinctly noticeable, combining Persian *naghmās* with Indian *rāgas*, thus creating new *rāgas*. Foreign musical systems did not, however, change the structure of Indian classical music. Even though men like Amīr Khusrau created new *rāgas* with Persian names, the larger part of the material used for these was of Indian origin and the form too was Indian.

The bases of Indian classical music are *rāga* (melodic measure) and *tāla* (rhythmic metre). A *rāga* is a group of notes derived originally from Vedic hymns and folk and tribal melodies and arranged in the ascending-descending order as a scale. A *rāga* represents much more than a simple scale. The distinguishing melodic phrases and characteristic figures are a fundamental part of the total *rāga* structure. Two *rāgas* might have the same basic tones, but the melodic phrases might differ along with mood and performance style. Great care has been exercised ever since with regard to the preservation of exact pitch relationship between the tones of any established *rāga*. The belief exists that this relationship must be precise practically to the exact number of vibrations in order to produce the mood ascribed to a given *rāga*. The performance time theory is a result of these pitch relationships and the powers reputedly indicated for specific *rāgas* are possible only when a careful shaping of melodic sequences is present. The Indian musicological theory of the past, still adhered to by the purists today, claims that the ultimate effect of a *rāga* performance can only be obtained when every detail of the *rāga* has been properly presented.

Rāgas have two main parts, the first of which

is the *sthāī* containing melodies located in the lower portion of the scale or lower register (*mandar saptak*). The second part is the *antarā* which centres in the upper portion of the scale and the higher register (*madhyantar saptak*). In some *rāgas* the melodic material is not separated in this manner but may overlap in both *sthāī* and *antarā*. Towards the end of the *vilambit* or *jhallā*, the tempo increases and the drummer prepares to join the soloist. The *drut* or *gat* (slow and fast) contains the main composition giving *sthāī* and *antarā* in complete rendition with improvisation and elaboration. A development section is based on material from both parts and can be extended to any desired length with increasing tempos as the variations are added until a climax is reached which in itself may be extended. At the conclusion of each variation the same characteristic phrase is used to show its completion. Finally, a short closing section in slow tempo concludes the piece.

Musical instruments commonly used in the *gurdwārās* in the past or acceptable today are *rabāb*, *sitar*, *sarod*, *sārandā*, *sārangī*, *tāūs*, *dilrubā*, *tambūrā*, *violin*, and, the most common now, the harmonium. These days there are very few players on the traditional *sārandā*, *sārangī*, *tāūs* and *dilrubā* instruments suitable for vocal accompaniment. Gurū Nānak used the *rabāb* for inducing meditation and for musical accompaniment to his verses. The harmonium and *śrutī peṭī* are two drone instruments now popularly used. The harmonium, introduced to India in the nineteenth century, has in recent years been so improved that a fairly accurate *rāga* scale can be played. Generally, the harmonium is accompanied by *tablā*, credited historically to Amīr Khusrau. A common substitute for *tablā*, where this instrument or its performer is not available, is the *ḍholak*, a two sided drum, the one serving as *ḍaggā* and the other as *bāyān*.

Hymn-singing in the Sikh shrines is called *kīrtan*, a word derived from Sanskrit root *kīrti* which means singing a devotional song in praise of the Lord of the Universe. *Śabda-kīrtan* has been an integral part of Sikh worship from the very beginning. Even in the time of Gurū Nānak, the disciples assembled together to recite the hymns

composed by the Gurū and thus to render praise to the Lord. *Kīrtan* has since been appropriated into the regular *gurdwārā* service. But Sikh *kīrtan* eschews all expression of abandon or frenzy in the form of clapping and dancing. Laudation is proffered to the Supreme Being and not to a deity in any embodiment or incarnation. The texts of the *shabad kīrtan* are those that comprise the Gurū Granth Sāhib. Probably no other religion shows a closer relationship between music and its scriptures than does Sikhism. The Holy Book is organized according to *rāgas*, 31 in number, to which the poetic hymns belong. The Gurūs were highly knowledgeable of music and well versed in the classical style. Gurū Nānak wished his hymns to be sung to *rāgas* that express the spirit of the text and performance style to be compatible with the meaning of the hymn. The succeeding Gurūs followed his example.

At the conclusion of the Gurū Granth Sāhib is *Rāgmālā*, a classification of *rāgas* listing 84 measures. The Holy Book contains only 31, eight of which are not given in this *Rāgmālā*. The purpose of classifying *rāgas* according to a parent and its offspring, *rāginis* and *putras*, is to clarify and retain the individual character of each *rāga*. Historically this has been the concern of music theorists rather than performing musicians. In the Gurū Granth Sāhib, a number of affirmations have been made about the virtue of the various *rāgas* to induce piety and devotion. *Kīrtan* has been called an invaluable jewel, bringing bliss, treasure of noble qualities (GG, 893). Gurū Arjan also talks about the beauty and harmony of music to induce the mood of devotion (GG, 958). However, man is advised against voluptuous indulgence in music whereas devotional music is called nectar.

The musical directions given in the text of the Gurū Granth Sāhib are detailed so as to guide the composer and performer to adhere to the proper classical tradition in music. For example, there is a reference to the particular score in which the music is composed as also to the rhythm on the *tablā* or drum at the head of *thitū* (GG, 838).

Below is given a concise statement of the functions and atmosphere ascribed traditionally

to the various *rāgas*, along with the *bāpīs* of the Gurūs composed to each, within the corpus of the Gurū Granth Sāhib.

1. SİRĪ (Shrī)

In the *Rāgmālā* listed as a parent *rāga*, it currently is a member of the *pūrvī thāta*. Still a popular concert *rāga* today, it is considered one of the most famous from among the North Indian classical system. Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, and Gurū Arjan composed to this *rāga* and comprises about 142 śabdas. Traditionally performed at sunset, it is assigned to the rainy season as well as to the months of November and December. Its mood is one of majesty combined with prayerful meditation.

2. MĀJH

This *rāga* is attributed to Gurū Nānak, who developed it from a Punjabi folk tune. It does not appear in the *Rāgmālā* nor does it seem to be a classical *rāga* today. Possibly it has been reserved purely for *gurbānī sangit*. Mājh was the setting for compositions by Gurū Nānak, Gurū Anḡad, Gurū Amar Dās, Gurū Rām Dās and Gurū Arjan.

3. GAURĪ

Gaurī is an evening *rāga* assigned to autumn and its mood is contemplative. The composition in Gaurī is very voluminous and has been used by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur. Several forms of Gaurī exist historically and this probably accounts for the large number of variants.

4. ĀSĀ

Āsā is a very old *rāga*, once popular in the Punjab but seldom heard in concerts today. In the *Rāgmālā* this is a *rāginī* of *rāga* Megha. However, today it is assigned to the Bilāval *thāta*. Āsā is a devotional *rāga* for the cold season and is performed in the early morning just before sunrise. However, it is also known as a twilight melody with a calm mystical mood. Āsā has been used by Gurū Nānak, Gurū Anḡad, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur. Its variants as given in the Holy Book are Kāñī and Asāvarī.

5. GŪJARĪ

In the *Rāgmālā*, Gūjarī is listed as a *rāginī* of *Rāga* Dīpak. It may be performed during any season

and is assigned to the early morning hours. It produces a mood of thoughtfulness that reaches deep into the heart. Texts set to this *rāga* strip away all subterfuge and make man see himself as he is and search within for the truth. Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, and Gurū Arjan have composed verses in this *rāga*.

6. DEVAGANDHĀRĪ

Today Devagandhārī is a rare, little-known, ancient *rāga*. Its performance time is the morning hours. In the *Rāgmālā*, Devagandhārī is a *rāginī* of Mālkaurīs. Today it belongs to the Āsādvārī *thāṭa*. Its mood is one of prayerful supplication presenting a heroic effect. This *rāga* was used primarily by Gurū Arjan (38 hymns), with 3 hymns by Gurū Tegh Bahādur and six by Gurū Rām Dās.

7. BIHĀGARĀ

Bihāgarā, not mentioned in the *Rāgmālā*, is very similar to the modern and very popular *rāga* Bihāg. Today it is classified under the Bilāval *thāṭa*. Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur set a total of 17 *śabdas*, *chhants* and a *vār* to this *rāga*. The performance time is between 9 p.m. and midnight, and the mood is devotional and tranquil.

8. VAḌAHAṆS

Little has been written about this rare *rāga*. It is not in the *Rāgmālā*, and today it is ascribed to the Kāfī *thāṭa*. Fifty-three *śabda* plus numerous *ślokas* have been composed to this *rāga* by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās and Gurū Arjan. Vaḍahaṇs is considered suitable for the cold season and is assigned to the afternoon hours. Its mood is quiet and tender.

9. SORATHI

Rāga Sorathi appears in the *Rāgmālā* as a *rāginī* of *Rāga* Megha; today it belongs to the Khamāj *thāṭa*. Besides Gurū Nānak, Sorathi was used by Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur for a total of 150 hymns plus numerous *ślokas*. Sorathi belongs to the cold season and is performed in the first quarter of night. The mood is light and cheerful, with a pleasing sound.

10. DHANĀSRĪ

Rāga Dhanāsrī appears in the *Rāgmālā* as a *rāginī* Malkaurīs and currently is a member of the

Kāfī *thāṭa*. It is performed in the early afternoon and presents a cheerful, happy mood. It provided the setting for hymns by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur for a total of 101 hymns. These texts stress that man reaps what he sows.

11. JAITSRĪ

Jaitsrī does not appear in the *Rāgmālā*: It appear in a 17th century classification, but not in later ones. Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur composed 30 hymns, a *vār* and several *ślokas* to this *rāga*. Today *Rāga* Jait is found under the Mārva *thāṭa* and is assigned to the evening hours. A mood of gentle quietness and mystery pervades this *rāga*. The texts describe the meditative thoughts of a devotee who has surrendered himself to his Gurū and Lord.

12. TOḌĪ

A *rāginī* of Dīpak in the *Rāgmālā*, Toḍī is today the head of a *thāṭa*. It is considered one of the most important of the north Indian *rāgas*. Toḍī was used by the Gurūs for 32 hymns. This is a *rāga* for the late morning hours and the mood is gentle, with an aura of adoration.

13. BAIRĀRĪ

This *rāga* appears in the *Rāgmālā* as the first *rāginī* of Sirī *Rāga*. However, possibility always exists that Bairārī was a regional tune. It was used by Gurū Rām Dās for six short hymns and by Gurū Arjan for one. The performance time for Bairārī is during the evening hours and it is currently assigned to the Mārva *thāṭa*.

14. TILĀṄG

Favoured by Muslims, this *rāga* occurs in the *Rāgmālā* as a *rāginī* of Hīṇḍol. Today, it belongs to the Khamāj *thāṭa*. Tilāṅg is performed at night and has a calm and pleasing mood.

15. SŪHĪ

Sūhī is classified in the *Rāgmālā* as a *rāginī* of Megha. Today this *rāga* belongs to the Kāfī *thāṭa* and its performance time is late morning. In the Holy Book one variant is given, *Rāga* Sūhī Lalit. Sūhī has been used for 130 hymns, a *vār* plus many *ślokas*.

16. BILĀVAL

The *Rāgmālā* gives Bilāval as a son of Bhairav,

but no relation between these two *rāgas* is made today. Bilāval is a morning *rāga* to be sung with a feeling of deep devotion and repose, often performed during the hot months. Over 170 hymns in the scripture were composed to this *rāga*.

17. GOND

The *Rāgmālā* records Gauṇḍ and Guṇḍ as sons of Sirī *Rāga*. The possibility exists that Goṇḍ is a regional *rāga*. Performance time is late afternoon or early evening and the mood is contemplative and dignified. Goṇḍ was used by Gurū Rām Dās and Gurū Arjan (29 hymns).

18. RĀMKALĪ

Rāmkalī is not given in the *Rāgmālā* but is one of the most important *rāgas* of the Gurū Granth Sāhib wherein more than 300 *śabdās* by Gurūs are assigned to it. It is a morning *rāga* performed after sunrise usually during the hot season. The mood is such as to inspire lofty thoughts. In the Gurū Granth Sāhib, a number of hymns in this *rāga* expound true yoga and other spiritual issues.

19. NAṬ NĀRĀIN

In the *Rāgmālā*, Naṭ is given as son of Megha while today Naṭ Nārāin appears under the Bilāval *thāta* and is assigned to the evening hours. This *rāga* was used by Gurū Rām Dās and Gurū Arjan. Naṭ Nārāin is pictured as a warrior riding to battle.

20. MĀLĪ GAURĀ

Gaurā is listed in the *Rāgmālā* as a son of Dīpak, but not Mālī Gaurā. Currently classified under the Mārva *thāta*, Mālī Gaurā is performed in the evening at sunset. In recent years it is rarely heard in concert. Gurū Rām Dās and Gurū Arjan composed to this *rāga* 14 hymns.

21. MĀRŪ

In the *Rāgmālā*, Mārū is a son of Mālkaunś. It was used by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur for 144 hymns, two *vārs* plus a large number of *ślokas*. One of its variations is Mārū Kāfī. Mārū is assigned to the hours of sunset and is considered suitable for the cold season. The mood is quiet and contemplative. It is rarely heard in concerts today.

22. TUKHĀRĪ

Tukhārī (from *tushār*, Sanskrit for winter frost) was probably based on a folk tune and was very

likely developed by Gurū Nānak into a *rāga*. Tukhārī was used by Gurū Nānak, Gurū Rām Dās and Gurū Arjan for their hymns. It appears to be a *rāga* for the morning hours to be sung in winter.

23. KEDĀRĀ

Kedārā is an old *rāga* dating from Gurū Nānak's time or even earlier which has become a very important and popular North Indian *rāga* today. It is supposed to possess magical qualities, if correctly performed, which can heal the sick. In the *Rāgmālā*, Kedārā is a son of Megha but currently is in the Kalyān *thāta*. Kedārā was used by Gurū Rām Dās and Gurū Arjan for a few short hymns. Several forms of Kedārā have been and still are in use. In the most commonly used form, Kedārā is performed during the first quarter of the night and is particularly auspicious when the moon is visible, a planet with which it has long been associated.

24. BHAIRON

Bhairon appears in the *Rāgmālā* as husband of Bhāiravī and four other *rāginīs*. Today it is the head *rāga* for one of the ten *thātas*. In a treatise of circa 8th century, this *rāga* is described as awe-inspiring and as expressing the "fulfilment of the desire of worship." Performed before sunrise, this *rāga* was used by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās and Gurū Arjan for 99 hymns.

25. BASANT

Basant *rāga*, which dates back to 8th century, may be performed at any time of the day or night. Otherwise, it is reserved for the night between 9 p.m. and midnight. The *Rāgmālā* gives Basant as a son of Hiṇḍol, also a spring *rāga*. Today it belongs to the Pūrvi *thāta*. The only variant noted in the Holy Book is Basant-Hiṇḍol. Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur composed *śabdās* to this *rāga*.

26. SĀRAṄG

Sāraṅg acquired its name from the famous 14th century music theorist, Sāraṅgadeva. Today when Sāraṅg is given as the *rāga*, it usually means Brindāvanī-Sāraṅga, a member of the Kāfī *thāta*. Performed during the midday period, its mood is quiet and peaceful. In the *Rāgmālā*, Sāraṅg is listed as a son of Sirī *Rāga*. Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan and Gurū Tegh Bahādur

composed *śabdas* to this *rāga* and Gurū Arṇad used it for some *ślokas*.

27. MALĀR (MALLĀR or MALHĀR)

Malār is one of the rainy season *rāgas* performed from June to September. During the monsoons, Malār can be sung at any time of the day or night; otherwise, it is designated for late evening or early morning. Its mood is joyful. In the *Rāgmālā*, Gauṇḍ-Malār is described as a *rāgini* of Megha. Today the Malhār *rāgas* are assigned to the Kāfi *thāta*. Malhār was used by Gurū Nānak, Gurū Arṇad, Gurū Amar Dās, Gurū Rām Dās and Gurū Arjan.

28. KĀNARĀ (Kānaḍā)

Kānarā was used by Gurū Rām Dās and Gurū Arjan for 69 hymns, a *Vār* plus numerous *ślokas*. In the *Rāgmālā*, Kānarā is a son of Dīpak.

29. KALĪĀN

Kalīān is the son of Dīpak in the *Rāgmālā*. It is performed during the first part of the night and is considered a blessing bringing all good into one's life. Gurū Rām Dās and Gurū Arjan composed 23 hymns to this *rāga*.

30. PRABHĀTĪ

Prabhātī does not appear in the *Rāgmālā*; it belongs to the Bhāirav *thāta* and is often combined with *Rāga* Bhairav. Prabhātī was the setting used for some 58 hymns by Gurū Nānak, Gurū Amar Dās, Gurū Rām Dās and Gurū Arjan. This is a morning *rāga* to be performed in a slow and dignified manner.

31. JAIJĀVĀNTĪ

Jaijavāntī was used only by Gurū Tegh Bahādūr for four hymns. This *rāga* does not appear in the *Rāgmālā*.

Besides the *śabdas*, there are 22 *vārs* or ballads in the Holy Book of the Sikhs which form a class by themselves. *Vār*, a genre mainly of Punjabi origin, comprises a number of stanzas called *paurīs*, and each *paurī* is preceded by *ślokas*. The *ślokas* are recited solo while *patois* are sung in unison by the group in traditional tunes of various folk ballads. Compositions of the *bhaktas* and other devotees included in the Gurū Granth Sāhib are also placed under appropriate *rāgas* and are to be sung accordingly.

Dating from the time of the Gurūs, the preservation of the correct performance style has always been a major concern. Mardānā is reputed to have been the first to create a school for such training. Gurū Arjan is credited with establishing the *gurnat sāngit* or the approved style of hymn-singing. Old musical structure and style have survived through some traditional families. Some venerable centres and institutions have continued over the generations the programme of instruction for *gurdwārā* musicians.

Sikh music has some limitations placed upon it in order that the religious requirements of the performance may be retained. Emphasis is placed on the melodic line so as to enhance the meaning of the text. The Gurūs aimed at conveying experience through the "feelings" to make the maximum impact. Therefore, important words of the text should fall on important notes of the *rāga*. Poetic pauses should also be observed. The message must reach the listener through clearly enunciated words. Hymns should be sung with affirmation in a full voice and this gives Sikh music its distinctive character. Tempos may be only slow and medium, not fast.

M.J.C.

GURMAT SUDHĀKAR (lit. Sikh principles explained and illustrated : Sudhākar = the moon, i.e. the illuminator) is an anthology by Bhāi Kāhn Singh, of Nābhā, of excerpts from old Sikh historical texts and manuals of stipulated conduct. The work, first published in 1899, is divided into sixteen chapters. The opening chapter comprises verses from Gurū Gobind Singh, the second from Bhāi Gurdas and the third passages from the Janam Sakhī of Bhāi Bālā. The fourth chapter is culled from Gurbilās Chhevin Patshāhī. Chapters five is based on Vār 1 from Bhāi Gurdās. Chapter six repeats the commentary on Vār XI of Bhāi Gurdās. Chapters seven and eight contain the sayings of Bhāi Nand Lāl and of Bhāi Desā Singh. The ninth chapter summarizes the book *Prem Sumārag*. Chapters ten and eleven present sayings from the *Rahitnāmā* of Bhāi Chaupā Singh and the sayings of Bhāi Dayā Singh. The following chapters contain excerpts from *Srī Gur Sobhā* (12), *Panth*

Prakāsh (13), sayings of Gurū Gobind Singh (14-15) and verses from *Gurū Nānak Prakāsh* and *Srī Gur Pratāp Sūraj Granth*. These extracts from old Sikh sources are heavily annotated.

D.S.

GURMAT TRACT SOCIETY, dedicated to propagating Sikh religion and history, was founded at Lahore in 1925 by Giānī Kartār Singh Hitkāri. It published low priced monthly tracts in Punjabi, on the lives of the Gurūs, Sikh teachings, Sikh shrines and persons of importance in Sikh history. The Society planned to publish books and pamphlets in Urdū and Hindi as well. The first tract in the series was *Ātmak Shaktī de Sachche Shahanshāh* (1925).

Jg.S.

GURMUKH (*gur* = Gurū; *mukh* = face), a word employed in the Gurū Granth Sāhib in several distinct shades of signification. The *gurmukh* is, for instance, the Primordial Gurū (God) who created all forms. He is also the Gurū who instils the awe of the Fearless One, and through the Word shapes the misshapen (minds). In another sense, *gurmukh* is the God-conscious or the God-inspired man who, imbued with the Word, is crowned with glory at the Lord's portal (GG, 125). *Gurmukh* is also called the mystic sound (*nād*), spiritual knowledge (*ved*), and the contemplation thereof (GG, 1058). At a few places in the Gurū Granth Sāhib the word *gurmukh* is used in its literal sense of the face of the Gurū (GG.1400).

However, the principal sense in which the word most frequently occurs in the Gurū Granth Sāhib is that of the God-inspired or theocentric man - one who follows the way of life prescribed by the Gurū and acts on his precepts. *Gurmukh* stands in contradistinction to *manmukh*, the ego centred-one, who has turned his face away from the Gurū. The *gurmukh* thus embodies the acme of the personality typology postulated in Sikh thought. *Gurmukh* lives for truth and righteousness. Having bathed in the pool of truth the soul of the *gurmukh* is purified. Truth pervades his speech, Truth bedecks his vision, Truth fills his actions, too. His is an illumined mind free from ignorance and dubiety. Discrimination (*vivek*) is his hallmark

and he burns his ego through concentration on the *sabad* (*śabda*). The *gurmukh* dwells upon the Name of God and is free from attachment though he is not a renouncer of household life. The *gurmukh* carries out actions, but himself he transcends them. *Jñānī*, *sant*, *brahmgiānī* are some terms synonymous with *gurmukh*.

J.S.N.

GURMUKHĪ is the name of the script used in writing primarily Punjabi and, secondarily, Sindhi language. The word *gurmukhī* seems to have gained currency from the use of these letters to record the sayings of Sikh Gurūs. The letters no doubt existed before the time of Gurū Angad (even of Gurū Nānak) as they had their origin in the Brahmi, but the origin of the script is attributed to Gurū Angad who gave new shape and new order to the alphabets and made it precise and accurate. He fixed one letter for each of the Punjabi phonemes; use of vowel-symbols was made obligatory, the letters meant for conjuncts were not adopted and only those letters were retained which depicted sounds of the then spoken language.

Gurmukhī is derived from or at least allied to various earlier scripts like Devanāgrī, Brahmi, etc. and its characters have similarity with some regional scripts. Some letters of the *Gurmukhī* script underwent some minor orthographical changes before AD 1610. Further changes came in the forms of a few letters in the first half of the nineteenth century. Another reform carried out is the separation of lexical units of the sentence and introduction of punctuation marks.

The *Gurmukhī* script is semi-syllabic in the sense that 'a' is included in the consonant signs in some situations. This 'a' is not pronounced at the end of the syllable. Other vowels after consonants are shown by vowel symbols which also happen to be the first three letters of the *Gurmukhī* alphabet. Of these, the first and the third are not used independently. They always have a diacritic attached to them. The second letter is used without diacritics also, and in that case it is equivalent to 'a' as in English 'about'. With diacritics a total of ten vowels are formed, viz., u, ū, o, a, ā, ai, au, ī, ī

GURMUKH SINGH

and e. Of these vocalic diacritics, 'i' occurs before a consonant (although pronounced after it), u and ā are written below; ā and ī after a consonant; and e, ai, o and au over a consonant. Similarly, the nasalization sign is also used over a consonant.

All Gurmukhī letters have uniform height and can be written between two parallel horizontal lines, with the only exception of *Ḑ*. From left to right, too, they have almost uniform length, only *ai* (*aiṛā*) and *u* (*ghagghā*) may be slightly longer than the rest. *Ḑ*, the first letter in the script, is non-traditional and appears to be so due to its importance in the Sikh scriptures as *ੴ*, i.e. God is one. After vowels come s and h which are usually placed at the end of Indian syllabary. The Gurmukhī syllabary, with total 35 alphabets (3 vowels, 2 semi-vowel and 30 consonants) begins with *Ḑ* and ends with *ṣ*. A dot at the bottom of a number of consonants has lately been introduced to represent borrowed sounds such as *ś*, *kh*, *gh*, *z*, and *f*. Germinate (double or by long) consonants are indicated by an overhead crescent sign termed as *adhak* and placed above the consonant preceding the affected one. Only j, o, t are combined as second members of the clusters and placed without the head line under the first members. It is felt that conjunct consonants are no longer foreign to Punjabi pronunciation.

Gurmukhī has played a significant role in Sikh faith and tradition. It was originally employed for the Sikh scriptures. For centuries it has been the main medium of literacy in the Punjab and its adjoining areas where earliest schools were attached to *gurdwārās*. Now it is used in all spheres of culture, arts, education and administration. It is the state script of the Punjab.

HR.B.

GURMUKH SINGH (1799-1870), son of Fateh Singh, of Tūng, (Amritsar) joined Mahārājā Ranjīt Singh's army in 1816. Gurmukh Singh took part in several battles including the first Anglo-Sikh war of (1845-46) in which his brother, Nidhān Singh was killed. Gurmukh Singh died in 1870.

S.S.B.

GURMUKH SINGH, a *kahār* or water-carrier of Kandolā village in Jalandhar district, was a close

confidant of Bhāī Mahārāj Singh, leader of the anti-British revolt of 1848-49. During the second Anglo-Sikh war, Gurmukh Singh assisted Mahārāj Singh in procuring supplies of food and fodder for the Khālsā army and as Mahārāj Singh re-entered the Doābā region, Gurmukh Singh helped him contact many influential local men needed for a projected raid on government treasury at Bajvārā, near Hoshiārpur.

M.L.A.

GURMUKH SINGH, BĀBĀ (1888-1977), a Ghadr revolutionary, was born in 1888 to a poor peasant, Hoshnāk Singh of the village of Lalton Khurd, in Ludhiānā district. He had his education at Ludhiānā and, in 1944, boarded the Komagatamaru to go to Canada. As the ship returned to Calcutta, Gurmukh Singh was arrested but was interned in his village. Gurmukh Singh secretly joined the Ghadr movement and took part in two dacoities of Sāhnevāl and Mansūrān, (Ludhiānā district) and he also made efforts to establish secret contacts with Indian soldiers in cantonments. Gurmukh Singh was arrested in what came to be known as the Lahore conspiracy case of 1916, and was sentenced to transportation for life. In 1921-22, when he, along with other prisoners, was being shifted from Andaman islands to Madras Presidency he escaped from the train and reached Nānded. He reached Punjab and remained in hiding for two years on the outskirts of the Golden Temple, disguised as a Keshādhārī Paṇḍitjī.

In 1924, Gurmukh Singh managed to reach the Soviet Union where he studied communism. For the next ten years he kept shuttling between the Soviet Union and the United States of America where he put new life in the lingering Ghadr party and made it send many young Punjabi students to the Soviet Union to be instructed in Communism. In 1931-32, he was arrested from Afghanistan while trying to enter India. He was extradited to Soviet Union, but succeeded in reaching India in 1934, but was soon taken into custody. He was released only after the country attained freedom in 1947. Bābā Gurmukh Singh brought out two extremist Communist journals, the monthly *Path of Peace* in English and the *Desh Bhagat Yādān*, a Punjabi

weekly. He was also instrumental in having the Desh Bhagat Memorial Hall at Jalandhar erected.

Bābā Gurmukh Singh, who remained a bachelor all his life, died on 13 March 1977.

S.S.S.

GURMUKH SINGH, BHĀĪ (1849-1898), one of the prominent figures of the Singh Sabhā movement, was born at Kapūrthālā on 15 April 1849. His father, Basāvā Singh, served in the royal household of Kapūrthālā and Gurmukh Singh also enjoyed patronage of the royal family. After he had finished school at Kapūrthālā, Gurmukh Singh was admitted to Government College, Lahore. He, like his patron Bikramā Singh, felt concerned about the state of Sikh society, and when Srī Gurū Singh Sabhā was set up at Amritsar in 1873, he left off his studies without graduating with a view to propagating reform. He was instrumental in having Punjabi included, in 1877, in the curriculum at Oriental College, Lahore. He himself was appointed the first lecturer to teach the language. Bhāī Gurmukh Singh did not let his academic duties obstruct his Singh Sabhā work. He was secretary of Srī Gurū Singh Sabhā, Lahore, which he had helped to establish in 1879. Likewise, he was the first chief secretary of Khālsā Dīwān, Amritsar, founded four years later.

Gurmukh Singh's zeal for radical reform brought him into conflict with the president of the Dīwān, Bābā Khem Singh. During the Vaisākhi session of the Dīwān in 1884, he took principled stand against Khem Singh Bedī sitting in the *sanigat* on a cushioned seat and change of nomenclature of Singh Sabhā to Sikh Singh Sabhā. He also opposed the *Khurshīd Khālsā* which contained comments contrary to Sikh tenets. He resigned from the Dīwān when at the Diwālī session certain charges were leveled against him. A schism in the Dīwān occurred and a new Dīwān was set up at Lahore with Bhāī Gurmukh Singh as chief secretary. The Amritsar faction retaliated by getting Bhāī Gurmukh Singh excommunicated through a resolution passed in April 1887 and issued under the seal of the Golden Temple. He took two very energetic persons-Bhāī Jawāhir Singh and Giānī Ditt Singh - away from the influence of Āryā Samāj,

and inducted them into the Singh Sabhā. The three of them working as a closely-knit team were henceforth the life and soul of the Khālsā Dīwān, Lahore. Education was one of Bhāī Gurmukh Singh's persistent concerns. He was one of the advocates of Khālsā College established in 1892 at Amritsar.

To disseminate widely the Singh Sabhā creed, Gurmukh Singh launched, one after another, the *Gurmukhī Akhbār* (1880), the *Vidyārak* (1880), the *Khālsā* (1885), the *Sudhārārak* (1886) and the *Khālsā Gazette* (1886), the first newspapers and periodicals in Punjabi. Bhāī Gurmukh Singh also published, in 1889, a *jantrī* or almanac, called *Gur Baras*, the first of its kind. Another work by him is *Bhārat dā Itihās*, a history of India, in Punjabi. He also wrote *Gurbānī Bhāvārth*, a glossary in simple Punjabi.

Bhāī Gurmukh Singh married twice, but had no children. He died of a heart attack on 24 September 1898 at Kaṇḍāghāt, in Shimlā Hills.

Gd.S.

GURMUKH SINGH GIĀNĪ, BHĀĪ (d. 1843), a man of letters and an influential courtier in Sikh times, was the son of Bhāī Sant Singh custodian of Srī Darbār Sāhib at Amritsar. He was trained in Sikh religious lore at Amritsar under the care of his father and succeeded his father in the court. His influence at the court however diminished during the reign of Prince Nau Nihāl Singh. After the death of Mahārājā Khārak Singh and Prince Nau Nihāl Singh in November 1840, Bhāī Gurmukh Singh took up the cause of Kaṇvar Sher Singh and as soon as the latter assumed the throne, Gurmukh Singh was treated with great consideration. Bhāī Gurmukh Singh fell a prey to courtly intrigue soon after the death in September 1843 of Mahārājā Sher Singh. Hīrā Singh Dogrā assassinated him and confiscated his family *jāgīrs*.

J.S.K.

GURMUKH SINGH LAMMĀ, a commander in Mahārājā Ranjīt Singh's army, born in 1772, was the son of Pardhān Singh of Khivā, situated on the right bank of the River Jehlum. He got the epithet *lammā* (tall) from his taking command of the contingent of Mohar Singh Lammā who was

exceptionally tall. Gurmukh Singh joined the camp of Mahān Singh when barely eight years. Then, he was childhood companion of his son, Ranjit Singh. Gurmukh Singh fought in most of the campaigns undertaken by the Mahārājā. He fought for the capture of Lahore (1799) and in the battles at Kasūr, Jhang, Siālkot, Multān, Sāhivāl, Attock (1813), and so on. Fifteen times he was wounded in battle: eight times by musket balls, thrice by sword cuts, thrice by spear thrusts, and once by an arrow. For his services, Gurmukh Singh was munificently rewarded by his master. At one time Gurmukh Singh's estates amounted to three and a half lakh of rupees, but the envy of the Dogrās, Gulab Singh and Dhian Singh, destroyed both his power and wealth. In August 1847, Gurmukh Singh was appointed along with Būr Singh of Mukerīān to take charge of Mahārānī Jind Kaur, confined at Sheikhupurā.

S.S.B.

GURMUKH SINGH MUSĀFIR, GIĀNĪ (1899-1976), poet and politician, was born the son of Sujān Singh on 15 January 1899 at Adhvāl, in Campbellpore district, (Pakistan). Gurmukh Singh attended the village primary school and passed the middle school examination from Rāwalpindī. He trained as a junior vernacular teacher and took up, in 1918, appointment at Khālsā High School, Kallar. His four years there as a teacher earned him the epithet Giānī, Musāfir being the pseudonym he had adopted. Gurmukh Singh gave up his school job to take part in the Gurdwārā Reform movement and then he gradually drifted to national politics: during the struggle he was imprisoned too. He became *jathedār* of Sri Akāl Takht (12 March 1930 to 5 March 1931). He also served for a time as secretary of the S.G.P.C. as well as general secretary of the Shiromanī Akālī Dal. He became president of the Punjab Pradesh Congress Committee in 1949. He was also a member of the All-India Congress Working Committee. He was elected a member of the Lok Sabhā successively in 1952, 1957 and 1962. He did not complete his last term in the Lok Sabhā and resigned in 1966 to take over as chief minister of the reorganized state of the Punjab. On 28 March 1968, he became a

member of the Rājya Sabhā.

Giānī Gurmukh Singh Musāfir also won renown as a poet and writer. He published nine collections of poems and was posthumously decorated with Padma Vibhūshan. Giānī Gurmukh Singh Musāfir died in Delhi on 18 January 1976.

Mb.S.

GURMUKH SINGH, SANT (1849-1947), with titles such as Paṭiālevāle, Kārsevāvāle or simply Sevāvāle commonly added to the name as a suffix, was born in an Aroṇ family in 1849 at the village of Diālgarh Būriā, in the princely state of Paṭiālā. His parents, Karam Singh and Gurdeī, were a pious couple. From his father, Gurmukh Singh learnt to read the Gurū Granth Sāhib. He was of a quiet nature and spent most of his time reciting *gurbāṇī*. For a short time, he served in the elephant stable in the Paṭiālā State and later in the British Indian army. Taking his discharge from the army, he retired to a forest, five miles outside of Paṭiālā, and practised austerities and meditation for twelve long years. In 1903, he moved to Amritsar where he took up lodgings in the Malvāi Buṅgā. There, he came under the influence of Sant Shām Singh, celebrated for his piety and mastery of Sikh music. Besides nām *simran*, he made *sevā* or manual community service his daily habit. In 1914-15 he did the first *kār sevā* or voluntary service of cleansing the holy pool, called Santokhsar, in Amritsar. Thereafter he undertook at several times long-drawn and thorough-going *kār-sevā* at several holy shrines. Among them are desilting of *sarovar* at Tarn Tāran and paving of the channel bringing water to it (1923-28), digging of the new *hanṣlī* at Amritsar (1923-28), erection of the main shrine at Muktsar, construction of road linking Khaḍūr Sāhib /Goindwāl to Tarn Tāran, and several others.

Sant Gurmukh Singh died at Amritsar on 30 November 1947.

P.S.G.

GURMUKH SINGH, SANT (1896-1984), Sikh saint and preacher, was born on 6 January 1896 in a land-owning family of tailors of Dalelsinghvālā, (Baḥindā district). His own name, Bābū, was changed to Gurmukh Singh when he received the rites of initiation at the hands of Sant Atar Singh

of Mastūānā in 1913. In 1914 he enlisted in the army where he was entrusted with the duties of a regimental *granthī* or priest. He got his release in 1919 to make preaching his vocation. He took part in the Shahīdī Samāgam of 1921 to honour the memory of Nankānā Sāhib martyrs which launched him into Akālī movement. In 1935-36, he entered Derā Bābā Jassā Singh at Paṭiālā; it remained his headquarters thereafter. In 1973, he was nominated a member of the Singh Sabhā Centenary Committee. For his lifelong devotion to spreading the message of the Gurūs, he was honoured at a special ceremony at the Akāl Takht at Amritsar on 16 September 1975. Sant Gurmukh Singh died in New York on 19 June 1984.

M.G.S.

GURNE KALĀN, village 8 km south of Lahirā (Saṅgrūr district), has a *gurdwārā* sacred to Gurū Tegh Bahādur who stayed here for three days while on his way from Talvaṇḍī Sābo to Dhamtān.

M.G.S.

GURPRANĀLĪ, a distinct *genre* in Punjabi historical writing, providing in prose or in verse chronological information about the lives of the Gurūs and of the members of their families. The *genre* records the main dates of their birth, marriage and death. Occasionally, the dates of some major events are also mentioned. The *genre* gained vogue in Sikh times in the first half of the nineteenth century and has continued to claim adherents in the twentieth. For the history of early Sikhism, the *gurpranālīs* along with *janam-sākhīs* constitute serviceable source material, though dates given in many of the former one contradictory. Most of the earlier *gurpranālīs* remained unpublished during the lifetime of their authors. An anthology of *gurpranālīs* was published by the Shiromaṇī Gurdwārā Parbandhak Committee in 1951 under the title *Gurpranālīān*. The editor, Bhāī Raṇdhīr Singh, also worked out his own *gurpranālī* which he appended to the volume.

D.S.

GURPRANĀLĪ, by Gulāb Singh, is a genealogical account of the Gurūs beginning with Gurū Nānak's ancestors. The author, who was a Nirmalā scholar, completed this work, according to internal

evidence, at Amritsar in 1908 Bk/AD 1851.

B.S.

GURPRANĀLĪ, by Kesar Singh Chhibbar, is a genealogical account of the ten Gurūs. Written in simple Punjabi prose, this *Gurpranālī* is different from other works in this *genre* in that it gives dates of most of the events recorded. The author claims his predecessors' and his close relations with the Gurūs. Thus, Kesar Singh seems to have had easy access to the records maintained in the Gurū's household. The work gives few biographical details. For his dates, the author made use of a scroll in the Gurū's records. The author traces the genealogy of each of the Gurūs.

B.S.

GURPRANĀLĪ, by Giānī Giān Singh, the well known Sikh historian, is a genealogical account of the Gurūs. Written in 1866, it provides the dates of their birth, parentage, total period of their time and the dates of their death. Some of the dates recorded are faulty. The author is especially full of reverence describing the Harimandar Sāhib. The author also describes in certain details about Akāl Buṅgā, Dukh Bhaṇjanī, Rāmsar and Bābā Aṭal.

B.S.

GURPRANĀLĪ, attributed to Sevā Dās Udāsī, is, like other similar titles in the *genre*, a calendar of dates pertaining to the lives of the Gurūs. The text, is a copy of a rare manuscript preserved in the Sikh Reference Library, Amritsar, until it perished in 1984. It seems an early 19th century work. Since the first page of the manuscript was torn, the date of Gurū Nānak's birth and the details of his life are missing. What the text retains is the date of his death - *Assū vadī* 10, 1596 Bk/7 September 1539. Then follow the dates of birth and death of the succeeding Gurūs, along with the period for which each held the spiritual office. Also included are the names of the children born to the Gurūs and the dates of several important events.

D.S.

GURPRANĀLĪ, by Sardul Singh, was first published in 1893 and comprises sixteen pages. The author states that his dates are based on historical works scrutinized and revised under the auspices of the Sri Gurū Singh Sabhā, Amritsar,

yet some of them do not coincide with those commonly accepted in the Sikh tradition. The *Gurpranālī* lists some of the *kurahits* or violations of the code of conduct.

D.S.

GURPRANĀLĪ, an undated and unpublished manuscript in Punjabi of unknown authorship held under MS.no. 388 in the Pañjāb University Library, Chandigarh. It comprises a bare six folios tightly written. It opens with an account, introducing some dates, of the origin of the Bedī clan into which Gurū Nānak was born. The lineage is carried on to Sāhib Singh (1756-1834), Bikram Singh (d. 1863) and his sons Sūrat Singh and Sujān Singh. Besides recording dates and places of birth and death of the Gurūs, the manuscript provides similar information about some of the members of their families. Certain events are also dated, not always correctly.

D.S.

GURPRANĀLĪ, an anonymous and still unpublished manuscript, comprising a mere six folios and preserved in the Motī Bāgh Palace Library, Pañālā, gives a chronology of the events relating to the lives of the Ten Gurūs. The *Gurpranālī* gives dates/places of the birth and death of the Gurūs and also the total duration of gurūship.

D.S.

GURPURB, a compound of *Gurū*, the spiritual preceptor, and *purb*, *parva* in Sanskrit, meaning a festival or celebration, signifies in the Sikh tradition the holy day commemorating one or another of the anniversaries related to the lives of the Gurūs. Observance of such anniversaries is a conspicuous feature of the Sikh way of life. A line frequently quoted from the Gurū Granth Sāhib in this context implies that "it only becomes worthy progeny to remember the deeds of the elders" (GG, 951). Among the more important *gurpurb*s on the Sikh calendar are the birth anniversaries of Gurū Nānak and Gurū Gobind Singh, the martyrdom days of Gurū Arjan and Gurū Tegh Bahādur, and of the installation of the Holy Book in the Harimandar at Amritsar. Vaisākhi, which marks the birth, in 1699, of the Khālsā Panth, and the

martyrdom days of the young sons of Gurū Gobind Singh are also important. There are indications in the old chronicles that the succeeding Gurūs themselves celebrated the birthday of Gurū Nānak. The word *gurpurb* occurs in at least five places, in Bhāi Gurdās.

What happens on *gurpurb*s is a mixture of the religious and the festive, the devotional and the spectacular, the personal and the communal. Over the years a standardized pattern has evolved. At these celebrations, the Sikh Scripture, the Gurū Granth Sāhib, is read through, in private homes and in the *gurdwārās*, in a single continuous ceremony (*akhaṇḍ Pāth*). Additionally special assemblies are held in *gurdwārās* and discourses given on the lives and teachings of the Gurūs. Processions are taken out and special *langars* are held. Programmes include initiating those not already initiated into the order of the Khālsā. There might be illuminations in *gurdwārās* as well as in residential houses.

Sikh fervour for *gurpurb* celebrations had an unprecedented outlet at the time of the tercentenary of Gurū Gobind Singh's birth in 1966, the fifth centennial of Gurū Nānak's birth in 1969, the first centenary of the birth of the Singh Sabhā in 1973, and recently in 1999 the third centenary of the birth of the Khālsā.

Hm.S.

GUR PUR PRAKĀSH is a versified history in four parts of the ten Sikh Gurūs by Sant Rej Prem Singh, who claims direct descent from Gurū Aṅgad. He received religious instruction at Amritsar under the famous classical scholar, Giānī Amīr Singh. He found several inaccuracies in various chronicles and wanted to undertake fresh research and, to this effect, travelled extensively to places connected with the lives of the Gurūs. His main source, he claims, was a rare manuscript dated 1709 by Bābā Binod Singh. He set down to compiling in 1914 his own *Srī Gur Pur Prakāsh*. The work generally follows the traditional sequence of events and anecdotes as found in other prevalent chronicles. All dates are in the Nānakshāhī era with the exception of the initial one of the birth of Gurū Nānak, which is given as Kattak Pūranmāsī of 1526

Bikramī. The author's dates are not all reliable. In his anxiety to make his history strictly to conform to the Sikh view he at times gives a free reign to imagination.

M.G.S.

GUR SEVAK SABHĀ, a society formed at Amritsar on 29 December 1933 by some Sikh intellectuals and educationists to restate Sikh moral and religious values and have these reinstated in the public life of the Panth, then severely riven by rivalries and personal ambitions of the leaders. Bāvā Harkishan Singh, Tejā Singh, and Narain Singh were amongst the sponsors. The group travelled around addressing *saṁgats in gurdwārās*. The issues commonly discussed were the administration of the *gurdwārās*, the means of repairing the schism in the Akālī Dal, which was at that time riven into two mutually hostile groups. For elections to the S.G.P.C. in 1935, the Gur Sevak Sabhā was able to persuade the two groups to accept a common list of candidates. In the Sikh convention held in Amritsar (Vaisākhi day of 1936) at the time of the visit of Dr B.R. Ambedkar, Guru Sewak Sabhā took a prominent hand. In the outcome, several of Dr Ambedkar's followers were converted to the Sikh faith at the Akāl Takht. The *ardās* on this occasion was said in English—perhaps the first ever public prayer in the language at the Akāl Takht. The most memorable task undertaken by the Gur Sevak Sabhā was the preparation of the *Sabadārth*, which was completed in five years (1936-41).

S.S.Am.

GURŪ, a spiritual guide or preceptor. The term, long used in the Indian religious tradition, has a special connotation in the Sikh system. The Sikh faith itself signifies discipleship, the word *Sikh* meaning pupil or learner. The concept of Gurū is thus central to Sikhism. The Gurū, according to Sikh belief, is the vital link in man's spiritual progress. He is the teacher who shows the way. He is not an intercessor, but exemplar and guide. He is no *avatār* or God's incarnation, but it is through him that God instructs men. He is the perfectly realized soul; at the same time, he is capable of leading the believers to the highest state of spiritual

enlightenment. The Gurū has been called the ladder, the rowboat by means of which one reaches God. He is the revealer of God's word. He indicates the path to liberation. It is the Gurū who brings the love and nature of God to the believer. It is he who brings that grace of God by which *haumaī* or egoity is mastered. The Gurū is witness to God's love of His creation. He is God's Will made concrete.

A special figure is employed to describe the transference of the Gurūship in the Sikh tradition. The Gurūship passes from one Gurū to the other as one candle lights another: the Gurūs are one in spirit though different in body. The Gurū is not to be confused with the human form (the unlit body). In the Sikh faith the word Gurū is used only for the ten spiritual prophets—Gurū Nānak to Gurū Gobind Singh. Now this office of Gurū is fulfilled by the Gurū Granth Sāhib which was so apotheosized by Gurū Gobind Singh.

Various connotations of *gurū* have been given based on different etymological interpretations. One generally accepted in Sikhism is that *gurū* is he who banishes the darkness of ignorance. In the Sikh scripture the Gurū has been called by various names which indicate his role in man's spiritual enlightenment. He confers on the seeker the name of the Supreme Being. The guidance of the *Gurū* is absolutely essential; no spiritual gain can accrue without the *Gurū's* guidance. The *gurū* cleanses the seeker's mind of the impurity and brings it to contemplating on the Name.

In the Sikh scripture, *śabda* and *gurū* are juxtaposed. Often they become one word, *śabdagurū*, identifying *śabda* with the *gurū* (GG, 904). Through the True Word is He revealed (GG, 597). *Śabda*, ever present, is articulated through the human medium, the *gurū*, so ordained by the Supreme Being. The historical Gurūs of the Sikh faith are believed to have uttered the truth vouchsafed to them by God. God, thus, is the primal *gurū* of the whole creation. "The *gurū* is God and God is the Gurū; there is no distinction between the two" says Gurū Rām Dās (GG, 442). "*Gurū* or *satigurū* is thus a word with a double meaning in the Gurū Granth Sāhib. It may refer to God or to

GURŪ

His chosen prophet. The *Gurū* is sent by God, but he is not God's incarnation.

The Sikh faith developed under the guidance of ten successive *Gurūs* from 1469 to 1708. *Gurū Gobind Singh*, the Tenth *Gurū*, appointed no personal successor, but bequeathed the *gurūship* to the Holy Book, the *Gurū Granth Sāhib* or more precisely to the Word therein. Bards Balvaṇḍ and Sattā theorize that of their three aspects - *joti*, i.e. light, *jugati*, way or procedure, and *kāiā*, i.e. body - it is only the body that changes as succession passed from one historical *Gurū* to the next. *Joti* and *jugati* remained the same.

God is the source of all light or consciousness. God kindles that light, in the chosen human body, the *Gurū*; in the *joti*-aspect the *Gurū* is the most enlightened human being, he is in direct communion with God. He communicates the message of God to mankind. He transmits His light to the world. Without the *gurū*, darkness prevails. This awareness of one light acting through the successive *Gurūs* has been stressed in Sikhism. As Nānak transferred the *joti* (light) to Lahiṇā who became *Gurū Arṇad*, he invested Lahiṇā with the authority to carry on with the practice he had introduced. The *Gurū's* *kāiā* or body was the repository of God's light. It was the medium for the articulation of *śabda*, Word Divine. So it was worthy of reverence. The historical *Gurū* was the focal point of the *saigat* and the living example of truths he had brought to light. He himself lived up to the teachings he imparted to his disciples.

With the formation of the *Khālsā*, the concept of the *Gurū Panth* was formalized. By becoming the sixth person to receive *amrit* at the hands of the Pañj Piāre, the Five Beloved, *Gurū Gobind Singh* testified to his own membership of the Panth, to having merged himself with it and endowed it with the charisma of his own personality. The idea of the *Gurū Panth* lives on in the *Khālsā*. But the *Khālsā* itself could not alter the fundamental tenets of the Sikh faith as enunciated in the *bāṇī*. The *Gurū Granth Sāhib* was, in the presence of the *Khālsā*, proclaimed *Gurū*. The finality of the pronouncement remains a cherished truth for the Sikhs and the Holy Book has since been the

perpetual authority, spiritual as well as historical, for them.

W.O.C.

GURU GIRARĀTH KOŚ is a dictionary of the *Gurū Granth Sāhib* compiled by the Nirmalā scholar Paṇḍit Tārā Singh Narotam. The *koś*, completed in AD 1889, is in two volumes printed at Paṭiālā - the first (pp. 702) in 1895 and the second (pp. 706) in 1898. The first volume has a lengthy introduction which, beginning with a definition of the word *koś*, contains detailed information about the contents of the book, the method of arrangement of words/phrases, abbreviations used, a list of the Sanskrit prefixes, some specimens of the words which have different meanings in Sanskrit and Persian, and a few examples of the words which take different forms in different languages of India.

As in some other lexical works of ancient and medieval India, vocables have been arranged in the initial letter final consonant order. Unlike some earlier dictionaries, the *Gurū Girārath Koś* contains all categories of words - nouns, adjectives, verbal forms, pronominal forms, adverbs, conjunctions and even some postpositions, some of them obscure and obsolete. The work is comprehensive in design. Words and word-groups requiring explanation have been included and defined very elaborately in some cases. Some very simple words and words of everyday use also figure in the *Koś*. No grammatical information about the individual words has been provided, though the language to which each belongs has been alluded to. A word is accepted to be of Sanskrit or Arabic or Persian if it has been used in its *tatsama* (original) form; otherwise it is pronounced *desī* (indigenous). In most cases, the verses of the *Gurū Granth Sāhib* containing the words or phrases entered have been quoted. All possible meanings or shades of meaning of a word in its use in the *Gurū Granth Sāhib* have been provided. The language of the *Koś* is Sādh Bhākhā.

R.S.J

GURŪ GOBINDA, by Harnāth Bose, first published in 1908, is a play written in colloquial Bengali literary tradition, with *Gurū Gobind Singh* as the hero. There are altogether twenty - two major

characters, out of whom at least nine come from the pages of history. The play is about denunciation of Aurangzib's intolerant religious policy. Gurū Tegh Bahādur's martyrdom and Gurū Gobind Singh making preparations.

H.B.

GURŪ GOBINDA is one of Rabindranāth Tagore's three poems in Bengali on Gurū Gobind Singh. "Gurū Gobinda" is a poem enunciating the poet's ideal of a true national leader totally given to the service of the people without any mundane ambition. Among his other poems, "Nishfal Uphar" presents the same moral and "Shesh Shikshā" makes an ethical point.

H.B.

GURŪ GOBINDA SINGHA, by Basanta Kumār Banerjee, is a biography in Bengali of Gurū Gobind Singh. According to the author's statement, the book, first published in 1909 and later translated into Hindi and English, begins with a general review of the political and religious conditions of the Punjab on the eve of the rise of Sikhism. The book presents an elaborate exposition of the Gurū's character and of his influence on the history of India, but the Hindu predilections of the author impair his analysis.

H.B.

GURŪ GOBINDA SINGHA, by Jogendranāth Guptā, is a brief life sketch, in Bengali, of Gurū Gobind Singh. Published in 1923, the booklet is meant for school children. Out of its total of 53 pages, the first 12 deal with the early history of the Sikhs under their first nine Gurūs. The next 10 pages refer to some of the major historical developments leading to the birth of the Khālsā. The rest of the book reviews the history of the Tenth Gurū's military encounters with the Mughals as well as with his "inconclusive political settlement" with Bahādur Shāh shortly before his death in 1708. The work is marred by some factual inaccuracies.

H.B.

GURŪ GOBIND SINGH, by Tinkarī Banerjee, is a biography, in Bengali, of Gurū Gobind Singh. The book, first published in AD 1896, had three fourths of it devoted to the lives of the nine preceding

Gurūs with the last three chapters describing the career of Gurū Gobind Singh. However, the bulk of the second edition which came out in 1918 was taken up with the story of the Tenth Gurū. The attitude of the author towards the Gurū is one of wholehearted admiration and reverence.

H.B.

GURŪ GRANTH SĀHIB. See SRĪ GURŪ GRANTH SĀHIB

GURŪ JĪ KE SUTAN KĪ KATHĀ, lit. *Kathā* or story of the *sutan* or sons of Gurū (Gobind Singh), by Bhāī Dunnā Singh Hanḍūiā, was preserved in manuscript form under MS. No. 6045 in the Sikh Reference Library at Amritsar until it perished in the army assault of 1984. The poem which, on the basis of internal evidence, was composed during 1760-65, comprised 122 *chhands*. The poet claims to be with the younger sons and mother of Gurū Gobind Singh as they got separated from the latter in the wake of evacuation of Anandpur. They went to Chamkaur Sāhib where they put up in Kīmā's house. From there the Gurū's sons and his mother were taken to Sahejī and then to Sirhind.

P.S.P.

GURŪ KĀ BĀGH MORCHĀ, one of the major campaigns in the Sikhs' agitation in the early 1920's for the reformation of their holy places. Gurū Kā Bagh in Ghukkevālī village, about 20 km from Amritsar, has two historic *gurdwārās* close to each other, commemorating the visits respectively of Gurū Arjan in 1585 and Gurū Tegh Bahādur in 1664. The latter is laid out on the site of a *bāgh* (garden) which gave the place its name. Like most other *gurdwārās*, the management of these two had passed into the hands of Udāsi Sikhs. In 1921, one Sundar Dās Udāsi was the *mahant* of Gurū Kā Bāgh. He was indifferent to his ecclesiastical duties and lived a dissolute life, squandering the resources of the *gurdwārā*. To save the shrine from being occupied by reformist Sikhs, he however signed a formal agreement with them on 31 January 1921, promising to make a new start. But soon he repudiated part of the agreement by saying that the *gurdwārā* building goes to the Shiromani Committee but the *bāgh* was his personal property. He objected to Sikhs cutting

down for the *laingar* firewood from that land. The police, willing to oblige him, arrested on 9 August 1922 five Sikhs on charges of trespass and hurriedly tried and sentenced to six months' rigorous imprisonment. This sparked off the agitation, and the Shiromani Committee decided to send every day a batch of five Sikhs to chop firewood from the *bāgh* and court arrest if prevented from doing so. From 22 August, police began to arrest *jathās* on charges of theft, riot and criminal trespass. The arrests gave a fillip to the movement and more as more Sikhs came forward to join protest, the police used violence which led the Shiromani Committee to increase the size of the *jathās*. The government banned the assembling of people at Gurū Kā Bāgh, and police pickets were posted on roads and bridges to intercept volunteers coming into Amritsar. Yet *jathās* of black turbaned Akālīs chanting the sacred hymns reached the spot every day to be mercilessly beaten by police until they fell to the ground to a man. This happened from day to day. However, the Lt. Governor of the Punjab visited Gurū Kā Bāgh on 13 September 1922 and stopped the beating of the volunteers. Mass arrests, imprisonments, heavy fines and attachment of properties were resorted to. In the first week of October, the Governor-General Lord Reading held discussions with the Governor of the Punjab. The good offices of a wealthy retired engineer, Sir Gaṅgā Rām, were utilized. He acquired on lease, on 17 November 1922, 524 *kanāls* and 12 *marlās* of the garden land from Mahant Sundar Dās, and allowed the Akālīs access to it. On 27 April 1923, Punjab Government issued orders for the release of the prisoners. Thus ended the *morchā* of Gurū Kā Bāgh in which, 5,605 Sikhs went to jail.

Rj.S.

GURŪ KĀ LAHORE, a town in Bilāspur district of Himachal Pradesh, associated with the matrimony of Gurū Gobind Singh. In 1673 Bhāi Hari Jas, a Subhikkhī Khatri of Lahore, had while on a visit to Anandpur betrothed his daughter, Jīto, to him and had desired that the marriage party should come to Lahore. Changed circumstance in the wake of Gurū Tegh Bahādur's martyrdom made it

difficult for the Gurū to go to Lahore. A temporary encampment was therefore raised near the village of Basantgarh and named Gurū Kā Lahore. It was here that nuptials were held on 23 Hār 1734 Bk/21 June 1677. Three gurdwārās now adorn the place. GURDWARĀ ANAND KĀRĀJ STHĀN PĀTSHĀHĪ DASVĪN marks the site where the marriage ceremony was performed.

GURDWARĀ PAUR SĀHIB, is close to a spring of water which, according to a popular legend, was caused to break forth by the stamping of the hoof (*paṛ*, in Punjabi) of Gurū Gobind Singh's horse. GURDWARĀ TRIVAINĪ SĀHIB encloses another spring, believed to have been created by the stroke of Gurū Gobind Singh's spear.

Gn.S.

GURŪ KĀ LAṄGAR (lit., *Laingar* or refectory of the Gurū) is a community kitchen run in the name of the Gurū. It is usually attached to a *gurdwārā*. *Laingar*, a Persian word, means 'an almshouse', 'an asylum for the poor and the destitute', 'a public kitchen kept by a great man for his followers and dependants, holy persons and the needy.' The institution of *laingar* is also traceable in the Persian tradition. *Laingars* were a common feature of the Sūfī centres in the twelfth and thirteenth centuries.

In Sikhism, the institution of *laingar* owes its origin to the founder, Gurū Nānak himself. Community kitchens came into existence with the *saingats* or holy fellowships of disciples which he established. Sikhs sat in *paingats* (lit., a row) without distinctions of caste or status, to share a common meal prepared in the *laingar*. Besides the kitchen where the food was cooked, *laingar* stood for the victuals as well as for the hall where these were eaten. The disciples brought the offerings and contributed the labour of their hands to prepare and serve the food. Gurū Nānak and his successors attached a great deal of importance to it. The former gave it the central place in the *dharamsalā* he established at Kartārpur at the end of his preaching tours. Some of his followers also set up *dharamsalās* and *laingar*.

Gurū Aṅgad further extended the scope of the institution. He helped with cooking and serving in the *laingar*. His wife, Mātā Khivī, looked after

the pilgrims and visitors with the utmost attention. At the time of Gurū Amar Dās "ghee and flour abounded in *laṅgar*. Contributing towards the Gurū Kā Laṅgar became an established custom for the Sikhs. Partaking of food in Gurū Kā Laṅgar was made a condition for disciples and visitors (prince or panper) before they could see the Gurū. *Laṅgar* thus gave practical expression to the notion of equality. With the development of Amritsar as the central seat of the Sikh faith, the capacity of the local Gurū Kā Laṅgar increased manifold. Sikhs came from far off places to see their Gurū and to lend a hand with the construction work. They were all served food in Gurū Kā Laṅgar. Gurū Hargobind and Gurū Tegh Bahādur travelled extensively in north and northeast India. This led to the establishment of many new *saṅgats*. Each *saṅgat* meant an additional *laṅgar*. In the reign of Gurū Gobind Singh, at Anandpur, the new seat of Sikhism, a number of *laṅgars* were in existence.

There is a Sikh saying : "*Gharib da mūh in Gurū Kī golak hai* - to feed a hungry mouth is to feed the Gurū." The first Sikh coin minted in the eighteenth century carried the Persian maxim: "*Deg tegh fateh* - may *laṅgar* and sword be ever triumphant." The *laṅgar* continued to perform its distinctive role in days of the direst persecution. Bands of Sikhs wandering in deserts and jungles would cook whatever they could get, and sit in a *paṅgat* to share it equally. Later, when the Sikhs came into power, the institution of *laṅgar* was further consolidated because of increased number of *gurdwārās* running the *laṅgar*, and assignment of *jāgīrs* to *gurdwārās* for this purpose. Today, practically every *gurdwārā* has a *laṅgar* supported by the community in general. In smaller *gurdwārās* cooked food received from different households may comprise the *laṅgar*. In any case, no pilgrim or visitor will miss food at meal time in a *gurdwārā*.

Besides the *laṅgars* attached to *gurdwārās*, there are improvised open air *laṅgars* at the time of festivals and *gurpurbs*. In their prayers, the Sikhs seek from the Almighty the favour: "*loh laṅgar tapde rahiṃ* - may the hot plates, the *laṅgars*, remain ever in service."

Pk.S.

GURŪ KĪĀN SĀKHĪĀN containing stories from the lives of the Gurūs, was written by Bhaṭṭ Sarup Singh Kaushish, of Bhāḍson, in *Parganah Thānesar*. As recorded by the author, the manuscript was completed in 1847 Bk/AD 1790 at Bhāḍson itself. The original manuscript was written in Bhaṭṭāchchharī and was later transliterated into Gurmukhī script by Bhaṭṭ Chhajjū Singh Kaushish in 1925 Bk/AD 1869. The work has since been published (1986) in book form. The manuscript contains a total of 112 *sākhīs* connected with the lives of five of the Gurūs Gurū Hargobind to Gurū Gobind Singh. Four of these *sākhīs* relate to Gurū Hargobind, nine to Gurū Har Rāi, four to Gurū Har Krishan, 16 to Gurū Tegh Bahādur and 79 to Gurū Gobind Singh.

The *Gurū kīān Sākhīān* is based upon entries made by Bhaṭṭs in the Bhaṭṭ Vahis. But the description of historical events in the *Gurū kīān Sākhīān* is different in style from accounts in the *Vahīs*. The latter is narrative in character.

The language of the *Gurū kīān Sākhīān* is a mixture of Punjabi and Hindi with frequent use of the Bhaṭṭ patois. At a couple of places we find English words. This is plainly anachronistic explained by some as errors on the part of copyists.

G.G.S.

GURŪ KĪ DHĀB, also known by its old name of Dodā Tāl, north of Jaito, is sacred to Gurū Gobind Singh who passed through here travelling from the nearby village of Sarāvān during his journey westward from Dīnā in December 1705. The *tāl* or *dhāb*, lit. a large pond, came to be known as Gurū kī Dhāb in honour of the Gurū's sojourn there.

M.G.S.

GURŪ MĀNGAT, a village close to Lahore Cantonment, is sacred to Gurū Hargobind (1595-1644), who visited it during his stay at Muzaṅg. Gurdwārā Pāṭshāhī VI stood on the site where the Gurū had sojourned.

M.G.S.

GURUMUKHĪ DIN PATRĪ, lit. a calendar or daily diary (*patri*) in Gurmukhī characters, is a manuscript reporting some of the events of Mahārājā Ranjīt Singh's reign from AD 1805 onwards. The author, Rām Singh, seems a resident

of Amritsar, for he narrates events occurring at Amritsar in greater detail. A photo-copy of this manuscript, the original of which was at the Panjab University, Lahore, is preserved in the Khālsā College, Amritsar, under MS. No 1796. It contains 51 folios, each page comprising 14 lines. On the very first page are mentioned five of the marriages of Mahārājā Ranjīt Singh, including the one with Rānī Jindān. According to some entries, Mahārājā Ranjīt Singh conquered Kāngrā in 1856 Bk/AD 1799, finally occupying it in 1874 Bk. Prince Kharak Singh, son of Ranjīt Singh, was married to Chand Kaur in 1868 Bk/AD 1811. The Mahārājā died in 1896 Bk/AD 1839 and four queens and seven maids burnt themselves on his pyre. The diary ends with the Anglo - Sikh war of 1902 Bk/AD 1845 - 46 and a horoscope of the Mahārājā.

S.S.Am

GURŪ NĀNAK BAṆS PRAKĀSH, by Sukhbāsi Rām Bedī (c.1758-c.1848), an Udāsī saint and a descendant of Gurū Nānak, is a versified biography of Gurū Nānak with considerable detail about his descendants as well. Two manuscript copies of the work are extant - one at the Gurū Nānak Dev University, Amritsar, and the second in the Central Public Library, Patialā. The work has since been published (1986) by Punjabi University, Patialā.

This 4,500 stanza-long work is written with the aim of eulogizing Gurū Nānak and his family and preaching the Sikh way of life. In presenting the life of Gurū Nānak which covers more than half of the book. He differs with *Bālā* tradition in that he places the birth of Gurū Nānak in the month of Vaisākh. He refers to Gurū Arjan's arrest under the orders of Jahāngir and his release at the intervention of Bābā Srī Chand. This arrest may have preceded the one which ended in the Gurū's martyrdom.

Gm.S.

GURŪ NĀNAK PRAKĀSH PRESS, a litho printing press, started around AD 1859 in Piprī, near Gorakhpur in the Uttar Pradesh, by Kaṇvar Jagjot Singh, grandson of Mahārājā Ranjīt Singh and son of Kaṇvar Pashaurā Singh, for printing books in Gurmukhī script with a view to promoting Punjabi literature and culture. Jagjot Singh employed three

scholars, namely Kishan Singh, Devī Datt and Bishan Datt, for writing books originally in Punjabi as well as for rendering into the language some of the old classics. The press ceased to exist by 1880, but was revived in 1892 at Siālkoṭ (now in Pakistan), to close down soon after.

S.S.A.

GURŪ NĀNAK SARB SAMPRADĀI CONFERENCE, 1934, convened at Bhāinī Sāhib, centre of the Nāmdhārī Sikhs, on 13 and 14 October 1934 at the instance of Bābā Partāp Singh, the Nāmdhārī chief, with the primary object of forging unity among various Sikh sects. Almost all the Sikh sects were represented at the Conference which was presided over by Bhāi Arjan Singh of Bāgarīān. Representatives of Chief Khālsā Dīwān and Shiromanī Gurdwārās Parbandhak Committee and several Sikh scholars and men of eminece were also present. The thrust of the deliberations was on evolving a code of conduct based on mutual respect and on laying down guidelines for the Shiromanī Committee, in dealing with shrines belonging to various Sikh sects. A concrete decision taken was about the withdrawal by the Shiromanī Committee or local Sikhs of petitions preferred in courts, under Clause 7 of the Sikh Gurdwārās Act, 1925, for assuming control of more shrines. The Conference met again the following year at Gujrānwālā on 20 - 22 April, after which it ceased to exist.

P.S.G.

GURŪ NĀNAK VIDYĀ BHANḌĀR TRUST, aiming at promoting education among Sikhs, was founded in 1924 by Sardār Bahādur Dharam Singh under inspiration from Sant Atar Singh of Mastūānā. The Trust was formally registered on 10 May 1932. Dharam Singh made substantial contributions from his personal assets. Funds were donated by Sant Atar Singh as well. Among the 18 founding members were eminent educationists and publicmen such as Bhāi Jodh Singh, Bhāi Mohan Singh, Bhāi Takht Singh and Professor Tejā Singh. The Trust has since been engaged in its task of spreading secular and religious education among Sikhs. It has opened a large number of schools and aids and maintains several centres for

vocational and technical training, libraries, dispensaries, orphanages and *dharamsālās*, besides disbursing a large number of scholarships.

Jg.S

GURŪ NĀNAK VIDYAK SOCIETY, established in Bombay in July 1947 by the Deccan *Khālsā* Dīwān, and registered on 27 March 1948, to provide educational facilities for the children of refugee families migrating from Pakistan. Funds were raised through voluntary subscriptions, later supplemented by a grant from the state government. The Society now runs two dozen schools. It was mainly through the efforts of Society that Punjabi was recognized as an optional subject of study in the state schools and university degree curricula.

Hr.S.

GURŪSAR, in Muktsar district of the Punjab, claims a historical shrine, Gurdwārā Mañjī Sāhib, sacred to Gurū Gobind Singh, who visited the place in 1706 on his way from Muktsar to Talvaṇḍī Sābo.

M.G.S

GURŪSAR, a village in Baṭhiṇḍā district, is a new habitation named after a historical shrine, Gurdwārā Pātshāhī X Gurūsar, commemorating the visit of Gurū Gobind Singh in 1705. The place then formed part of the village of Jalāl, 2 km to the southeast of it. The habitation that originally grew up near the Gurdwārā was washed away in the floods of 1950, but the old shrine stood intact. A bedstead said to have been used by the Guru is preserved there.

M.G.S.

GURŪSAR PĀTSHĀHĪ X, GURDWĀRĀ, lending its name to the village that has grown in its neighbourhood, stands near Sarāvānī, a village in Farīdkoṭ district of the Punjab. It marks the site where Gurū Gobind Singh put up on his way from Dīnā to Koṭ Kapūrā in December 1705.

M.G.S.

GURŪSAR SATLĀNĪ, GURDWĀRĀ, 1.5 km south of the railway station named after it, is within the revenue limits of Hoshiārnagar village in Amritsar district of the Punjab. The shrine marks the spot where Gurū Hargobind (1595-1644), travelling from Lahore to Amritsar, made a night's halt near a

pond. The shrine was richly endowed by Sikh rulers and chiefs during the first half of the nineteenth century.

Gn.S.

GURUSHABAD RATANĀKAR MAHĀN KOSH, more popularly known by its shorter title *Mahān Kosh*, the great dictionary, by Bhāi Kāhn Singh, of Nābhā, is a work unexcelled for its neatness and refinement of expression and monumental in its scope and size. The style is a model of definitiveness of concept, tight and crisp, an essential requirement of encyclopaedic writing.

Arranged in alphabetical order of the Gurmukhī script, the *Mahān Kosh* carries 64, 263 entries, which include words that occur in the Sikh canon and other literature- religious as well as historical. The author felt inspired by Paṇḍit Tārā Singh Narotam's *Granth Gurū Girārth Koś* (1895) and Hazārā Singh's *Srī Gurū Granth Koś* (1899) to take up this project. He resigned his appointment in the Nābhā state on 10 May 1912 to take up this giganatic project which he completed on 6 February 1926. Mahārājā Bhupinder Singh of Paṭiālā got it printed: the first edition, in four volumes, came out in 1930. Thereafter the *Mahān Kosh* has been published by the Languages Department of Punjab, Paṭiālā, in a single volume.

Each of the entries in the *Mahān Kosh* has been treated comprehensively. Its etymology and different meanings according to its usage at different places in different works have been recorded along with textual quotations. The work includes more than 7,000 words of Perso-Arabic origin. These words, as well as those of Sanskrit origin, have been reproduced in their respective scripts to bring to the readers their correct pronunciation and exact connotation. The names of geographical places, especially those claiming historical *gurdwārās*, have been dealt with the same care and attention to detail. The legends about each of the *gurdwārās* and its location have been recorded. Illustrations and maps have been added in the case of major places of pilgrimage. The work also contains entries on trees and herbs. Their botanical Latin equivalents have also been provided. Besides, there are entries on diseases,

medicines, as also on terms from philosophy, music, prosody and rhetoric. Appropriate quotations and illustrations have been provided from works on religion, history, geography, science, medicine and language. References to the Vedas, the Bible, the Quran, and other religious texts have been carefully traced. Different religions and their sects and their specialized terms and symbols are dealt with in appropriate detail. Accuracy and precision have been the criteria throughout. Sikh chronicles written up to the middle of the nineteenth century have been dealt with in detail.

D.S.

GUTKĀ, a small-sized missal or breviary containing chosen hymns or *bāñīs* from Sikh Scriptures. Its etymology may be traced back to Sanskrit *guḍ* (to guard, preserve) or *gunṭh* (to enclose, envelop, surround, cover) through Pāli *gutti* (keeping, guarding). It is obligatory for Sikhs to recite certain texts and prayers as part of their daily devotions. This led to the practice of writing them down in *gutkās* or *pothīs* (larger in size than *gutkās*). Keeping or carrying of *gutkās* must have gained greater vogue among the Sikhs during the early eighteenth century when disturbed conditions forced them to be ever on the move. They kept them sheathed with their *gātrās* or cross

belts as they rode out from place to place. *Gutkās* became really popular with the advent of the printing press and the rise of the Singh Sabhā movement. Various types of *gutkās* made their appearance, the most common being *Nitnem gutkās*. The commonest script is Gurmukhī, although *gutkās* published in Devanāgarī and Persian scripts are also available.

Bb.S.N.

GWĀLIOR, a district town in Madhya Pradesh. Gurdwārā Dātā Bandī Chhor Pātshāhī VI, dedicated to Gurū Hargobind, is situated inside the historic rock fort of Gwālior, about 3 km from the railway station. Gurū Hargobind was detained in this fort for some time under the orders of the Mughal Emperor Jahāngīr. When the Gurū's release was ordered, he refused to come out until all other political prisoners were also released. The Emperor ordered that as many prisoners as could hold on to the Gurū's robe could come out with him. Gurū Hargobind had a special cloak made with 52 strings attached to it. All the fifty-two captives each caught a string and came out of the fort with the Gurū. From that day, Gurū Hargobind came to be known as Dātā Bandī-Chhor, 'the Munificent Deliverer.'

M.G.S.

H

HADĪĀBĀD, in Kapūrthālā district of the Punjab, claims a historical shrine, Gurdwārā Chhevīn Pātshāhī, dedicated to Gurū Hargobind, who visited here during his brief sojourn at Phagwārā in 1635. Gurū Har Rāi is also said to have visited here.

M.G.S.

HADĪĀYĀ or Haṇḍiāyā, in Saigrūr district of the Punjab, is sacred to Gurū Tegh Bahādur. According to local tradition, the Gurū came here in 1722 Bk/AD 1665 and sat in a grove near a pond. The villagers at first paid no attention to him. Then a person came and complained of a certain disease that was rampant in the village. On the Gurū's advice he and his son bathed in the pond and were thus cured. As the news spread, the whole village flocked to the pond to bathe in it and get rid of the disease. They gratefully served the Gurū thereafter and were blessed by him. The shrine commemorating the visit is called Gurdwārā Sāhib Gurū Sar Pakkā Pātshāhī IX.

M.G.S.

HĀFIZĀBĀD, a sub divisional town in Gujrānwālā district of Pakistan, claimed a historical Sikh shrine commemorating the visit of Gurū Hargobind, who stopped here briefly travelling back from Kashmīr in 1620. Gurdwārā Chhevīn Pātshāhī, as it was known, remained affiliated to the Shiromaṇī Gurdwārā Parbandhak Committee until partition of the country in 1947. It was also here that a Janam-Sākhī manuscript was discovered here in 1884 by Bhāī Gurmukh Singh of the Oriental College, Lahore.

M.G.S.

HAKĪMPUR, in Jalandhar district of the Punjab, claims a historical shrine called Gurdwārā Nānaksar, sacred to Gurū Nānak who, according

to local tradition, once halted here travelling from Kartārpur (Rāvi). Gurū Har Rāi, Nānak VII, also stayed here for some time during one of his journeys between Kartārpur and Kīratpur.

M.G.S.

HĀKIM RĀI, DĪWĀN (1803-1868), whose forebears had served the Kanhaiyā chiefs, was born the son of Kāshī Rām. In 1824, he joined the army of Mahārājā Ranjīt Singh, but soon rose to the high civilian office of *dīwān*. He became tutor to Kaṇvar Nau Nihāl Singh, the Mahārājā's grandson, and held charge of his estates. In 1834, after the annexation of Peshāwar in which he took a leading part, he became the governor of *Ḍerā Ismā'il Khān*, *Ṭonk*, *Bannū* and *'Isā Khel*. He played a conspicuous role in the Anglo-Sikh negotiations preparatory to the Afghān war of 1839. Upon Mahārājā Ranjīt Singh's death in 1839, he was appointed chief justice of Lahore. During the second Anglo-Sikh war, he sided with the rebel forces against the British. Consequently, all his estates were confiscated and he was sent away a prisoner to the fortress of Chunār. After four years of confinement, he was allowed to settle at Benāras.

G.S.Ch.

HAM HINDŪ NAHĪN, by Bhāī Kāhn Singh, emphasizes the independent Sikh identity. The book first appeared under this title in 1898. In the signed introduction to the work, the author puts down HB as his initials. Decoded, the initials stand for Kāhn Singh. The author's name, Kāhn Singh, started appearing in the book from 1907. The book recalled the days of long-drawn polemic between Hindus and Sikhs. Hindus argued that Sikhism was part of the vast Hindu complex, with the Sikhs joining the debate from the other side. *Ham Hindū Nahīn* is in the form of a dialogue between a Hindu

and a Sikh: the Hindu was asking questions which are answered by the Sikh. The bulk of the book consists largely of texts drawn mainly from the Sikh scripture and presented as evidence that *Khālsā* faith and conduct differ from Hindu tradition to such an extent that Sikhism must be regarded as a separate religious system, distinct and autonomous in its own right.

D.S.

HAMĪR SINGH, RĀJĀ (d. 1783), founder of the Sikh state of Nābhā, was the son of Surtiā Singh, a descendant of Bābā Phūl through his elder son, Tilok Singh (d. 1687). Hamīr Singh added considerably to the estates of Kapūrgarh and Saṅgrūr he had inherited. He founded the town of Nābhā and made it his capital in 1755. In 1764, he joined the Dal *Khālsā* in the conquest of Sirhind and received the *pargana* of Amloh as his share of the spoil. He then declared his independence, exercising the right of coining money.

Rājā Hamīr Singh died in December 1783 at Nābhā.

S.S.B.

HAṆS RĀM, a Bājpeyī Brāhmaṇ, who came from Fatehpur district of present-day Uttar Pradesh, was one of the poets and scholars employed by Gurū Gobind Singh to render Sanskrit classics into Braj written in Gurmukhī script. Haṇs Rām translated *Kaṃa Parva* of the *Mahābhārata*. The 1581-stanza work, a manuscript copy of which is available in the New Motibāgh at Paṭiālā, earned for the poet a reward of 60,000 *takās* (silver coins, rupees), from the Gurū.

P.S.P.

HAQĪQAT-I-BINĀ-O-URŪ-I-FIRQĀ-I-SIKHĀN, a Persian manuscript by unknown author, contains, as its title literally signifies, the Truth about the Origin and Rise of the Sikhs. On the basis of internal evidence, the work appears to have been prepared sometime between 1783 and 1785. Copies of the manuscript are available at Royal Asiatic Society of Great Britain and Ireland, London; *Khālsā* College, Amritsar; and at Punjab Historical Studies Department of Punjabi University, Paṭiālā. An English translation of the manuscript by

Indubhusan Banerjee was published in India Historical Quarterly, XVII, 1942, under the title "A Short History of the Origin and Rise of the Sikhs."

The earlier portion of the work dealing with the Sikh Gurūs is an imperfect account and betrays the author's ignorance about the origin and development of Sikh brotherhood during the first two hundred years. Thereafter, however, the author's account comes nearer to those of his other contemporaries and can be useful to serious students of history. The work begins with the rule of Zakariā *Khān* which the author describes as an era of peace and plenty. It describes briefly the era of persecution that followed in which Sikhs were severely persecuted by Delhi's Mughal government and the Afghān invaders, but the Sikhs ultimately took over Punjab. It ends with the reconquest of Multān by Taimūr Shāh in 1799. But Taimūr Shāh was driven out of Lahore by a combined force of Adinā Beg, the Sikhs and the Marāṭhās. The author supplies details about territories possessed by different Sikh *sardārs* and briefly describes some of the Sikh customs and practices such as *pāhul*, *karāh prashād* and *ardās*. The author is familiar with many terms used by Sikhs but he errs at some places. He holds that the Sikh faith treats all human beings as equals. In Gurū Nānak's ideology, humility has precedence over meditation and the whole world is considered to be God's manifestation.

B.S.

HAQĪQAT RĀH MUQĀM RĀJE SHIVNĀBH KĪ (account or description of way, i.e. journey to the abode of Rājā Shivrābh) is an anonymous and undated short piece in Punjabi prose, found appended to some manuscript copies of the Gurū Granth Sāhib, including the Bhāi Banno recension. The author of this account is supposed to be Bhāi Paīrā, who was deputed by Gurū Arjan to go to Siṅhlādīp (Sri Lanka), to fetch a copy of a manuscript called the *Prāṇ Saṅgī* said to have been recited by Gurū Nānak. The manuscript was, however, rejected as apocryphal. The piece is a sort of guide to travel, by ship to Siṅhlādīp, from

the mainland of the Indian subcontinent and to locate the place of the Rājā in that land. It is a short piece of simple prose about 200 words in length.

T.S.

HAQIQAT RĀI (1724-1742) was born to well to do Khatri parents, Bāgh Mall Purī and Gaurān of Siālkot. He was married to a Sikh girl Durgā Devī, daughter of Kishan Singh Uppal of Batālā, in Gurdāspur district, and through her came under the influence of Sikhism. As a young boy, Haqīqat Rāi went to a Muslim school to study Persian and Arabic. Here he was charged with sacrilege for having made disparaging remarks against a Muslim personage. He was tried and was given the choice of Islam or death. He preferred death although his parents made mercy appeals to Zakariā Khān. He was tortured and then executed on 29 January 1742. Haqīqat Rāi's body was cremated near the mausoleum of Shāh Bilāval, 3 km east of Lahore. A shrine was built on the site where he was cremated. Mahārājā Ranjīt Singh had special reverence for Haqīqat Rāi's shrine and sometimes called his *darbārs* in its precincts.

B.S.

HAQIQAT SINGH KANHAĪYĀ (d. 1782), son of Bāghel Singh, hailed from the village of Julkā, near Kāhnā in Lahore district. Haqīqat Singh was in the service of Nawāb Kapūr Singh, on whose death he emerged as an independent chief and finally a leader of one section of the Kanhaīyā chiefship, occupying Kalānaur, Kāhngarh, Adālatgarh, Pathānkoṭ and many other villages. In 1760, he destroyed Chūriānvālā and founded another village instead, named Saṅgatpurā and also the fort of Fatehgarh. In 1773, Jammū became a tributary of Haqīqat Singh. He died in 1782.

S.S.B.

HARAPPĀ, a town in Montgomery (now Sāhiwāl) district of Pakistan, famous for its archaeological finds pertaining to the pre-Aryan Indus Valley civilization, claimed a Sikh shrine commemorating the visit of Gurū Nānak who once stopped here on his way to Multān. Gurdwārā Nānaksar Pātshāhī I, as it was called, came into prominence after the opening of the Gañjī Bār

canal colony during the second and third decades of the twentieth century.

M.G.S.

HARBANS, who embraced Sikh faith at the hands of Gurū Arjan, was head of the Sikh *dharamsālā* at Āgrā. According to Bhāi Manī Singh, *Sikhānī dī Bhagat Mālā*, he served with devotion and humility the visitors to his *dharamsālā*.

T.S.

HARCHAND SINGH LAUNGOVĀL, SANT (1932-1985), a holy man of shy habits who became in the course of years a vital political figure in the Punjab, was born on 2 January 1932, the son of Mansā Singh and Karam Kaur, a couple of modest means of Gidariānī, in the Saṅgrūr district in the Punjab. At first he studied at the village *gurdwārā*, but soon transferred himself to the seminary at Maujo close by. There, under the tutelage of Sant Jodh Singh, he studied Sikh theology and Sikh texts and practised Sikh music. Leaving Maujo at the age of 21, Harchand Singh served as a *granthī* scripture-reader and custodian at the village *gurdwārā* at Kīron Kalān, moving the following year to Lauṅgovāl, a small town 16 km southwest of Saṅgrūr. There he raised a *gurdwārā* in memory of Bhāi Manī Singh, who was a native of Kaimbovāl village, then a ruined mound. In 1962, Harchand Singh was named Jathedār at Damdamā Sāhib (Talvaṇḍī Sābo) but he carried to the new station the word "Lauṅgovāl" which had got permanently suffixed to his name. In 1965, he became the president of the Akālī Jathā of Saṅgrūr district and a member of the working committee of the Shiromanī Akālī Dal. In the mid-term poll held in 1969, he was elected, as a nominee of the Shiromanī Akālī Dal, to the Punjab Legislative Assembly. In 1975 as the acting president of the Shiromanī Akālī Dal, he led the agitation against the national emergency. As the emergency was lifted in 1977, Harchand Singh retired from active politics, but was recalled in 1980 to be president of the Shiromanī Akālī Dal.

He led the party through days of militancy, Operation Blue Star and pogrom of Sikhs after the assassination of Indirā Gāndhī. Then he became a signatory to the Rājiv-Lauṅgovāl accord. He was

shot dead by an unidentified young man on 20 August 1985 at the *gurdwārā* in Sherpur, not far from Laungovāl.

S.S.G.

HARCHAND SINGH RAI'S (1887-1954), philanthropist and Sikh reformist, was born the only son of Arjan Singh at the village of Sursingh, in Amritsar district of the Punjab. He learnt Urdu and Punjabi at home and did not have any formal education. At the turn of the century, the family shifted to Lyallpur where he grew up a rich landlord. He spearheaded a movement for the restoration of the masonry of the wall of Gurdwārā Rikābganj (1913). To carry on his campaign, he launched from Lahore in 1914 an Urdu weekly, the *Khālsā Akhbār*. He also helped Master Sundar Singh Lyallpurī in sponsoring the *Akālī* (Punjabi) in 1920. In 1921, he officiated as president of the Shiromani Gurdwārā Parbandhak Committee during Bābā Kharak Singh's absence in jail. He represented Lyallpur (rural) constituency in the Punjab Legislative Council from 1923 to 1926.

Harchand Singh died on 20 February 1954 at Kotā in Rājasthān.

Nj.S.

HARCHARAN DĀS (b. 1815), youngest of the five sons of Misr Rāiā Rām, began his career as an assistant and rose to be a commandant in the Lahore Darbār. In 1848, he was appointed judge of Lahore and was then made an extra assistant commissioner which office he resigned in 1852. He resided at Amritsar and had a *serāi* (inn) built at his own expense for public welfare between the city of Amritsar and Lahore.

S.S.B.

HARDĀS, BĀBĀ (d. 1541), or Harī Dās, the father of Gurū Rām Dās, was the son of Thākūr Dās, a Sodhī Khatri of Chūnā Maṇḍī in Lahore, and Mātā Jasvanī. He was married to Anūp Deī, also called Dayā Kaur, of Bāsarke, a village in present-day Amritsar district of the Punjab. The couple were of a religious turn of mind and were known for their pious living. Jeṭhā (later Gurū Rām Dās), was born to them on 24 September 1534. They had two more children, Hardiāl, a son and Rāmdāsi, a daughter.

P.S.P.

HAR DEVĪ, RĀNĪ (d. 1839), a wife of Maharājā Ranjīt Singh who immolated herself on the pyre of her husband on 28 June 1839.

S.S.B.

HARDIĀL, PAṆḌIT (Paṇḍit Rām Diāl, according to Giānī Giān Singh, *Panth Prakāsh*), family priest of the Bedī clan of Talvaṇḍī Rāi Bhoi, was invited by Mahitā Kālū to prepare the horoscope of his newborn son, the future Gurū Nānak, and foretold a great future for him. As Nānak entered his eleventh year, Paṇḍit Hardiāl was invited by the family to invest him with the *janeū* which he is said to have declined to wear.

Gn.S.

HARDINGE PAPERS, private and public correspondence and public despatches of Lord Hardinge, Governor General of India (1844-48), relating to the Punjab and the Sikhs. These papers are further categorized as (i) Hardinge Family Papers, Penshurst (Kent), (ii) Hardinge's private correspondence with Lord Ellenborough from September 1844 to June 1846 in Ellenborough Papers; and (iii) Hardinge's private correspondence with Sir John Hobhouse (June 1846 February 1848). Besides these, official papers and despatches relative to the first Anglo-Sikh war were published in London in 1846. Hardinge's public despatches and official correspondence relating to the Punjab affairs are contained in the Blue Books: XXI, 1846-*Hostilities on the North Western Frontiers of India*; and XLI, 1847-*Papers relating to the Articles of Agreement between the British Government and the Lahore Darbār*. Hardinge Family Papers contain Hardinge's letters to his wife and relations and friends in England. These repeat some of the common myths, about Anglo-Sikh relation.

Hardinge's private correspondence with Sir John Hobhouse, President of Board of Control, deals with the Peace Settlement after the Anglo-Sikh war and presents justification of his policy after the treaty of Bharovāl.

B.J.H.

HARDINGE'S PROCLAMATION to the chiefs of the protected cis-Sutlej states issued on 13 December 1845, two days after the Sikh army had crossed the Sutlej, is a declaration of war against

the State of Lahore. Fear of possible repercussions in the cis-Sutlej Sikh states was responsible for this Proclamation which accuses the Sikh army of having invaded the British territories. The British government, it maintains, had observed faithfully the conditions of the treaty of amity signed in 1809 with Mahārājā Ranjīt Singh. Active military preparations at Lahore had necessitated the advance of the British troops towards the Sutlej to reinforce the frontier posts. However, the British were just providing misinformation to cover up their real intentions. The Proclamation also declared the possessions of Mahārājā Duleep Singh on the left bank of the Sutlej confiscated and annexed to the British territories. The proclamation called upon the chiefs and the *sardārs* in the protected territories to cooperate with the British government for the punishment of the "common enemy," assuring them that the protecting power would promote their interests.

B J.H.

HARDINGE, SIR HENRY, Governor General of India, was born on 30 March 1785, at Wrotham, Kent, England. He held several responsible positions in England before he was made Governor-General in 1844. Like his predecessor, Lord Hardinge kept a watchful eye on developments in the Sikh kingdom. He continued military preparations, but resisted pressure from Whitehall for an early war with the Sikhs in order to give himself more time for preparations. Hardinge's policy towards the Sikhs, particularly his peace settlement and his deal with Gulāb Singh, were assailed by the Whig Opposition in Parliament. He had avoided annexation, rather favoured annexation without encumbrances.

After the first Anglo-Sikh war, Hardinge was created Viscount and became Field Marshal of British army in 1855. He died on 24 September 1856.

B J. H.

HARDIT SINGH, BHĀĪ (d. 1924), one of the martyrs of Jaito, was the son of Bhāī Narain Singh Gill of Kālekī, in Mogā district. Early in his life Hardit Singh had served as a policeman in Kuala Lumpur military police for five years. He joined

the *jathā* of Akālī volunteers which stopped for overnight of Rōḍe. As the Jathā reached the outskirts of Jaito on 21 February 1924, the state authority opened fire on it. Bhāī Hardit Singh was hit in the head and fell down dead.

G.S.G.

HARDIT SINGH, MALIK (1894-1985), administrator, diplomat and sportsman, was the second son of Sardār Bahādur Mohan Singh of Rāwalpindī, now in Pakistan. Born on 23 November 1894, Hardit Singh was coached privately at home until he was, at the age of 14, sent to the U.K. where he joined Eastbourne Public School. He studied at Balliol college, Oxford (1912-15) and received his B.A. Honours degree in Modern History. He was among the very few Sikh boys who attended British schools and colleges with untrimmed hair and a turban. He had captained the cricket teams, both at his school and college. Hardit Singh joined the French Red Cross as an ambulance driver during the world war and in early 1917 was admitted to the Royal Flying Corps, (Royal Air Force) as a fighter pilot, the first ever Indian pilot to be commissioned. Malik Hardit Singh came back to India in 1919 and, he was married on 13 April to Parkāsh Kaur. In July 1919 he returned with his bride to England, where he passed the Indian Civil Service examination. Back in India in January 1922, he started his new career as assistant commissioner of Sheikhpurā district and held various responsible positions until his services were borrowed by Mahārājā Yādavinder Singh of Patialā in 1914. He served as the prime minister of Patialā (1944 to 1947). After Independence, Malik Hardit Singh was appointed free India's first High Commissioner to Canada. During the two years in that post, he succeeded in having full citizenship rights granted to Indian settlers in Canada, most of whom were Punjabis, largely Sikhs. His next appointment was as India's Ambassador to France where he served until his retirement in 1957.

Hardit Singh died in Delhi.

H.M.

HARGANĀN, village in Fatehgarh Sāhib district, claims a historical shrine dedicated to Gurū Gobind

Singh who stayed here for some time before proceeding to Rānvān, in the course of his journey from Kurukshetra to Anandpur in 1702-03. A Mañjī Sāhib was established to commemorate the Gurū's visit here.

M.G.S.

HARGOBIND, GURŪ (1595-1644), sixth in spiritual descent from Gurū Nānak, was born the only son of Gurū Arjan and Mātā Gaṅgā on Hār vadī 7, 1652 Bk/19 June 1595 at Vaḍālī, now called Vaḍālī Gurū, a village near Amritsar. As a child, he escaped several attempts on his life and grew up into a tall and handsome youth. He received his early education and training from Bhāi Gurdās and Bābā Buḍḍhā. The former taught him the religious texts and the latter the manly arts of swordsmanship and archery. Gurū Arjan on Jeth vadī 25 1663 Bk/25 May 1606 nominated him his successor and sent him instruction "to ascend the throne fully armed, and have armed men, as many as you can, to accompany you." The ceremonies of succession took place on 26 Hār 1663 Bk/24 June 1606 at the Akāl Takht, with two swords on his person, declaring one to be the symbol of the spiritual and the other that of his temporal investiture. *Hukamnāmās* were issued to *saṅgats* on Hār vadī 2, 1663 Bk/12 June 1606 to come with offerings of arms and horses. Gurū Hargobind maintained a retinue of fifty-two armed Sikhs. Many more came to offer him their services, and several of them were provided with horses and weapons. Manly sports became popular and bards were engaged to recite heroic poetry. The Gurū combined with soldierly demeanour a compassionate disposition and carried out his spiritual office in keeping with the custom of his predecessors.

Reports about the splendid style of Gurū Hargobind led Emperor Jahāngīr to pass orders for his detention in the Fort of Gwālīor. For how long he remained in the Fort cannot be stated with certainty. During his detention, Sikhs made trips to the city in batches to see him and, when disallowed to enter the Fort, they proffered obeisance from outside its walls and returned. As time came for Gurū Hargobind to be released from

the Fort, he came out on the condition that all other detainees were freed, too. He led fifty-two prisoners out of the Fort. This earned him the title *Bandīchhor* (Liberator Benign). On release the Gurū came to Amritsar: the town was illuminated to welcome him. Emperor Jahāngīr from now on continued to be conciliatory. He made over to him Chandū Shāh, responsible for the execution of Gurū Arjan. The Gurū founded Srī Hargobindpur on the lands of Chandū Shāh now made over to the Gurū. However, the son Bhagvān Dās who was killed in the skirmish and some others sought help from the Mughal *faujdar* of Jalandhar and fought against the Gurū but were repulsed. Both these actions were fought in the vicinity of Rubelā, the first on 28 Assū 1678 Bk/28 September 1621 and the second on 3 Kattak 1678 Bk/4 October 1621. At Srī Hargobindpur, the Gurū built along with the *dharamsālā* a mosque for the Muslims.

Further clashes with the Mughal authority broke out with the battle of Amritsar (14 April 1634) - Lahirā, near Mehrāj (16 December 1634) and Kartārpur (26-27 April 1635). After the battle at Amritsar, the Gurū left the town, this time taking with him the holy Granth Sāhib seated in the Harimandar. The first long halt was at Ḍaraulī, near Mogā. From there Gurū Hargobind sent the Granth Sāhib with the family to Kartārpur. He himself sojourned in the Mālvā, visiting his Sikhs. He finally retired to Kīratpur where he spent the remaining nine years of his life in peace. Kīratpur now became the centre of the Sikh faith. Sikhs came here from all parts to see the Gurū. Gurū Hargobind gave most of his time to religious devotions. Contact was maintained with *saṅgats* in far-flung places, and old warriors like Bidhī Chand were sent out as preachers.

Gurū Hargobind travelled extensively in the Punjab and outside spreading the word of Gurū Nānak. The journey to Kashmir was made in 1620 in the company of Emperor Jahāngīr, and Srīnagar, Bāramūlā, Uṛī and Pūnchh were among the places visited. Gurū Hargobind, like all of his predecessors, lived a married life. He had six children - five sons and a daughter. Gurdittā, Anī Rāi and the daughter Bībī Vīro were born to (Mātā)

Damodarī, Suraj Mall and Atal Rāi to Mātā Marvāhī and Tegh Bahādur to (Mātā) Nānakī. Two of his sons, Bābā Gurdittā and Atal Rai, died in his lifetime.

Gurū Hargobind passed away on Chet *sudi* 5, 1701 Bk/3 March 1644 at Kīratpur.

P.S.

HARĪĀN VELĀN, GURDWARĀ, 11 km southeast of Hoshiārpur is dedicated to Gurū Har Rāi. According to local tradition, Gurū Har Rāi visited here in 1651 on his way to Kīratpur. One Bābā Parjāpat brought wild creepers (*velān* in Punjabi) for the Gurū's horses. The Gurū blessed him saying that his creepers will ever remain green (*harīān* in Punjabi). A date palm tree with green creepers climbing up along it marks the spot where Gurū Har Rāi's horse is believed to have been tethered and fed. There is another shrine close by in memory of Sikhs who died fighting the Gujjars and Ramghars who had robbed a *sarigat*.

M.G.S.

HARĪ CHAND (d. 1688), ruler of the hill state of Haṇḍūr, modern Nālāgarh, who took part as an ally of Rājā Bhīm Chand of Kahlūr in the battle of Bhaṅgānī, fought in 1688. He was killed in a combat with the Gurū during the battle.

S.S.B.

HARĪ CHAND, BHĀĪ, of Bakālā in Amritsar district of the Punjab, was the father-in-law of Gurū Hargobind. On the day Gurū Arjan, in deference to the wish of the *sarigat*, rejected Chandū Shāh's proposal for the betrothal of his daughter to his son, Hargobind, two Sikhs stood up to offer instead the hands of their daughters. One of them was Bhāī Harī Chand, who entreated that the hand of his daughter, Nānakī, be accepted for the Gurū's son. Gurū Arjan approved of the match and the marriage took place at Amritsar on 8 Vaisākh 1670 Bk/4 April 1613.

T.S.

HARĪ DĀS, a physician resident of Talvaṇḍī Rāi Bhoi (now Nankānā Sāhib in Pakistan), the birthplace of Gurū Nānak. Although Gurū Nānak had from his early years been of a reflective nature and spiritual inclination, he was yet not quite

indifferent to worldly affairs. Once he grew extra reticent and became absorbed in his own thoughts more than ever before. He mostly kept indoors and ate and drank but little for over three months. This made the family worried and Harī Dās was sent for. He began to feel the pulse of (Gurū) Nānak to diagnose the malady. Gurū Nānak told him that his sickness was not of the body, but of the heart (GG, 1279).

Gn.S.

HARĪ DĀS, BHĀĪ, along with Bhāī Lālū and Bhāī Bālā, Vij Khatri, once visited Gurū Arjan and requested to be initiated. The Gurū advised them to shed pride, attachment and malice and not to think ill of others.

T.S.

HARIDĀS, BHĀĪ, a Soinī Khatri, was the superintendent of the State jail in Gwalior when Gurū Hargobind was detained. Haridās treated him with great veneration and devotion.

B.S.

HARIJAS GRANTH, by Bhāī Darbārī, is a collection of verse, the first part (ff. 1-530) of which is, in imitation of the Gurū Granth Sāhib, cast in *rāgas*, totalling thirty-four in number. The *Granth*, comprising 918 folios, was, according to internal evidence (f. 760), completed on Thursday, Jeṭh *vadi* 13, 1860 Bk/20 May 1803, and is preserved in the Gurdwarā Bhāī Darbārī at Vairoke. Bhāī Darbārī belonged to the Mīnā tradition and his *Harijas Granth* begins with the Sikh Mūl Mantra, here recorded in a somewhat changed order. Then follows a hymn attributed to Mahalā 7 or Nānak VII which here stands for Harijī. Then there is a *śloka* by Bhāī Darbārī. The first major composition, untitled, imitates Gurū Nānak's *Japu* and comprises like the latter 38 stanzas. Whereas the first part (ff. 1530) of the *Granth* contains hymns in different metres, forms and *rāgas*, the latter part (ff. 531-918) is not set in any *rāga* and is titled *Parchiān Bhagatān Kīān*, containing accounts of thirty saints. The *Granth* represents an amalgam of Sikh and Hindu tenets. The language of the *Granth* is a mixture of Punjabi and Sādh Bhākhā; the script is Gurmukhī.

P.S.P.

HARIJĪ, SOḢHĪ (d. 1696), a great grandson of Gurū Rām Dās (1534-81) and head of the schismatic Mīṇā sect from 1640 to 1696, was the second son of Bābā Manohar Dās, better known as SoḢhī Miharbān (1581-1640). The exact date of Harijī's birth is not known. After Gurū Hargobind left Amritsar in 1635 and took up abode at Kīratpur, the control of the sacred shrines in the town fell into the hands of this line of the family with Harijī retaining charge of them for several decades.

Harijī, like his father SoḢhī Miharbān, was a prolific writer. His known works are: *Sukhmani Sahasarnāmā* (Paramārath), *Goshtjānī Miharvān Jī Kīānī*, and *Pothi Harijī*. According to Sevā Singh, *Shahīd Bīlās Bhāī Manī Singh*, SoḢhī Harijī died on 17 April 1696.

K.K.B.

HARĪ LĀL, BHĀĪ, and his brother, Bhāī Krishan Lāl, Brāhman of Kāshī who, disregarding caste prejudice and pride, joined the Sikh faith in the time of Gurū Arjan. It is said that Gurū Arjan composed his *ślokās in Sahaskriti for their instruction*. Both the brothers dedicated themselves to spreading the message of Gurū Nānak in the region of Kāshī (present Vārāṇasī).

T.S.

HARIMANDAR (lit. the House of God; *hari* = God; *mandar* = temple, house), Golden Temple to the English-speaking world, is the Sikhs' most famous sacred shrine. Also called Sī Darbār Sāhib (the Exalted Holy Court), it lies in the heart of the city of Amritsar in the Punjab: the city in fact grew around it. Its basic architectural design was conceived by the Gurū Arjan (1563-1606), setting the building with a door in each of the four directions signifying its accessibility to all irrespective of caste and creed. Its foundation was laid on 1 Māgh 1645/25 December 1588 by Mīān Mīr on a request by Gurū Arjan. Work on the holy tank of Amritsar had commenced in AD 1577 by Gurū Arjan's predecessor, Gurū Rām Dās (1534-81), on a site which, according to some sources, was purchased during the time of Gurū Amar Dās (1479-1574), from the inhabitants of the nearby village Tuṅg, and which, according to other sources, was a gift from the Mughal emperor Akbar

(1542-1605) to the latter Gurū's daughter, Bībī Bhānī, married to Gurū Rām Dās. The habitation which developed around the tank first came to be known as Rāmdāspur, after the name of Gurū Rām Dās, or simply as Chakk Gurū (the Gurū's village). The tank was completed and lined by Gurū Arjan, who also raised the structure, Harimandar, in the middle of it. Many Sikhs took a hand in excavating the tank and in raising the masonry in the middle of it. The completion of the temple was consummated with the installation in it, on Bhādon *sudī* 1, 1661 Bk/16 August 1604, of the Holy Scripture, the Ādi Granth. Bhāī Buddhā was named the first *granthī* or officiant. Gurū Arjan set the daily routine and liturgy, which are operative till today. *Kīrtan* or singing of scriptural hymns goes on the whole day and through the best part of the night. The Holy Book is then reverently escorted from the premises amid the chanting of the holy hymns to Koṭhā Sāhib at Gurū Kā Mahal, the Gurū's chamber. The custom continued until the Holy Book came to be installed at Akāl Buṅgā, the edifice raised over the Akāl Takht. The Holy Book is ushered back into the Harimandar early next morning. The interval between is utilized for cleaning the premises and washing and scrubbing the floor.

The control of the Harimandar passed into the hands of the schismatic Mīṇās after Gurū Hargobind went in 1635 to settle at Kīratpur. However, Gurū Gobind Singh, soon after 1699, sent Bhāī Manī Singh (d. 1737) accompanied by five Sikhs, to take charge of the Harimandar. Bhāī Manī Singh remained the custodian throughout the rest of his life except for a brief interval spent in Delhi in the service of Mātā Sundarī.

Harimandar being the source of Sikh life and faith, remained the main target by the Mughal rulers and Afghān invaders during the eighteenth century. The Sikhs thronged here on the Dīvālī and Vaisākhi days. At the Dīvālī of 1723, the holy premises saw a conflict between the factions of the Sikhs, Tatt Khālsā, the puritans, and Bandaīs, who claimed Bandā Singh to be their mentor.

The Harimandar regained the bustle and glory of the days of Gurū Hargobind as Zakariyā Khān,

the Mughal governor of Lahore, made peace with them in 1733, thus opening the way for them to come out of their hiding and station themselves at Amritsar. With the abrogation of the accord in 1735, Sikhs were again driven back into their former haunts. Bhāi Manī Singh, custodian of the shrine, was captured and executed in 1737. Amritsar was occupied. Masse Khān, who was appointed *kotwāl* or police commissioner of the town, befouled the *sarovar* and converted the Harimandar into an asylum for his dancing girls. To avenge the sacrilege, two Sikhs, Bhāi Matāb Singh and Sukhā Singh, killed Masse Khān, (11 August 1740). In 1746, Lakhpat Rāi, a Lahore official, had the pool surrounding the Harimandar levelled up with sand. Which the Sikhs got the chance of clearing three years later. In 1757, the Afghān invader Ahmad Shāh Durrānī, returning from Delhi with his spoils, attacked Amritsar, desecrated the Harimandar and defiled the tank. Sikhs wrested control of the shrine as Bābā Dīp Singh of the Shahīd *misl* led a band of warriors into Amritsar, himself falling fighting valiantly (11 November 1757), and had the holy tank cleaned by Afghān soldiers captured during their campaign. In 1762, during his sixth invasion of India, Ahmad Shāh blew up the Harimandar with gunpowder. The Sikhs, however, rallied to return to Amritsar and celebrated there the festival of Dīvālī a few months later. After the conquest of Sirhind in January 1764, Jassā Singh Āhlūvālīa, commander of Dal Khālsā, gave a call for collecting funds for the reconstruction of the Harimandar. Money so raised was deposited with the bankers of Amritsar, and Bhāi Des Rāj of Sursingh was entrusted with the supervision of the work and given a special seal, *Gurū dī Mohar*, to collect more funds. Bhāi Gurbakhsh Singh of the village of Lil, and his small band of 30 Sikhs stationed at Akāl Buṅgā challenged the Durrānī (1 December 1764) marching down unchecked during his seventh invasion. Bhāi Gurbakhsh Singh and his comrades in arms fought gallantly and fell to a man.

With Ahmad Shāh getting exhausted and Delhi government getting weak, Sikh *misl* leaders

started occupying territory and ruling within their domains as autonomous chiefs, Amritsar and the Holy Harimandar remaining their common rendezvous and cherished place of pilgrimage. Several *misl* chiefs made endowments in land for the maintenance of the shrine and of the Gurū Kā Langar attached to it. They also constructed around the tank their *buṅgās* or rest houses to stay in during their visits to the Harimandar. Some of the *buṅgās* became in due course the centres of religious and secular instruction. The reconstruction of the Harimandar, the causeway and Darshanī Deorhī, the main gateway, was completed by 1776 and the renovation of the terrace around the pool by 1784.

Harimandar assumed its present appearance during the reign of Maharājā Ranjīt Singh (1780-1839). While its basic design barring minor alterations and architectural embellishments remained the same as before, decorative art work on the walls and ceiling was carried out during this period. The source of its architecture cannot be related to any particular prototype, its elements lying in different contemporary or preceding architectural practices prevalent in the country. Broadly speaking, it may be called a mixture of the Mughal and Rājput models. The main building, a 12.25 metre square two-storeyed domed edifice, stands on a 19.7 metre square platform in the middle of the almost square *amritsar* or *amrit sarovar* (the Pool of Nectar), 154.5 X 148.5 metre in expanse and 5.1 metre deep, and connected to northwestern bank, by a 60-metre causeway bridge ending at a magnificent gateway called Darshanī Deorhī. On the opposite side is added to the square sanctum sanctorum a half hexagonal appendage sheltering - Har kī Paurī, holy steps, a flight of steps leading to the waters of the tank.

The total ground plan of the Harimandar is thus a hexa-square. This leaves a 3.7 metre wide circumambulatory passage, uncovered on three sides and running through the semi-hexagonal appendage on the fourth. The building is divided into two floors. The ground floor has a central square where the Gurū Granth Sāhib is seated. The

first floor is formed by an all round gallery spreading over the space between the inner square and the outer walls and approached by stairs built on either side of the back opening leading to Har ki Paurī. While the facade on the ground floor is lined with white marble worked with richly decorated panels and pilasters, the whole exterior above it is covered with gilded plates of copper conferring upon the edifice the popular name of Golden Temple. The four door openings at the ground floor have multifoil arches, their shutters covered with gold leafed copper sheets bearing beautiful embossed designs of flowers and birds and scenic motifs. The first floor facade is punctuated by numerous windows, some plain rectangles marked off by pilasters and top arches, others in the form of balconies thrown out on carved brackets. An all-round wide awning at the roof level separates the decorated masonry on the top from the floors below.

The beauty of the interior is bewitching. Its richly ornamented floral designs, either painted in tempera, embossed in metal or inset in marble are a warm expression of the intense religious emotion of the Sikh faith captured in visual designs. Arabesques with floral designs in fine filigree and enamel work decorate the walls and the ceiling of the central hall. Its arches are ornamented with verses from the Gurū Granth Sāhib reproduced in letters of gold. Hundreds of frescoes depicting floral patterns interspersed with animal motifs also decorate the walls. Walls along the stairs abound in some rare murals.

The marbled causeway is a bridge 60 metre long and 6.36 metres wide having 52 large and small spans called *svargdvārīs* (lit. doors of heaven). Darshanī Deorhī at the end of the bridge is built within the sarovar. It is a two-storeyed building divided by the pathway to the Harimandar into two wings, identical in architectural design though with slightly differing measurements. The heavy portal, 3x2.4 metres, of 15 centimetres thick *shishām* (*Dalbergia sissoo*) wood is covered with silver sheets ornamented with panels inlaid with artistic ivory work. Above the gate on either facade is a projected balcony, and

above it is a *bukhārchā* (a rectangular kiosk with an elongated dome).

The composite management of the Darbār Sāhib (the Harimandar and the related shrines) by the *misl* chiefs was taken over by Mahārājā Ranjīt Singh who claimed exclusive right to 'serve' and manage it. The importance of the Harimandar in the religious and political life of the Punjab was not lost on the British, who upon their conquest of the Punjab in 1849 assumed the control of the Darbār Sāhib. They appointed their own men to manage it, and tried to control it, directly or indirectly. This arrangement continued until the Gurdwaras Act of 1925, bestowed the responsibility of its management on the Shiromani Gurdwārā Parbandhak Committee.

I.J.K.

HARĪPURĀ, an old village in Fīrozpur district of the Punjab, is sacred to Gurū Nānak and Gurū Gobind Singh. A deep pool of water in the village was an ancient place of pilgrimage known as Baḍ Tīrath. Gurū Nānak visited it during his travels in the region. So did Gurū Gobind Singh in 1706 soon after the battle of Muktsar. Gurdwārā Charan Pāk Pātshāhī I on the bank of the Baḍ Tīrath was established in 1876.

M.G.S

HARĪ RĀM GUPTĀ, DR (1902-1992), teacher and historian, with Sikhs in the eighteenth century Punjab as his major theme in the exploration of which he spent a lifetime filled with unsparing labour. He was born in 1902 at Bhūrevāl in Naraingarh *tahsīl* of Ambālā district. He received his early education in rural schools and took his Master's degree from Lahore. He began his career as Lecturer in History at the Forman Christian College, Lahore, but soon shifted to the University College at Hoshiārpur where he was professor and head of the department of history and Dean, University Instruction, from 1960 onwards. After his retirement in 1963, he served the Dev Samāj College for Women, Fīrozpur, as head of the postgraduate department of history for 14 years before he finally retired and shifted to Delhi. Meanwhile, he had been awarded a Ph.D. degree in 1937 for his thesis on the Evolution of Sikh

Confederacies, the first doctoral degree in history awarded by the Pañjāb University, Lahore. In 1944, he was awarded a D. Litt. He was working on his monumental six-volume history of the Sikhs of which he was able to complete four. The fifth was in print when the end came in Delhi on 28 March 1992. He had authored several other books also. As a man Dr Harī Rām Guptā was a model of simplicity. He received honours from several institutions for his contribution to Sikh history.

M.G.S.

HARĪ SINGH, a native of Pañdorā, one of a number of villages of that name, in Amritsar district and a companion of Bhāī Mahārāj Singh after the first Anglo-Sikh war. He was with Mahārāj Singh throughout the second Sikh war. In the latter half of 1849, he was sent to Ambālā to work against the British rule.

M.L.A.

HARĪ SINGH, BHĀĪ (1889-1921), one of the Nankānā Sāhib martyrs, was born at Pañdorā Nijharān in Jalandhar district in November 1889, the son of Bhāī Sevā Singh. In 1897, the family migrated to the Chenāb colony in the Lyāllpur district. Harī Singh enlisted in the 36th Sikh Battalion where he took the *Khālsā pāhul* and fought in the World War, 1914-18. A bullet wound tore apart his foot, and he was discharged. He joined the *jathā* of Bhāī Lachhman Singh of Dhārovālī and attained martyrdom inside Gurdwārā Janam Asthān, Nankānā Sāhib, on 20 February 1921.

G.S.G.

HARĪ SINGH, BHĀĪ (1897-1921), one of the martyrs of Nankānā Sāhib, was the son of Bhāī Kanhaiya Singh of Chakk No 10, Thothīān in Sheikhūpurā district, now in Pakistan. He attended the village primary school and learnt to read scripture and sing hymns and ballads. Harī Singh enlisted in the army and served for some time in 27th Punjab (later 3/15 Punjab Regiment), and got his discharge in 1918. He received the *Khālsā pāhul*, and set up, along with Nand Singh, a platform for preaching the Singh Sabhā creed. He joined the Akālī ranks and volunteered his services during the Gurdwārā Rikābgañj agitation. He attained martyrdom on 20 February 1921 at

Nankānā Sāhib.

G.S.G.

HARĪ SINGH BHANĠĪ (d. 1765), nephew and adopted son of Bhūmā Singh was the founder of the Bhanġī *misl* or chiefship. Harī Singh received *Khālsā* initiation at the hands of Bābā Dīp Singh Shahīd. In 1748, Harī Singh was acknowledged head of the Bhanġī clan as well as leader of the Taruṇā Dal. He vastly increased the power and influence of the Bhanġī *misl*. He created an army of 20,000 dashing youths, captured Pañjvar in the Tarn Tāran *parganah* and established his headquarters first at Sohal and then at Gilvālī (Amritsar district). Lastly, he set himself up at Amritsar where he established a residential area with a market known as Kaṭrā Harī Singh, and started constructing a fort called Qilā Bhanġiān. Harī Singh constantly harassed the Afghān invader, Ahmad Shāh during his invasions into India. Harī Singh attacked Khwājā Sayyid Kā Kot (1762), sacked the Afghān stronghold of Kasūr (1763) and ravaged Bahāwalpur and Multān (1764). Crossing the River Indus, he realized tribute from some Balūchī chiefs and reduced Jhaṅg, Chiniot and Siālkoṭ. When Bābā Ālā Singh of Paṭiālā submitted to the authority of Ahmad Shāh Durrānī in March 1765, the Taruṇā Dal under Harī Singh marched upon Paṭiālā to chastise him. Harī Singh was killed in this campaign.

S.S.B.

HARĪ SINGH KAHĀRPURĪ, SANT (1888-1973), Sikh saint and preacher born at Jiān (Hoshiārpur district), was the youngest of the three sons of Avtār Singh. He received instruction in religious texts from Sant Dalīp Singh of Domelī. In 1904, he enlisted in the 25th Punjab Battalion as a sepoy. Under the influence of Sant Harnām Singh of his village who was also then serving in the army, his native religious inclination asserted itself. He resigned from the army on 31 March 1909, and for the next four years served in Gurū Kā Laṅgar at the *ḍerā* of Sant Karam Singh of Hotī Mardān. He returned to the Punjab in 1913 and established, on the bank of a *cho* or seasonal rivulet, near Kahārpur village in Hoshiārpur district, his own *ḍerā*, where he preached and ran a Gurū Kā Laṅgar. He had

Khālsā schools established in some villages, renovated some *gurdwārās* and built *dharamsālās*. He died on 18 November 1973.

G.S.P.

HARĪ SINGH NALVĀ (1791-1837), celebrated general of Mahārājā Ranjīt Singh, was born in April 1791, at Gujrānwālā, now in Pakistan, to Gurdial Singh an Uppal Sikh and a *ḍerādār* in the Sukkarchakkiā misl. The family originally came from Majithā, near Amritsar. His grandfather, Hardās Singh, had been killed fighting against Ahmad Shāh Durrānī in 1762. His father, Gurdial Singh, had taken part in many of the campaigns of the Sukkarchakkiās.

Harī Singh was hardly 7 years of age when his father died, and he learnt Punjabi and Persian and trained in the manly arts of riding, musketry and swordsmanship at his maternal village in 1805. Harī Singh participated in a recruitment test for service in the Sikh army and so impressed Mahārājā Ranjīt Singh with his skill at various drills that he was given appointment as a personal attendant. Soon he received the commission with a command of 800 horse and foot. This rapid promotion was owed to an incident in which he had cloven with sword the head of a tiger which had seized him. From that day he came to be known as Bāghmār, the tiger killer, and earned the title of Nalvā.

Harī Singh was commander of a regiment at the time of the Mahārājā's final attack on Kasūr (1807). In the years 1809-10 he participated in the Siālkot, Sāhīvāl and Khushāb expeditions and in four (1810, 1816, 1817 and 1818) of Ranjīt Singh's seven campaigns against Multān. He fought in the battle of Attock in 1813 and in Kashmir in 1814 and 1819. In 1820, Harī Singh was appointed governor of Kashmir. He restored order in the turbulent areas, and reorganized civil administration. Construction of forts at Uṛī and Muzaffarābād and *gurdwārās* at Maṭan and Bārāmūlā was undertaken and work was started on laying out a spacious garden on the bank of the River Jehlum. Harī Singh struck coin known as the Harī Singhī rupee which remained in circulation in the valley till the closing years of the nineteenth century. In 1822, he was assigned to Hazārā where

he remained for fifteen years and settled the disturbed area. In 1834, he took Peshāwar and annexed it to the Sikh dominions. Two years later, he built a fort at Jamrūd, at the mouth of the Khaibar Pass, and sealed it once for all for invaders from the northwest. On 30 April 1837, as he was locked in a grave battle against the Afghāns under Akbar Khān, Harī Singh received four gun wounds, and two sabre cuts across his breast. He continued to issue orders as before, until he received a gunshot wound in the side. He mustered his failing strength for the last time and managed to ride up to his field tent, from where he was taken to the fort. Here the same evening the great general passed away. His last instructions were that his death should not be made public until the arrival of the Mahārājā's relief column.

Ar.S.S.

HARKISHAN DĀS, a *purohit* or family priest of Mahārājā Duleep Singh, who in 1883 went on a visit to the king in England.

K.S.T.

HARKISHAN SINGH, BĀWĀ (1892-1978), educationist, and intellectual, was born at Ḍerā Ismā'īl Khān on 26 July 1892, the son of Bāwā Dasaundhā Singh. After taking his Master's degree in English literature from Forman Christian College, Lahore, in 1912, he joined the Khālsā College at Amritsar, as a lecturer in English. Later, he had a long spell at Khālsā College, Gujrānwālā, where he remained Principal for many a long year. He was among the pioneers of the Gurdwārā Reform movement. He attended the *divān* of the Khālsā Barādārī in Jallīānwālā Bāgh, Amritsar, on 12 October 1920, and accompanied the group to the Harimandar and the Akāl Takht, which event ushered in the reform movement. He was one of the 9-member provisional committee for the management of the Gurdwārās. The Sikhs formed on 15 November 1920 their own 175-member Shiromani Gurdwārā Parbandhak Committee. Its first meeting was held on 12 December 1920. Bāwā Harkishan Singh was one of the Pañj Piāre who on this occasion checked on the religious claims of those present. Bāwā Harkishan Singh took an active part in the Gurū Kā Bāgh and Jaito agitations.

He was one of the committee set up in march 1927 to formulate the Sikh Rahit Maryādā, i.e. code of conduct for the Sikhs. He kept himself aloof from the internal acrimonious wranglings among the Sikh groups, and along with some other Sikh leaders formed a society, Gur Sevak Sabhā, in December 1933 to work for amity.

Bāwā Harkishan Singh himself had no political ambitions nor had he ever sought any official position. He was of a shy and retiring nature. However, during the Punjabi Sūbā agitation of 1955, he was co-opted a member of the Shiromanī Gurdwārā Parbandhak Committee and, during the arrest of Master Tārā Singh (May-July 1955), elected its president. He remained till the end the adviser and counsellor of the Sikh Panth. At all crucial moments and on all crucial issues, his advice was avidly sought. Positions of honour and dignity came to him unasked. In 1960, he was nominated a member of the prestigious Punjabi University Commission, but he did not take part in any of the meetings of the Commission.

Bāwā Harkishan Singh died on 20 August 1978 at the Military Hospital, Delhi Cantt.

M.G.S.

HAR KRISHAN, GURŪ (1656-1664), the eighth Gurū of the Sikh faith, was the younger son of Gurū Har Rāi (1630-61) and Mātā Sulakkhaṇī. He was born on 7 July 1656 at Kīratpur and took over the spiritual office upon the death of his father on 6 October 1661. Gurū Har Krishan had a rare ability in explaining passages from the Holy Granth, and he delighted the hearts of his disciples by his commentaries. On a complaint from Rām Rāi, his elder brother, the Emperor summoned the young Gurū to Delhi through Rājā Jai Singh of Amber. Accompanied by his grandmother, and mother, Gurū Har Krishan left for Delhi. Along the way, he instructed the disciples who came to call on him.

According to *Gurū kīān Sākhiān*, Gurū Har Krishan visited the Emperor's court on Chet *sudī* Naumī 1721 13k/25 March 1664. The Emperor had planned a trial to test the Gurū's spirituality and when convinced asked him to perform a miracle which the Gurū refused. Smallpox was then raging

in Delhi as an epidemic. Gurū Har Krishan came out to tend the sick. Soon he was himself afflicted with the disease which ravaged his tender body and he passed away on 30 March 1664, indicating that the next Gurū would be found in the town of Bakālā.

B.S.A.

HARLAN, JOSIAH (1799-1871), adventurer and medical practitioner who served the British, the Sikhs and the Afghāns, was born in Philadelphia, U.S.A. At the age of 24, he arrived at Calcutta and was employed by the East India Company. He left the job to proceed toward Punjab. At Ludhiānā, he met Shāh Shūjā who engaged him as his secret agent and despatched him to Kabul to stir up a revolt in Afghanistan. Then he came to Lahore to take up service under Mahārājā Ranjīt Singh on an oath of fealty in the name of Christ. He also promised, in writing, to serve the Mahārājā honestly all his life and fight against his enemies. He also volunteered to keep supplying news about the British as well as about the Afghāns. Mahārājā Ranjīt Singh appointed him governor of the provinces of Jasroṭā and Nūrpur. In 1832, he became governor of Gujrat. Harlan, however, could not retain Mahārājā Ranjīt Singh's favour for long. He was summoned to attend on the Mahārājā when he had an attack of paralysis of the tongue. Harlan, showed greed and unethical medical behaviour and was deported.

G.I.S.

HARNĀM KAUR, BĪBĪ (1882-1906), a pioneer in the field of women's education, was born on 10 April 1882 (father: Bhagvān Dās; mother: Rām Deī) at Chand Purānā (Firozpur district). Her own original name was Jiunī. She learnt to read Punjabi at home and joined the local Ārya Pāthshālā and learnt Hindi. She joined the Kanyā Pāthshālā (Girls School) on 5 November 1892 both to teach and to learn. She was married to Takht Singh on 11 October 1893 and received the new name of Harnām Kaur when she was administered on 15 July 1901 *pāhul* or the rites of the *Khālsā*.

The couple opened in 1905 a boarding school for girls at Firozpur, Sikh Kanyā Mahā Vidyālā.

She was a devout Sikh and made all efforts to preach Sikh tenets. She died on 1 October 1906.

Hn.S.

HARNĀM SINGH, BĀBĀ (d. 1927), an ascetic saint widely respected in the southern districts of the Punjab, was born the son of Bīr Singh of Mansūrvāl in Kapūrthālā district. His original name was Nihāl Singh. Leaving his home at the age of 13, he met a Nirmalā scholar, Sant Rām Singh, under whom he learnt to read the Sikh scripture and studied Sanskrit texts. It was his wont to recite the *Japu* 101 times a day. Impressed by his devotion to *nām*, Sant Rām Singh renamed him Harnām (lit. God's Name) Singh. Spending several years in meditation at Amritsar, Harnām Singh roamed about in the Doābā and Mālṡā countries. Around 1891 he settled at Bhuchcho Kalān, in Baṭhindā district, where he died on Poh *vadi* 9, 1984 Bk/18 December 1927.

G.S.G.

HARNĀM SINGH, BHĀĪ (1897-1921), son of Bhāī Sundar Singh, was among those who fell martyrs at Nankānā Sāhib on 20 February 1921. Harnām Singh was hardly five years old when the family migrated to and permanently settled as drapers at Shāhkoṭ, an upcoming market town in Sheikhpurā district. In 1914 he received the vows of the *Khālsā* and got up a preaching outfit comprising, besides himself, his younger brothers, Bachan Singh and Dalīp Singh, and went around spreading the Singh Sabhā ideology. He participated in liberation of several *gurdwārās*, and was one of the *jathā* that went to Nankānā Sāhib where he was martyred.

G.S.G.

HARNĀM SINGH, BHĀĪ (1901-1921), one of the Nankānā Sāhib martyrs, belonged to Chakk No. 38 Nizāmpur Devā Singhvālā, in Sheikhpurā district, which contributed the maximum number of volunteers (15) from any single village to the corps of martyrs led by Bhāī Lachhman Singh Dhārovālī for the liberation of Gurdwārā Janam Asthān. Bhāī Harnām Singh was born on 20 November 1901, the youngest son of Ishar Singh. His presence at the reformists' *dīvān* held at Dhārovālī on 1-3 October 1920 proved a turning

point in his life and he plunged himself into the Gurdwārās Reform movement with all his energy. He was one of the *jathā* killed to a man at Nankānā Sāhib on 20 February 1921.

G.S.G.

HARNĀM SINGH TUNḌĪLĀṬ (1882-1962), a *Ghadr* revolutionary, was born, in March 1882, the son of Gurdit Singh a farmer of modest means, of Kotlā Naudh Singh, in Hoshiārpur district. He learnt to read Gurmukhī in the village *dharamsālā* and then joined the Indian army. On 12 July 1906, he emigrated to Canada and thence to the United States of America in December 1909. There he became one of those who formed in 1912 Hindustānī Workers of the Pacific Coast later renamed Hindī Association of the Pacific Coast but popularly known as the *Ghadr* Party. He was elected secretary of the local branch (March 1913) and made a member of the central executive (December 1913). He became editor of the *Ghadr* in 1914.

The programme of the *Ghadr* Party was directed towards a planned rebellion in India. While Udham Singh Kasel started imparting military training to party volunteers and Kartār Singh Sarābhā went to the eastern coast to train as a flier-cum-aircraft mechanic, Harnām Singh learnt bomb-making from an American friend. During an experiment, on 5 July 1914, his left hand was blown off as a result of which his left arm had to be amputated well above the wrist. He was given by his comrades the new name of *Tunḍīlāṭ*, the armless Lord. Upon the outbreak of World War, the *Ghadr* Party directed its members and sympathizers to return to India forthwith. Harnām Singh reached Punjab on 24 December 1914. Disguised as a holy man in ochre robes, he roamed the Doābā villages preaching the message of *Ghadr*. He also contacted, at the behest of the party, troops in Rāwalpīṇḍī, Bannū, Nowsherā and Peshāwar cantonments. The plan for a military and general rising on 21 February 1915, later advanced to 19 February 1915, having failed, Harnām Singh Tunḍīlāṭ along with Kartār Singh Sarābhā and Jagat Singh of Sursingh escaped to the North-West Frontier Province to seek temporary refuge in Afghanistan and plan

afresh. But receiving no support from that government, they returned on 2 March 1915, to Shāhpur where their host betrayed them to police. They were sent to Lahore Central jail and tried in what is known as the First Lahore Conspiracy case. Harnām Singh Ṭuṇḍīlāt was one of the twenty-four sentenced to death with forfeiture of property: his death penalty was however changed to life-imprisonment, and on 15 September 1930, he was released on medical grounds. He served another term in jail from 1941 to 1945. During 1947 riots, he helped Muslim residents of his village and the surrounding area to evacuate to refugee camps. He died on 18 September 1962 after a brief illness.

Harnām Singh was a revolutionary poet and a writer of prose of considerable merit. Three collections of his poems and some books in prose have been published.

G.S.Mr.

HARPĀLPUR, a village in Paṭiālā district has a historical shrine called Gurdwārā Sṛī Mañjī Sāhib Pāṭshāhī IX, dedicated to Gurū Tegh Bahādūr who, according to local tradition, visited the site on Māgh *sudī* 7, 1731 Bk/23 January 1675.

M.G.S.

HAR RĀI, GURŪ (1630-1661), the seventh Gurū of the Sikh faith, was the son of Bābā Gurdittā and grandson of Gurū Hargobind. He was born on 16 January 1630 at Kīratpur, (Ropar district). In 1640, he was married to Sulakkhanī, daughter of Dayā Rām of Uttar Pradesh. He was gentle by nature and had a devout temperament. He was Gurū Hargobind's favourite grandchild, and he had been given the name of Har Rāi by the Gurū himself. Gurū Hargobind nominated him as his successor and consecrated him Gurū before his death on 3 March 1644. Gurū Har Rāi was attended by 2,200 armed followers, but no further conflict with the ruling power occurred. He established three important preaching missions called *bakhshīshes* and himself travelled extensively for the spread of Gurū Nānak's teaching. Kīratpur was Gurū Har Rāi's permanent seat. Here disciples and visitors came to seek blessings and instruction. The Gurū did not compose any hymns of his own, but quoted those of his predecessors in his discourses. Gurū

Har Rāi was at Goindvāl when Dārā Shukoh, heir-apparent to the Mughal throne, entered the Punjab fleeing after his defeat in the battle of Sāmūgarh on 29 May 1658. He called on Gurū Har Rāi, and sought his blessing. Sikh tradition also recalls how Dārā Shukoh had once been cured of a serious malady with herbs sent to him by the Gurū.

Gurū Har Rāi travelled up to Kashmir to preach his message. The Vaisākhi of 1660 was celebrated at Siālkoṭ in the home of Nand Lāl Purī, grandfather of Haqīqat Rāi, the martyr, before proceeding further. Gurū Har Rāi arrived at Srinagar, via Mārtaṇḍ, on 19 May 1660, and visited Moṭā Ṭāṇḍā, the village to which his disciple, Makkhān Shāh belonged. On his way back, he stopped at Akhnūr and Jammū.

Dārā Shukoh's meeting with Gurū Har Rāi was misrepresented to Emperor Aurangzīb who summoned the Gurū to Delhi. The Gurū sent his elder son, Rām Rāi, who, in order to please the Emperor, deliberately misread one of the lines from the (Gurū) Granth Sāhib. Rām Rāi was anathematized for altering Gurū Nānak's utterance. The Gurū anointed his younger son, Har Krishan, to be his successor before he passed away at Kīratpur on 6 October 1661.

B.S.

HAR RĀIPUR, near Bathindā, is sacred to Gurū Har Rāi, who once stopped here during his travels across the Mālvā region. The old name of the village, still current in popular usage, was Bhokhrī. It was changed during the late 1960's to Har Rāipur in honour of Gurū Har Rāi. Gurū Gobind Singh is also said to have visited Bhokhrī.

M.G.S.

HARSARAN DĀS was newswriter of the British government at the Sikh capital of Lahore who sent his reports to the political agent at Ludhiānā. His despatches cover the period of political turmoil, 8 November 1840 to 15 September 1843. He refers to the differences that arose between the Sikh Darbār and the British government.

B.S.N.

HARSĀ SINGH, GENERAL, son of Shām Singh, was a soldier in the Khālsā army, and commanded one of the regiments of the French brigade. He had

the rank of general under Mahārājā Sher Singh. In 1848, he fought on the side of Dīwān Mūl Rāj at Multān. He was deprived of his *jāgīrs* by the British after the Punjab was annexed in 1849. During the uprising of 1857, he enlisted in the 11th Bengal Lancers as a Risāldar. He retired in 1860 with the title of Sardār. He died at Amritsar in 1887.

S.S.B.

HARSUKH RĀI, GENERAL, son of Gurdit Singh, served in various civil and military positions in the Lahore Darbār. When Jawāhar Singh became prime minister in 1844, he dismissed Harsukh Rāi from service and confiscated his *jāgīrs* for his alleged involvement in intrigues against him. Rājā Lāl Singh again created him a general in the army. On the annexation of the Punjab, Harsukh Rāi was appointed by the British a Tahsildār. He died at Amritsar in 1867.

S.S.B.

HASANPUR-QABŪLPUR, twin villages separated only by a narrow lane, in Patialā district, are sacred to Gurū Tegh Bahādur and Gurū Gobind Singh. The latter is said to have come here in 1670, and the former in 1672-74.

M.G.S.

HASSŪ, BHĀĪ, a blacksmith, was a devotee of Gurū Nānak. He and Bhāī Sīhān, a washerman, accompanied the Gurū during his travel through Kashmir. They reduced to writing hymns uttered by Gurū Nānak during this journey.

Gn.S.

HATHĪ SINGH (d. 1783) was the son of Ajit Singh, adopted son of Gurū Gobind Singh's widow Mātā Sundarī. Like his father, Hathī Singh also became a pretender to gurūship and was discarded by Mātā Sundarī. Later on he established a *sarigat* of his own at Burhānpur where he died issueless in 1783.

Gn.S.

HATHŪR, village in Ludhiānā district, has a historical shrine, Gurdwārā Chhevīn Pātshāhī, commemorating the visit in 1634-35 of Gurū Hargobind.

Jg.S

HĀTHŪ SINGH, of Kāhnā Kachhā, (Lahore district) was an 18th Sikh warrior. Once against Ahmad Shāh, took him prisoner, had him cast amid

two elephants facing each other. As the animals and got his body split into two.

M.G.S.

HAUMAI is a term which recurs frequently in the Gurū Granth Sāhib: literally, it means 'I am', implying egoism reckoned as a spiritual and moral disease. It is, says Gurū Amar Dās, a filth which clings to man, a polluting presence which torments its victims while resisting all attempts on their part to wash it away (GG, 39). It would not let its victims turn to God for *haumai* and remembrance of God's Name are at variance with each other: the two will not live in the same abode (GG, 560). It is an ever-present condition, dominating the whole of a man's life as it lays hold of him (GG, 466). There is, however, a remedy - "the disease is overcome, Nānak, as one meets the true Gurū in company with the truly devout" (GG, 301). Kabīr describes the result: "Mere words achieve nothing; One finds inner peace only as *haumai* flees" (GG, 325). *Haumai* is thus a spiritual disease, a condition which dominates the psyche of the *manmukh*. To overcome its fatal effects, the *manmukh* must become a *gurmukh*, by purging themselves of the evil.

The fundamental importance of the concept of *haumai* in Sikh teaching is easily understood when one observes that it occurs frequently and is greatly emphasized. The word '*haumai*' is not easily translatable in English. Generally 'ego' is used for *haumai* but the word is not very appropriate as ego is the translation of *ahāṅkāra*. The word 'pride' has been used but it also fails to fully comprehend the nuances of *haumai*. Pride (*ahāṅkāra*) is the inevitable result rather than the actual seat of problem. Gurbānī says that pride is the most insidious of the Five Evils and *haumai*, being its origin, is therefore a malignant and deep-seated spiritual and moral disease. Apart from ego and pride, other possible translations of the term can be self-willed obstinacy and self-centredness, though the term is not precisely translatable.

W.H.M.

HAYĀT KHĀN (d. 1688), one of the disbanded officials of the Mughal army who, along with five hundred Pathān soldiers, was recruited by Gurū

Gobind Singh at Paonṭā Sāhib, on the recommendation of Pīr Buddhū Shāh of Saḍhaurā. On the eve of the battle of Bhaṅgānī, he however deserted the Gurū and joined the enemy. He was killed in the battle by Kirpāl with his heavy club.

G.S.

HAZĀRĀ SINGH, BHĀĪ (1902-1921), one of the Nankānā Sāhib martyrs, was born on 27 December 1901, the son of Bhāī Lal Singh of Chakk No. 64 Baṇḍālā Nihālōānā, in Lyāllpur (now Faisalābād) district, in Pakistan. He was drawn into Gurdwārā reform movement and was one of the *jathā* of Bhāī Lachhman Singh Dhārovālī which, on 20 February 1921, was massacred to a man.

G.S.G.

HAZĀRĀ SINGH, GIĀNĪ (1828-1908), scholar and educator, was born in Amritsar. Early in his career, Hazārā Singh was apprenticed to Sant Chandā Singh, famous in his day in classical Sikh learning. Besides the Sikh texts, he studied Persian and Saṁskrit and acquired facility in both. He had strong literary inclinations and was an active member of the Amritsar Singh Sabhā. In the education department, Hazārā Singh worked as an inspector for vernacular schools. He prepared several textbooks in Punjabi and rendered some Persian and Urdū works into Braj/Punjabi. In Punjabi, he wrote *Sūraj Prakāsh Chavarnikā*, which is an abridged version of *Śrī Gur Pratāp Sūraj Granth*, and the biographies of Gurū Har Rāi and Gurū Har Krishan. His more enduring works were *Gurū Granth Kosh*, a dictionary of the Gurū Granth Sāhib initiated by him but which received its current form from his daughter's son, Bhāī Vīr Singh, and *Vārān Bhāī Gurdās* (4 vols) which is a commentary on the *vars* of Bhāī Gurdās.

Hazārā Singh died on 27 September 1908 at the ripe age of eighty.

Hn.S.

HĀZAR NĀMAH, an apocryphal composition in verse attributed to Gurū Nānak. The work is a discourse on the control of five lusts.

T.S.

HEHRĀN is a village in Ludhiānā district. Gurdwārā Patshāhī VI ate X at Hehrān commemorates the visits of Gurū Hargobind and

Gurū Gobind Singh. The former visited it during his tour of the Mālva at the request of Bhāī Hamīrā, a devoted Sikh. When Gurū Gobind Singh came here after the battle of Chamkaur in 1705, a Sikh *dharamsālā* was in existence here, with Kirpāl Dās Udasi, a veteran of the battle of Bhaṅgānī, as its head priest.

M.G.S.

HEMĀ, BHĀĪ, a devout Sikh of Khānpur, a village now known as Khān Chhāprī, 8 km west of Goindvāl, who would extend the hospitality of his humble thatched hut, chhāprī in Punjabi, to any Sikh or holy man. Once, during the winter season, Gurū Arjan, while travelling through the countryside with a few attendants, was suddenly caught in rain and storm near Khānpur. The Gurū took them to Hemā's hut. Bhāī Hemā gave the Gurū the only blanket he had, and himself exposed under the leaking roof. He was taken ill and died in the Gurū's arms who himself performed the obsequies.

T.S.

HEMĀ, BHĀĪ, a devout Sikh, who along with a few others brought the headless body of Gurū Tegh Bahādur, from Chāndnī Chowk to his home at Raisīnā (Delhi). Since cremation in the open would not have been possible, they put the house on fire.

D.S.

HEMĀ KAPĀHĪ, BHĀĪ, a cotton trader of Sultānpur Lodhī (Kapūrthālā district) embraced the Sikh faith in the time of Gurū Amar Dās and also received instruction from Gurū Arjan.

T.S.

HEM KUNṬ SĀHIB, GURDWĀRĀ SRĪ, lit. Receptacle of Ice, situated in the Himalayas at a height of about 15,210 feet above sea level and located in Chamolī district of Uttrāñchal is dedicated to Gurū Gobind Singh. The Gurū in his autobiographical work, *Bachitra Nātak*, has said that before his birth he had been meditating at a place which he described as "Hemkunt Parvat adorned with seven peaks where earlier the king Pāṇḍurāj had practised austerities." The exact spot was not known until Paṇḍit Tārā Singh Narotam (1822-91) determined its location and later Sant Sohan Singh of Tehrī Garhvāl actually surveyed

the area and found the place in 1934. In 1936, he built a 3-metre square shrine with financial assistance from Bhāī Vīr Singh. He also established two more shrines, Gobind Ghāt and Gobind Dhām, to serve as base camps for devotees going to Hemkunt.

Gurdwārā Hem Kunṭ Sāhib stands on the bank of a sweet-water lake (circumference roughly 2.5 km) in a narrow valley surrounded by high mountains capped by seven peaks (*saptaśrīṅga*). The place is inaccessible during winter. An extended stay at the top shrine is impossible for lack of oxygen.

M.G.S.

HEMŪ SOINĪ, BHĀĪ, a Sikh resident of Shāhdarā, 5 km north of Lahore, once visited Gurū Arjan. He was accompanied by Bhāī Rāmā and Bhāī Jattū, both from Shāhdarā. They were advised by the Gurū to practise what they heard, believed and reflected upon.

T.S.

HIKĀYĀT is the title given to the eleven tales, in Persian verse but in Gurmukhi letters, in the *Dasam Granth*, immediately after the *Zafarnāmah*. Each tale is meant to emphasize a moral lesson. The subject matter of the tales is in keeping with the literary taste and style of medieval India and ranges from the romantic and chivalrous to the fantastic and the macabre. Some stories from *Chritropākhyān* have found their way into these *hikāyāt*. All the verses as well as *hikāyāt* are numbered, but *hikāyāt* one is not traceable. Some scholars treat *Zafarnāmah* preceding this composition as *hikāyat* number one.

C.H.L.

HIMMAT SINGH, BHĀĪ (1661-1705), one of the Pañj Piāre, or the Five Beloved, was born at Jagannāth in a low caste family of water suppliers. He came to Anandpur at the young age of 17, and attached himself to the service of Gurū Gobind Singh. He responded to the Gurū's call on the Vaisākhi day of AD 1699 and was given *Khaṇḍe-dī-pāhul*. Himmat Singh proved a brave warrior and while at Anandpur, he took part in battles with the hill chiefs and imperial commanders. He died

in the battle of Chamkaur on 7 December 1705.

S.S.A.

HIMMAT SINGH JALLEVĀLĪĀ (d. 1829), son of Chaudharī Gulāb Rāi of Māhalpur, (Hoshiārpur district), joined the Sikh forces which conquered Sirhind province in 1764, and secured for himself the village of Jallā, whence the family derived its cognomen of Jallevālīā. He later acknowledged the supremacy of the Nābhā chief and joined his service. He represented the Nābhā ruler at the negotiations which led to the cis-Sutlej chiefs being taken under British protection in 1809. In 1812, he was induced by Mahārājā Ranjīt Singh to become his *Wazīr* which office he held until his death in 1829. The famous Jallīānwālā Bāgh in Amritsar, belonged to him.

S.S.B.

HINDĀL (HANDĀL), BHĀĪ (d. 1648), a prominent Sikh of the time of Gurū Rām Dās, was the son of Gājī, a resident of Janḍiālā, near Amritsar. He was married to Uttamī, daughter of Hamzā. He received initiation at the hands of Gurū Amar Dās and continued to serve his successor, Gurū Rām Dās. He spoke but little, and remained absorbed in devotion. He made many disciples who came to be known as Hindālīs or Nirañjanīās. They became an heretic sect under his son, Bidhī Chand, who compiled a *granth* and a *janam-sākhī* of his own. In both he sought to exalt Hindāl and belittle Gurū Nānak. In the eighteenth century, the Nirañjanīās helped the government in persecuting Sikhs. Haribhagat Nirañjanīā was a notorious informer.

Gr.S.

HĪRĀ SINGH (c. 1706-1767), founder of the Nakāi *misl* or chiefship, was a Sandhū Jatt of Bahīrvāl, in Lahore district. He was born the son of Chaudharī Hem Rāj, headman of the village. In 1731, he received *Khālsā* initiation at the hands of the Bhāī Manī Singh, and took to the adventurous and daring way of life of the Sikhs of those days. Many joined him in his exploits. When the Sikhs sacked Kasūr in 1763 and conquered Sirhind in 1764, Hīrā Singh occupied Bahīrvāl, Chūniān, Dīpālpur, Jambar, Jethūpur, Kaṅganvāl and Khuḍiān, making his headquarters at Chūniān, 60 km from Lahore.

Hīrā, Singh was killed in action in 1767 at Pākpaṭṭan which he had attacked.

S.S.B

HĪRĀ SINGH (b. 1835), son of Kirpāl Singh, a *jāgīrdār* of Sadhaurā in Ambālā district of the Punjab. He was one of the twenty-two *sūbās* in the Nāmdhārī hierarchy. In 1869, Hīrā Singh led a deputation of the Kūkās to Mahārājā Ranjīt Singh of Kashmīr and made him agreed to raise a Kūkā regiment. The regiment was, however, disbanded after two years under pressure of the British government. Hīrā Singh was arrested along with Bābā Rām Singh at Bhainī Sāhib in 1872 after the Mālerkotlā incidents. Set at liberty, he visited Rangoon in August 1880, to see Bābā Rām Singh then under detention there. Hīrā Singh was arrested at Calcutta on 1 November 1880 on his return journey to the Punjab.

M.L.A.

HĪRĀ SINGH (1875-1929), a *Ghadr* revolutionary, was born at the village of Charar, in Lahore district, the son of Māhnā Singh. He left home as a young man reaching China where he made a lot of money. He had his links with the radical elements and was in Hong Kong when he was banished from the Colony for his political activity (December 1914). Spending some time in Saigon and Bangkok, he returned to India. He continued to mix with the *Ghadr* migrants from America and travelled to various places in Sindh and Baluchistan, to further the cause of the revolution. He seduced the *sovārs* of the 23rd Cavalry at Lahore to join hands with the members of the *Ghadr* party. On 9 June 1915, he was arrested and tried in what was known as the Supplementary Lahore Conspiracy Case, 1915. On 30 March 1916 he was awarded death sentence which was later commuted to life imprisonment. He spent 13 years in different jails before he died on 6 February 1929 in the Civil Hospital at Belgaum, (Karnāṭaka).

M.I.S

HĪRĀ SINGH, BHĀĪ (1880-1921), one of the Nankānā Sāhib martyrs, was the eldest of the four sons of Bhāī Būṭā Singh of Taunṡānvālī in Gujrānwālā district. Under the influence of Bhāī Varyām Singh, Hīrā Singh turned an Akālī and

was drawn into the movement for the reform of Gurdwārā management. He participated in the campaign for the liberation of Gurdwārā Kharā Saudā on 30 December 1920, and joined Bhāī Lachhman Singh's *jathā* for the liberation of Gurdwārā Janam Asthān, and was killed there on 20 February 1921.

G.S.G.

HĪRĀ SINGH DARD, GIĀNĪ (1889-1965), journalist and author ('Dard', being his pseudonym), was born on 30 September 1889 in the village of Ghaghrot, in Rāwalpīṇḍī district. His father, Harī Singh, migrated from Pūnchh, to Rāwalpīṇḍī and embraced the Sikh faith. Hīrā Singh began his career as an octroi clerk at Rāwalpīṇḍī, but soon left the job to become a teacher in a Singh Sabhā school. During this time he published two collections of verse on Sikh personages and events. He took part in several Sikh agitations against the British. He became Assistant Editor of the newly started *Akālī* in 1920. The newspaper was strongly anti-government and Hīrā Singh had to undergo a series of imprisonments. In 1924, he launched a literary monthly *Phulvārī* which was to become a landmark in Punjabi letters. He also served as secretary of the Sikh League, a member of the Shiromaṇī Gurdwārā Parbandhak Committee, and a member of the Punjab Provincial Congress Committee as well as of the All-India Congress Committee.

He has to his credit several anthologies of poetry, short-stories, a travelogue and a book on the history of Punjabi Literature.

Hīrā Singh died on 22 June 1965 at Jalandhar.

S.S.S

HĪRĀ SINGH DOGRĀ (1816-1844), prime minister of the Sikh kingdom of Lahore from 17 September 1843 to 21 December 1844, was born the eldest son of Rājā Dhiān Singh at Rāmgarh, near Jammū. Dhiān Singh, an influential courtier, introduced his son to his patron, Mahārājā Ranjīt Singh, who took very favourably to the young boy. He treated him with great generosity bestowing upon him the title of Rājā in 1828 and, then, proclaiming him Farzand-i-Khās, i.e. the favoured son. He granted him numerous *jāgīrs*. He became Prime

Minister with Mahārājā Duleep Singh, but he failed to consolidate his position. What earned him unpopularity was the appointment of Panḍit Jallā as his deputy. He confiscated the fiefs of the Sandhānvālīā *sardārs* who were responsible for the murders of Mahārājā Sher Singh, Kaṇvar Partāp Singh and Rājā Dhiān Singh. He also got Bhāi Gurmukh Singh, a revered Sikh divine, and Misr Belī Rām murdered. He also put in jail Jawāhar Singh, brother of Mahārānī Jind Kaur, and exiled from Lahore his own uncle, Suchet Singh Dogrā. At the instance of his uncle, Gulāb Singh Dogra who helped him concoct some false letters, he confiscated the lands of Kaṇvar Kashmīrā Singh and Kaṇvar Pashaurā Singh, two of the surviving sons of Ranjīt Singh. He also sent a force against them under Gulāb Singh. This assault on the princes caused much resentment among the troops who turned against him. Hīrā Singh's intrigues reached their culminating point in his designs against Bābā Bīr Singh of Naurangābād. He abandoned Lahore with 4,000 of his trusted troops and several cartloads of treasure but a Sikh force overtook him on the way killing him on 21 December 1844.

S.S.C

HĪRĀ SINGH KALĀL, of Pasrūr in Siālkoṭ district, went in company with Thākūr Singh Sandhānvālīā travelling to England in 1884 to meet Mahārājā Duleep Singh. On his return to India, he is said to have acted as an intermediary between the Rājā of Kashmīr, Bābā Khem Singh Bedī and Mahārājā Duleep Singh.

K.S.T.

HĪRĀ SINGH, MAHĀRĀJĀ SIR (1843-1911), born on 19 December 1843, the son of Sukkhā Singh of Baḍrukkhān, ascended the throne of Nābhā state on 10 August 1877 after Rājā Bhagvān Singh. Hīrā Singh ruled for forty years and did much for the welfare of the people of the state and of the Sikhs in general. He helped the British government in many campaigns and received honours. He provided funds for the establishment of the Khālsā Printing Press at Lahore, supported the Khālsā College at Amritsar and promoted the reformist (Anand) form of Sikh marriage. He also patronized

Max Arthur Macauliffe, the author of *The Sikh Religion*. Mahārājā Hīrā Singh was one of the ablest of Nābhā rulers-wise, liberal and pious. Legends about his justice and munificence are still current in the countryside. He died at Nābhā on 25 December 1911.

S.S.B.

HĪRĀ SINGH RĀGĪ, BHĀĪ (1879-1926), eminent exponent of Sikh devotional music, was born at Farūkā, in Shāhpur district (Pakistan). His father, Bhāi Bhāg Singh, was well versed in classical music and played string instruments. Hīrā Singh joined the middle school at Sāhīvāl, but soon left it to learn music from his father and study religious texts with Bhāi Māhṇā Singh of Farūkā. At the age of 15, he was married to Bībī Bhāvān (renamed Prem Kaur). He attended the Niraṅkāri Darbār at Rāwalpiṇḍī and Nāmdhārī Darbār at Bhainī, and subsequently joined the *jathā* of Sant Atar Singh. In 1897, he settled down, with his wife, at Amritsar, working with the Khālsā Tract Society which brought him under the influence of Bhāi Vīr Singh. He learnt playing the harmonium from Mahant Takht Singh. His father soon joined him in Amritsar and the two formed a *rāgī jathā*, or choir, which soon became the most famous ensemble. He joined the Chief Khālsā Dīvān, and worked tirelessly towards promoting its programmes. Bhāi Hīrā Singh was one of the principal fund raisers for the Sikh Educational Conference. He helped to found in 1908 a Khālsā high school at Farūkā which after the partition of 1947 was restarted in Ambālā Cantonment.

Bhāi Hīrā Singh died of cancer on 2 September 1926.

B1.S.

HĪRĀ SINGH, SANT (d. 1949), head priest of Takht Sachkhaṇḍ Śrī Hazūr Sāhib Abchal Nagar, Nāndeḍ, in Maharashtra, was born the son of Bhāi Karam Singh of Sehṇā, (Saṅgrūr district). He received his early education and religious instruction in his village and as he grew up, he went to Nāndeḍ and settled there for good, serving at the Takht Sāhib as a scripture-reader. He remained head priest from 1918-1949, with a short break after 1944. He was

widely known for his pious character and deep knowledge.

N.S.A.

HISĀB-I-AFWĀJ-MAHĀRĀJĀ RANJĪT SINGH, Persian MS. No. 622, in the Oriental Public (Khudā Bux) Library, Pātnā, is a manual of the accounts of Mahārājā Ranjīt Singh's army. It is a highly illuminated manuscript with gold ruled borders, size 12"x 7 1/2", 477 folios, written in mixed *shikastā* and *nasta'liq*, with equivalents of essential details, especially the figures, given in Gurmukhī. The anonymous author gives no date of its completion. The work provides information concerning Mahārājā Ranjīt Singh's military administration, recruitment, equipment, scales of pay, organization and composition of the different branches of the Sikh army and its accounts. The three main sections it deals with are: Infantry (ff. 1 135), Cavalry (ff. 136 203a), and Artillery (ff. 204a 477a).

S.H.A.

HISTORY OF THE PUNJAB (and of the Rise, Progress and Present Condition of the Sect and Nation of the Sikhs) is an anonymous work in two volumes ascribed variously to T.H. Thornton, H.T. Prinsep and William Murray. First published in 1846 and reprinted in 1970 by the Languages Department, Punjab, Patialā, the book is the first detailed history of the Punjab and the Sikhs. The bulk of the work (chapters VI to XVI) is based on *Origin of the Sikh Power in the Punjab* by Prinsep who had himself made extensive use of the papers of Murray, whereas the last nine chapters (XVII to XXV) are based on the Ludhiānā Agency Records and other contemporary sources. The first volume, comprising eleven chapters, deals with the hydrography, topography and socio-economic milieu of Punjab and goes up to the occupation of Lahore by Ranjīt Singh and his subsequent conquest. Volume II, comprising chapters XII to XXV and appendices I to VIII, covers the reigns of Mahārājā Ranjīt Singh and his successors, the first Anglo-Sikh war and the post war settlement. The book echoes the official version of the war favouring the British. The book contains a useful information about Ranjīt Singh's personality and

habits, and a first-hand account of Ranjīt Singh-Auckland meeting at Firozpur (November 1838).

B.S.

A HISTORY OF THE REIGNING FAMILY OF LAHORE, by Major G. Carmichael Smyth, of the third Bengal Light Cavalry, was first published in 1847 and reprinted in 1970 by the Languages Department, Punjab, Patialā. As stated by the author, the book was compiled "partly from native manuscripts, and partly from information collected from Seik service; but chiefly from the notes of a Captain Gardner of the Seik Artillery."

Personally, Smyth emerges from the Introduction as an ardent advocate of expansionist policies in whose eyes British rule was a blessing to be extensively conferred. He was critical of the British Indian government for not pursuing an aggressive policy towards the Punjab. The first of the five sections of the book traces the history of Ranjīt Singh's family and the career of the Mahārājā up to the occupation of Lahore, skipping the latter part of his career for, as says the author, it had been "too often told" to warrant repetition. The second section, comprising twelve chapters, relating to court intrigues following the death of the Mahārājā and an additional one on the Anglo-Sikh war, is the longest and, from the author's viewpoint, the most important part of the book. Although the numerous events of these years are presented in the chronological order with a certain rationale imposed upon them, very few dates are mentioned and of those mentioned none is of any significance. The chapter on the Anglo-Sikh war endeavours to put the blame on Mahārājā Jīnd Kaur and Lāl Singh. The Sikh soldiers fought hard and well, but were betrayed by their commanders, notably Lāl Singh (cavalry) and Tej Singh (infantry). The section, entitled "Miscellaneous Notices," comprises brief notes on Akālī Phulā Singh and some other persons from the Lahore Darbār. The fourth section, comprising two chapters, traces the history of the Jammū family.

Haughtiness, contempt and sneer are woven into the texture of Smyth's language, earning him a public rebuke from the Government of India.

I.S.G.

THE HISTORY OF THE SIKHS by W.L. M'Gregor, a surgeon in the British Indian army, was first published in 1846, in two volumes, reprinted by the Languages Department, Punjab, Patialā, in 1970. The first volume begins with the lives of the Sikh Gurūs and goes on to the establishment of *misls* and rise of Ranjīt Singh. The second volume, comprising eighteen chapters, deals with the death of Mahārājā Ranjīt Singh, courtly conspiracies which followed, the Anglo-Sikh wars, and concludes with Punjab's annexation by the British. The reign of Mahārājā Duleep Singh forms a major theme of this volume. The author's treatment of the period is coloured by the prevalent British viewpoint. He does not deny the title of greatness to Gurū Gobind Singh, but he fails to comprehend the essential nuances of Sikh religion and philosophy.

J.S.G.

HOBHOUSE, SIR JOHN CAM (1786-1869), later Lord Broughton, an English writer and statesman, was the eldest son of Sir Benjamin Hobhouse. Born at Redland, near Bristol, England, on 27 June 1786, he was elected to the House of Commons in 1820 and occupied various offices. As president of the Board of Control, Hobhouse directed the Home Government's policy towards the Punjab and the Sikhs for nearly 15 years. He supported Auckland's adventure for the restoration of Shāh Shujā though it turned out to be a disaster. Hobhouse was responsible for the suppression of some of the documents relating to the first Anglo-Sikh war in the *Blue Book*, published in 1846. J.D. Cunningham's dismissal followed his reference to this fact in his *A History of the Sikhs*. Five bulky volumes of Sir John Hobhouse's private correspondence with Auckland, (1836-41), Hardinge (1846-48) and Dalhousie (1848-53) in the British Library furnish a good deal of information on the Punjab and the Sikhs. He died on 3 June 1869.

B.J.H.

HOLĀ MAHALLĀ or simply Holā, a Sikh festival, takes place on the first of the lunar month of Chet which usually falls in March. This follows the

Hindu festival of Holī. The name Holā is the masculine form of the feminine sounding Holī. *Mahallā*, derived from the Arabic root *hal* (alighting, descending), is a Punjabi word signifying an organized procession in the form of an army column accompanied by war drums and standard bearers and proceeding to a given spot or moving in state from one *gurdwārā* to another. The custom originated in the time of Gurū Gobind Singh (1666-1708) who held first such march at Anandpur in 1701, and made it an annual tourney. The Gurū made it an occasion for the Sikhs to demonstrate their martial skills in simulated battles. The festival has now lost much of its original military significance, but Sikhs in large numbers still assemble at Anandpur Sāhib on this day and an impressive and colourful procession is taken out in which the Nihāngs in their traditional panoply form the vanguard, parading their skill in the use of arms as also at horsemanship and tent-pegging.

S.S.V.B.

HOLKAR, JASVANT RĀO (d.1811), Marāthā chief of Indore, who defeated at Dīg and Fatehgarh in 1804 by the British, moved northwards to obtain succour from the cis-Sutlej Sikh rulers and from Mahārājā Ranjīt Singh. Accompanied by his Ruhilā ally, Amīr Khān, he arrived in 1805 at Patialā. On hearing the news of Lake's arrival at Pānīpat, he rushed to Amritsar. Mahārājā Ranjīt Singh, who was then camping near Multān, hastily came to see him but decided not to seek clash with the British. He, nevertheless, interceded with the British on behalf of Jasvant Rāo as a result of which a treaty was made between him and the East India Company.

Jasvant Rāo Holkar became insane in 1806 and died on 20 October 1811.

S.S.B.

HOLMES, JOHN (d. 1848), a Eurasian soldier of fortune, who joined Mahārājā Ranjīt Singh's army as a gunner, eventually rising to the rank of colonel. John Holmes had simultaneously been acting as a British spy. After the first Anglo-Sikh war, he was, as a reward for his services, retained in the Sikh

army. He was posted at Bannū where, in October 1848, the Sikh troops under his command mutinied and killed him.

G.I.S.

HOME MISCELLANEOUS SERIES is a manuscript series of records in the India Office Library, London. It is not chronologically arranged, and seems to have been classified to absorb surplus or duplicate copies of records which could not be included in the regular series. Many of the papers in this series relate to Sikh affairs, and they include private letters of Capt. Mathews to C.F. Falgan. Mathews' private visit to Lahore, his involvement in royal intrigues and displeasure of British authorities in Calcutta, etc.

B.J.H.

HONIGBERGER, DOCTOR JOHN MARTIN (1795-1865), physician to the court of Lahore from 1829 to 1849, was a Transylvanian born at Kronstadt. He combined with his medical knowledge an ardent spirit of enquiry and adventure. He left his home in 1815, and wandering through Europe, Russia, Turkey, Syria, Jerusalem and Cairo, he finally reached Lahore in 1829 and took up employment with the Lahore Darbār but despite Ranjīt Singh's insistence to retain him, he left for home in 1833. He reached home after 20 years but stayed there only for six months before embarking on his travels again. After visiting several European countries, he arrived at Constantinople where he practised homeopathy (1836 to 1838), but on learning of the ailment of Ranjīt Singh, he abandoned his practice, and returned to Lahore via Bombay. Here his old offices were restored to him. His immediate concern was the fast failing health of the Mahārājā, who was almost paralyzed and had lost his speech. His efforts also failed to save the Mahārājā.

Honigberger had since married a Kashmiri woman. He continued to stay in Lahore. He was dismissed by Paṇḍit Jallā but was re-employed after the latter's death. He continued in service even after the lapse of Sikh sovereignty and was in charge of gaol and the asylum for lunatics which he had himself founded. But he soon fell out with his British superior, Dr McGregor, and resigned.

He retired to Hungary with his two children, who during his service in Lahore were sent to school at Mussoorie. Honigberger's memoirs, *Thirty-five Years in the East*, contain in addition much valuable information about historical events as well as about life, manners and customs in the Punjab of his days. He died in 1865.

S.S.B.

HUDIARĀ, 20 km southeast of Lahore along the Lahore-Khālṛā road, claimed a historical shrine commemorating the visit of Gurū Hargobind, who had once halted here travelling from Lahore to Amritsar.

M.G.S.

HUKAM, Arabic *hukm* for command, order, decree, law, has acquired in Sikh usage a metaphysical shade connoting the Divine Law or Order, regulating the entire universe. Its importance in Sikh theology is indicated by its occurrence at the penultimate line of the first stanza of the *Japu*. Gurū Nānak puts the fundamental question of how enlightenment is to be gained, and then answers it exhorting one to submit to the *hukam*. In the next stanza, Gurū Nānak proceeds to explain the nature of *hukam*: The *hukam* is far beyond description, though all that exists is its visible expression. All life was created by *hukam*, and by *hukam* alone distinction comes to some. All come within the *hukam*, none is beyond its authority. Several conclusions regarding the nature of *hukam* emerge from this description. One, just as Lord in his fullness is beyond human comprehension, so too is the *hukam*, in its total range. Two, it can be understood to a sufficient degree such as being the source of differences and distinctions in human conditions and different forms of created beings. Third, all beings are subject to it. Four, its understanding leads to the destruction of man's self-centred pride, the cause of his alienation from God and of his suffering.

Hukam is most immediately perceptible in the laws governing the structure and functioning of the physical universe. It also regulates such dichotomies as *udkarkh* and *ākarkh* (expansion and contraction of manifest reality) and *sañjog* and *vijog* (unification and alienation of beings).

and events). But *hukam* is not only constructive energy or a controlling power; it also signifies ethical discipline. In moral terms, it is the law of *karma*, the law of cause and effect. The goal of human life is to know or understand *hukam*, to accept it and to mould one's life in conformity with it. But *hukam* is beyond the reach of human comprehension. Knowledge of *hukam* is not an intellectual accomplishment, it is a spiritual achievement, a mystical experience. Knowing *hukam* does not mean knowing its nature, scope and bounds. Knowing *hukam* is realizing the existence of such a principle. This is internal comprehension, not an external or physical perception. Such a realization is possible only through the grace of God, and by identifying individual will the Divine will.

Obedience to the *hukam* or bringing one's life in harmony with the principle of *hukam* is stressed. It cannot be explained through the medium of human language, but it helps man see or know the ethical path which is to be followed under *hukam*. Man does have the necessary measure of freedom to make a decision to live in conformity with the *hukam* or otherwise. This faculty is obviously of critical importance, for the manner in which it is exercised brings either release or bondage. He who recognizes the *hukam* perceives the truth, which makes men free, and vice versa.

Some other terms used in the Sikh Scripture in line with *hukam* are *āgiā* (Sanskrit *ājñā*), *amar* (Arabic *amr*), *phurmān* (Persian *farmān*), and *rajā* (Arabic *razā* and Punjabi *bhāṇā*). These are, however, not identical with it. An apter translation of *hukam* would be "divine Order." The double meaning of the English word — the regularity of a system and a command — better reflects the range of meaning covered by *hukam*. In Gurū Nānak's usage, *hukam* covers both of these meanings, though not exclusively one or the other as is the case with the translation. The *hukam* is accordingly an all-embracing principle, the sum total of all divinely instituted laws; and it is a revelation of the nature of Akāl Purakh. In this latter sense it is identical in meaning with *śabda*, the Word. The

identity is of the same nature as that which links *śabda* with *nām* and *Gurū*, with differing functions postulated only in order to bring out the fundamental truth with greater clarity. The creation is constituted and ordered by the *hukam*; and in this creation, physical and otherwise, the *śabda* is made manifest in order that the *nām* may be truly revealed. Understanding *hukam* means understanding God's Will and intention (*bhāṇā* or *razā*). By understanding the *hukam* and meditation upon *nām* through the *śabda* one annihilates one's *haumai* (self-centred pride) and finds the ultimate reward of harmony and peace.

Summing up, *hukam* is that vital principle which creates, sustains and regulates the universe. All creatures get birth, live and die under the definitive order. Evil and virtue both are the creation of *hukam*. The *hukam* is the controlling authority of the Supreme Being who is true. His *hukam* as such is also true. The aim of life is to realize *hukam* and to abide by it. This realization is, finally, attained through the grace of God.

W.H.M.

HUKAM CHAND, DĪWĀN (1807-1869), son of Mahārājā Ranjīt Singh's minister, Dīwān Bhavānī Dās, was appointed a record-keeper on the establishment of Prince Kharak Singh in 1836 and was promoted the following year to the rank of *kārdār* or administrator of Satgharā. Mahārājā Sher Singh conferred upon him the title of Dīwān. After the annexation of the Punjab, he was *tahsildār* of Pasrūr in (1855-58). Hukam Chand died in 1869.

S.S.B

HUKAMNĀMĀ, a compound of two Persian words *hukm*, meaning command or order, and *nāmāh*, meaning letter, refers in the Sikh tradition to letters sent by the Gurūs to their Sikhs or *sarigats* in different parts of the country. Currently, the word applies to edicts issued from time to time from the five *Takhts* or seats of high religious authority for the Sikhs. Letters addressed to Sikhs by some members of the Gurū's families and Bandā Singh Bahādūr are also included in this *genre*. Some of these letters have been published. All *hukamnāmās* were originally written in Punjabi, in Gurmukhī characters. Those of Gurū Hargobind as also most

of Gurū Tegh Bahādur's are believed to have been written in their own hand. It appears, however, that in the time of Gurū Gobind Singh, the text was written by a scribe while the Gurū put down on the top of the letter an authentication mark, an invocation or some direction. There is a near uniformity in the format of the *hukamnāmās*. The earlier ones bore no date; from 1691 onwards they were usually dated and also, at times, numbered. Later on, the practice of recording at the end of the text the number of lines in the body of the letters also came into vogue. Apart from their importance to the Sikhs as the sacred remembrances of the Gurūs, the *hukamnāmās* are invaluable historical documents. Names of persons and places to which they are addressed provide clues to the composition, socially, of early Sikhism and its spread, geographically. The *hukamnāmās* which are dated help to fix the chronology of certain events.

G.S.

HUKAM SINGH, BHĀĪ (d. 1921), son of Bhāī Ghanaiyā Singh Dhillon of Dīngariān (Jalandhar district), spent his early childhood at Hazārā under the care of his maternal grandfather, Shām Singh. Hukam Singh himself remained illiterate. After the opening of the Lower Chenāb Canal Colony, the family got land and settled permanently in Chakk No. 91 Dhannūānā in Lyāllpur district. He used to visit Anandpur twice an year and Nankānā Sāhib once an year. As time went by, he grew increasingly conscious of the maladministration of the shrines and of the depravity of the *mahants* who controlled them. He was one of the *jathā* that went for the liberation of Gurdwārās Janam Asthān and was shot dead along with all others on 20 February 1921.

G.S.G.

HUKAM SINGH MALVAĪ (d. 1846), son of Dhannā Singh Malvaī, an important official of the Sikh kingdom, served the Lahore Darbār and took part in several expeditions. For his valuable services he was granted a handsome increase in his *jāgīrs*. Hukām Singh was killed in the battle of Sabhrāon in February 1846.

J.R.G.

HUKAM SINGH, SARDĀR (1895-1983), politician, parliamentarian and jurist, famous for his ready repartee, was born at Montgomery (Sāhiwāl) on 30 August 1895, the son of Shām Singh, a businessman of moderate means. Hukam Singh matriculated in 1913 from Government High School, Montgomery, and graduated from Khālsā College, Amritsar, in 1917. He took up government service and became an inspector in the Co-operative Department, but resigned to resume his studies. He passed his LL.B. examination in 1921 and set up practice as a lawyer at Montgomery. A devout Sikh, he also took part in the Gurdwārā Reform movement and was sentenced to two-year imprisonment in 1934. He was elected a member of the Shiromani Gurdwārā Parbandhak Committee at the first elections and continued to be elected successively for many years. He took part in the anti-Simon Commission agitation in 1928 and was injured and arrested during police baton charge. On the eve of independence when there were communal riots, he tried to save and send to India as many Sikhs and Hindus as possible. After partition, a judge in the Kapūrthala High Court. He was elected in 1948 to the Constituent Assembly of India and became deputy speaker in March 1956. He had been elected to the Lok Sabha, the lower house of Parliament, in 1952, 1957 and again in 1962 in which year he was elected speaker of this house. He did not contest the 1967 elections and was instead appointed governor of Rājasthān at which position he remained till June 1972.

As member of the Constituent Assembly, he stubbornly fought for the protection of the rights of the minorities and, failing to get protection for the Sikhs as a religious minority, he refused to put his signatures as a member to the new constitution. On the question of Punjabi Sūbā, he favoured the reorganization of the state on linguistic basis. He was the chief architect of the Regional Formula which, however, did not work. He was Chairman of the Parliamentary Committee constituted by Prime Minister Lāl Bahādur Shāstrī to consider the question of Punjabi Sūbā.

After his retirement from the office of governor of Rājasthān as well as from active

politics in June 1972, Hukam Singh settled down in Delhi. In March 1973, he was nominated president of the *Srī Gurū Singh Sabhā Shatābādī* (centenary) Committee. Even after the celebrations, this committee continued to function as a permanent non-political body under the name of *Kendarī Singh Sabhā* for research and preaching of the Sikh tenets. Hukam Singh remained active as its president till his death on 27 May 1983. Hukam Singh also made considerable contribution for the cause of Sikh education. He was patron of various institutions, was founder-editor of *The Spokesman* and authored three books.

M.G.S.

HUKMĀ SINGH CHIMNĪ, son of Rām Singh of Bherā, was commander-cum-civil administrator under Mahārājā Ranjīt Singh. After the death of his father, Hukmā Singh was admitted into Ranjīt Singh's army and took part in the Kasūr expedition of 1807. He soon won the favour of the Mahārājā by his valour particularly in the reduction of the Kanhaiyā citadel of Pathānkoṭ in 1808, and in the seizure of Siālkoṭ the same year. He also fought in the battle of Haidrū (Aṭtock) and defeated Yār Mohammad Khān of Peshāwar. Hukmā Singh was created a *sardār* and was made the governor of Rāmnagar. He also became the controller of customs and salt mine duties. In 1818, Ranjīt Singh appointed him governor of Aṭtock and Hazārā.

S.S.B.

HUMĀYŪN, NASĪR UD-DĪN MUHAMMAD (1508-1556), Mughal emperor of India, was born at Kabul on 6 March 1508, the eldest of the four sons of Zabīr ud-Dīn Muhammad Bābar. Humāyūn succeeded Bābar to the throne of Delhi in December 1530 at the age of 23, but his reign was

beset with difficulties. Bābar had left an empire barely held by force of arms and lacking any consolidated civil administration. Before Humāyūn could consolidate his position, he was defeated twice by Sher Khān Sūr. Humāyūn ran toward Lahore and became a homeless wanderer. In 1544, he reached Persia and was granted asylum by Shāh Tahmāsp. In 1555, with Persian help, Humāyūn invaded India and occupied Delhi and Āgrā. His second reign lasted barely six months and he died in January 1556. The story of Humāyūn's visit to the second Sikh Gurū, Anḡad, after having been defeated by Sher Khān Sūr, is referred to in Sikh chronicles.

S.R.S.

HURBON, a Spaniard, who joined the Sikh army as an engineer in 1842. He was given command of a regiment and, later, that of a brigade. He was an astute tactician and is said to have planned and built, in concert with Mouton, entrenchments at Ferozeshāh and Sabhrāon during the first Anglo-Sikh war. As the hostilities ended, he was deported to Europe by the British in July 1846.

GI. S.

HUSAIN KHĀN (d. 1696), was a slave general of Dilāwar Khān, an important officer in the Mughal hierarchy. When Dilāwar Khān learnt of the disaster suffered by the imperial expedition led by his son against Gurū Gobind Singh, he sent his commander, Husain Khān, to avenge the defeat. Husain Khān proceeded towards Anandpur with a large army at the beginning of 1696. In the ensuing battle (20 February), which he had to fight against Guler chief and some Sikhs, Husain Khān was killed and his forces routed.

B.S.

I

IBRĀHIM, SHAIKH (Shaikh Farīd of the Janam Sākhī), twelfth in succession from the famous Sūfī saint, Shaikh Farīd ud-Dīn Gañī-i-Shakar (1173-1266), held the seat of the earlier Shaikh at Pākpaṭṭan in the present Sāhīwāl (former Montgomery) district of Pakistan when Gurū Nānak (1469-1539) was travelling in these parts. Shaikh Ibrāhīm, like his illustrious predecessor, lived a pious and austere life and was on this account known among his followers and admirers as Farīd II. The latter came to see the Gurū when Kamāl, his disciple, reported to him the arrival of the Gurū. The two held a long discourse whether it was necessary to renounce the world to realize God. The Gurū held that one need not disown the world to realize the Divine.

Gn.S.

'IBRATNĀMAH, a Persian work by Muftī 'Alī ud-Dīn of Lahore, deals with the history as well as with the social and economic life of the people of the Punjab. It also contains an account of the Sikhs from their origin to the battle of Gujrāt fought against the British in 1849. A manuscript of 'Ibratnāmah carrying the author's autograph, preserved in the India Office Library, London, contains 376 folios written in bold *nasta'liq* hand. Completed in 1854, it was sent to the Imperial Exhibition held in Paris in 1855. Subsequently, it found its way into the India Office Library. It has since been published in two volumes.

The work is divided into three main sections. Section I deals with the physical conditions of the Punjab; section II with the political history and topography of Lahore; and Section III gives the history of the Punjab from the rise of Sikhism to the annexation of the Punjab in 1849. To these three is added a kind of *khātimah* dealing in detail

with the customs and usages as well as with the prevalent philosophic and religious ideas of the people of the Punjab.

Gb.S.

'IBRATNĀMAH by Kāmraj, one of several chronicles in Persian bearing this title, is a manuscript of 71 folios, preserved in British Library, London. A transcribed copy of it is available in some libraries in India. The chronicle is a contemporary record of events covering the period from Aurangzib's death in 1707 to the accession of Muhammad Shāh in 1719. In fact 'Ibratnāmah is a portion of a bigger book, *Ā'zam-ul-Harb* which he wrote as a mark of his debt of gratitude to Prince Ā'zam, son of Aurangzib, under whom he worked. He must have been an eyewitness to many of the events he has described, yet the account is disjointed, circumstantial and incidental; lacking in fulness of detail and the style is too laboured and ornate. Sikhs are described in this work as *Nānak Prastānī*, worshippers of (Gurū) Nānak. Bandā Singh's career, including his execution, is also given. The author's language is highly vituperative.

S.H.A.

'IBRATNĀMAH ("The Book of Warning"), by Khair ud-Dīn Muhammad Allāhābādī (d. 1827), a Persian manuscript copies of which are preserved in several libraries, is a detailed history of the reigns of Ālamgīr II (1754-59) and Shāh Ālam II (1759-1806), with a summary account of their ancestors beginning with Taimūr (d. 1405). The 'Ibratnāmah is primarily concerned with the life of Shāh Ālam II and dwells extensively upon his earlier life as Prince 'Alī Gauhar; his stay at Allāhābād as a protegee of the British; his restoration to the throne of Delhi; and treatment he received at the hands of

IBRATNĀMAH

Ghulām Qādir Ruhīlā. There are occasional references to Sikh chiefs of the cis-Sutlej region such as Rājā Amar Singh of Paṭiālā and Gajpat Singh of Jind.

S.H.A.

IBRATNĀMAH, also described by the author, Mīrzā Muḥammad Hārīsī (b. 1687), as "Tazkirah-i-Ahwāl-Khud ba Tarz-i-Roznāmchah" is an oft-quoted Persian manuscript copies of which are preserved in libraries at Bānkipur (Paṭnā), and Calcutta. The manuscript, a book of memoirs, is of great historical importance because of the author's first-hand knowledge of events in the Punjab/northern India from 1703 to 1776, especially the capture of Bandā Singh Bahādur and his companions and their execution at Delhi. After referring briefly to Gurū Nānak, and his successors, Hārīsī refers to Gurū Gobind Singh's, relations with Mughals. He also gives details of Bandā Singh's campaign, his arrest and execution. The language throughout is vituperative and there are errors of fact and interpretation. However, he is also quite lavish in his praise of their qualities of courage and daring, their complete indifference to death and their submission to the Will of God.

S.H.A.

IBRATNĀMAH, by Sayyid Muḥammad Qāsim of Lahore, is a rare manuscript in Persian containing the history of the empire of Delhi from the death of Aurangzib to the fall of the two Sayyid brothers, Abdullah and Husain 'Alī, known as king-makers. Its author was a protege of the latter, and was therefore a firsthand witness to contemporary affairs of State. The manuscript treats of the Sikhs and their religion in comparatively sympathetic terms. Gurū Nānak is portrayed as a *faqīr* or dervish who had advocated peace and justice for all. The work also refers to succeeding Gurūs and contains a detailed though partisan account of Bandā Singh including his campaigns leading to his capture and ultimate execution. The author could not however help admiring the zeal and desperate valour of the Sikhs.

S.H.A.

ICHCHHAR SINGH, BHĀĪ (1877-1921), one of the Nankānā Sāhib martyrs, was the second of the

four sons of Bhāī Sant Singh of Baṇḍālā in Amritsar district. He received the rites of *Khālsā pāhul* at the hands of Bhāī Lachhman Singh Dhārovālī and was also one of his *jathā* that went for the liberation of Gurdwārā Janam Asthān. The entire *jathā* was massacred to a man on 20 February 1921.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

IKULĀHĀ, a village in Ludhiānā district, is sacred to Gurū Hargobind, who visited it on 20 Vaisākh (1632 AD). The shrine, Gurdwārā Gurū Sar Pāṭshāhī Chheviṇ, which commemorates the visit was raised much later. The construction work was started in 1907-08 and completed in 1933.

M.G.S.

ILĀHĪ BAKHSH, an officer in Mahārājā Ranjīt Singh's army who commanded the special artillery wing of Fauji-Khās and a portion of the artillery corps named *Derāh-i-Ilāhī Bakhsh*. His *topkhānā* took part in most of the military campaigns of the Mahārājā. It was employed to great effect during the conquest of Multān in 1818, and, two years later, in the pacification of Hazārā and *Derā Ghāzī Khān*. The Mahārājā often called upon General Ilāhī Bakhsh to display the skill and effectiveness of his batteries on ceremonial occasions.

H.D.

IMĀD US-SA'ĀDAT, a chronicle in Persian, composed in 1808 at the instance of Col. John Baillie, British Resident at Lucknow and first published in 1864, by Ghulām 'Alī Naqvi, of Rāe Bareilly, containing accounts of the Nawābs of Oudh from Sa'adat Khān to Sa'adat 'Alī Khān, besides those of the Marāṭhās, the Ruhīlās, the Afghāns, the Jāts and the Sikhs. As for the Sikhs, the author tells us about their growing power, territorial possessions, and some characteristic features of their faith. After referring in a laudatory tone about Gurū Nānak, he writes about the *Khālsā* and the *Khulāsā* (not baptised and with shorn hair). According to the writer, the tendency among the Sikhs to create commotions for annexing territory and devastating cities, towns and villages had become more intensified in later times with the result that they occupied whole of the Punjab up to Multān, and much more. Their complete fidelity

to their Gurūs made them place their properties and even lives at their disposal. They were not confined only to the Punjab but were spread over the whole of Hindustan from Delhi to Hyderābād, Calcutta and Kashmīr. The book is not free from factual errors or from bias. It accepts uncritically much that went round as mere gossip.

S.H.A.

IMĀM SHĀH (d. 1846), who rose to be a colonel in Ranjīt Singh's army began his career with Jodh Singh of Wazirābād in 1809. He was of Persian descent and a grandson of Qamar ud-Dīn, an officer in the army of Nādir Shāh. Imām Shāh took part in various expeditions undertaken by Ranjīt Singh. He was killed in action on 10 February 1846 at Sabhrāon.

H.D.

IMĀM UD-DĪN, FAQĪR (d. 1847), second son of Ghulām Mohiy ud-Dīn and younger brother of Faqīr 'Azīz ud-Dīn, foreign minister to Mahārājā Ranjīt Singh, was Qilādār or garrison commander of the Gobindgarh Fort at Amritsar, where the bulk of the Sikh crown jewels was kept in deposit. Capable and scholarly, Imām ud Dīn virtually acted as the chief treasurer of the kingdom, authorizing payments on behalf of the Darbār and carrying out commercial transactions for the purchase of grain. He also looked after the magazine, arsenal and studs. He was also responsible for the maintenance of the fortifications of Amritsar city. He also performed protocol duties on behalf of the State. He held command of 500 horse and took part in military campaigns. At times he was also assigned to diplomatic duty. Contemporary chronicles describe Imām ud Dīn as a devout Muslim and a learned man, a person of proven integrity and sagacity.

He died at Lahore on 5 December 1847.

H.D.

IMĀM UD-DĪN, SHAIKH (1819-1859), who succeeded his father, Shaikh Ghulām Mohiy ud-Dīn, as governor of Kashmīr in 1845, had earlier served under Kanwar Nau Nihāl Singh in the Derājāt and had in 1840 assisted his father in the campaign

against Maṇḍī. In April 1841, he was made governor of Jalandhar Doāb, and then of Kashmīr after his father's death. He was involved by Hīrā Singh in the plot to destroy the *ḍerā* of Bābā Bīr Singh of Naurangābād which fell within his jurisdiction. His fortune, however, declined with the conclusion of the Anglo-Sikh treaty of 16 March 1846, as he vainly tried to abstract it under instigation of Lāl Singh. He was tried at Lahore but was exonerated when he produced original letters written by Rājā Lāl Singh.

He helped the British in the reduction of Multān (1848), and in the 1857 uprising, and received titles of Nawāb and Bahādur, along with *jāgīrs*. He died in March 1859 at the early age of 40.

H.D.

INDAR SINGH, BHĀĪ (1881-1921), one of the Nankāṇā Sāhib martyrs, was born on 27 January 1881, the son of Bhāī Sarmukh Singh of Paṇḍorī Nijharān in Jalandhar district. He had his early education in the village *gurdwārā* and then joined the army, but took out his discharge in two years' time. He participated in the historic Sikh gathering at Dhārovālī on 1-3 October 1920, and was one of the *jathā* which fell to the bullets of the *mahant* in the compound of Gurdwārā Janam Asthān on 20 February 1921.

G.S.G.

INDAR SINGH, BHĀĪ (1894-1921), one of the martyr of Nankāṇā Sāhib, was born the son of Bhāī Mahitāb Singh of Darolī in Jalandhar district. The family later shifted to Shāhkoṭ, in the newly developed Lower Clenāb Canal Colony where he earned a modest income as a draper-cum-tailor. As the movement for Gurdwārā reform was picking up momentum, he actively participated in the liberation of several *gurdwārās* from the corrupt custodians, but fell a martyr on 20 February 1921 in the compound of Gurdwārā Janam Asthān, Nankāṇā Sāhib.

G.S.G.

INDIA SECRET PROCEEDINGS (1834-1856), a manuscript series of Indian records at the India Office Library, London, succeeding Bengal Secret

and Political Consultations (1800-34). It includes the entire range of despatches and correspondence of the North- West Frontier Agency from the heyday of Sikh political power in the Punjab down to the annexation of the Punjab in 1849. Among the more important documents are the correspondence relating to the Anglo-Sikh-Scindia affairs; Sikh designs on Sindh and Shikarpur (1834-37); the Indus Navigation Scheme (1838); despatches concerning Macnaghten's mission to Lahore and the Tripartite Treaty (1838); papers relating to the first Anglo-Afghān war and the Sikh co-operation to the British (1839); despatches by some British functionaries relating to Anglo-Sikh relations, the Sikh-Afghān boundaries, (1840); despatches of the Agent, North West Frontier, about the political affairs at Lahore and British policy towards the Sikhs, etc. (1841); correspondence about the events at Peshawār, and Clerk's despatches and reports from Lahore (1842); correspondence relating to the termination of the Tripartite Treaty and proposals for a new Anglo-Sikh treaty, etc. (1843); reports on the events in Lahore, especially the assassination of Sher Singh and accession of Maharājā Duleep Singh, etc.

B.J.H

ISĀ KHĀN, an early eighteenth-century Muslim Rājput chief, of Mañjh clan, whose ancestors had carved out a small principality in the Punjab in 15th century. Later on during the Muslim invasions, the family, like many others in the area, accepted Islam. 'Isā Khān, managed to establish himself as the overlord of an extensive tract along the left bank of the River Sutlej. In 1700 he founded Kot 'Isā Khān, now in Firozpur district, but he had his headquarters in Tihārā, in present-day Ludhiānā district. In the battle of Jājāū (1707), he offered his services to Prince Mu'azzam. He killed Kapūrā Brā, chief of Kot Kapūrā in a treacherous manner (1708), and also collaborated with the *faujdar* of Jalandhar in his campaign against the Sikhs, then rallying under Bandā Singh Bahādur. Bahādur Shāh's successor, Jahāndār Shāh, conferred on him a rank of 1500, the title of Khān and the *faujdarī* of Jalandhar Doāb. However, in 1718, 'Abs us-Samad Khān, governor of Lahore,

despatched a force to chastise him. In the ensuing battle, Isā Khān was killed.

B.S.

ISAR or Ī'svar, a Gorakhpantī *yogi* who met Gurū Nānak in company with a group of Nāth ascetics and engaged in a discourse with him at Sumer mountain (*Miharbān Janam Sākhi*) or Achal Vajālā (*Vārān*, I.39). The subject of the dialogue was the nature of the Supreme Reality and what constituted the true spiritual path.

Gn.S.

ISAR SINGH, a warrior in the retinue of Gurū Gobind Singh. He was among those who, fighting under the command of Sāhibzādā Ajit Singh, repulsed Rājā Ajmer Chand of Kahlūr when he attacked the Fort of Tārāgarh at Anandpur. He fell in the battle on 29 August 1700.

Gn.S.

ISHAR KAUR, RĀNĪ (d. 1840), daughter of Lāl Singh Sandhū of Sirānvālī, (Siālkoṭ district) and wife of Prince Kharak Singh, who immolated herself on the funeral pyre of her husband on 5 November 1840.

S.S.B.

ISHAR SINGH (1882-1916), a Ghadr leader, was son of Sajjan Singh of Dhuḍike, now in Faridkot district of the Punjab. He emigrated to Canada in 1907, but returned after four years only to travel back to America soon. There he became a member of the Ghadr Party. In December 1914 on a call by the party he came back to India to prepare for an armed revolution. He was arrested on 14 September 1915 at Mahimā Sarjā, then in the princely state of Faridkot. While in detention, he spent most of his time reciting the sacred *bāṇī*. He was tried in the Second Lahore Conspiracy Case and sentenced to death, with forfeiture of property. He was hanged on 4 June 1916 in Central Jail, Lahore.

S.S.J.

ISHAR SINGH, BHĀĪ (1888-1921), one of the Nankānā Sāhib martyrs, was born at Rūpovālī in Gurdāspur district on 27 July 1888, the elder son of Bhāī Vadhāvā Singh. Around 1906, the family migrated to Chakk No. 33 Dhārovālī in Sheikhpur district in search of a better living. At Dhārovālī, contact with Lachman Singh, who

was a devout Sikh, changed the course of his life. He started to learn reading and writing Gurmukhī and went through the *Khālsā* rites of *pāhul*. He was in his *jathā* of Akālī reformers which was massacred to a man on the fateful morning of 20 February 1921.

G.S.G.

ISHAR SINGH GRANTHĪ, BHĀĪ (1881-1921), one of the Nankānā Sāhib martyrs, was born at Bahoṛ village in Amritsar district the son of Bhāī Atar Singh. His schooling was interrupted owing to his father's death. At the age of 26, he joined the *Khālsā* Prachārak Vidyālā, Tarn Tāran, and spent four years there studying Sikh history and philosophy, besides practising *kīrtan*. In 1915 he joined the *Khālsā* school at Jhabāl in Amritsar district as a Punjabi teacher. Ishar Singh returned to his native place to become the custodian of the village *gurdwārā*. When Bhāī Lachhman Singh gave the call for the liberation of Gurdwārā Janam Asthān at Nankānā Sāhib, he joined his *jathā* and fell a martyr in the shrine on the morning of 20 February 1921.

G.S.G.

ISHAR SINGH JATHEDĀR, BHĀĪ (1870-1921), one of the Nankānā Sāhib martyrs, was the second son of Dafedār (cavalry sergeant) Hardit Singh of Dhārovālī village in Gurdāspur district. He learnt to read the scripture in the village *gurdwārā*. He was married on 26 February 1886 to Bībī Basant Kaur of Muhaddīpur village in Jalandhar district. The family later migrated to Chakk No. 33 Dhārovālī in Sheikhupurā district in the Lower Chenāb Canal Colony. Ishar Singh was of deeply religious temperament, and although he had taken the *Khālsā pāhul*, he was of a retiring nature. He spent some time roaming with some other ascetics but was reclaimed to Sikh fold through the efforts of his uncle. Ishar Singh took the *pāhul* again at Nāndeḍ and returned home. He now settled down as a householder, but his religious zeal was undiminished. He joined hands with Bhāī Lachhman Singh (who was a collateral nephew to him) in organizing the historic conference held at their village on 1 to 3 October 1920 for propagating the cause of Gurdwārās Reform.

Together they mobilized support and enrolled volunteers for the liberation of Gurdwārā Janam Asthān, Nankānā Sāhib. Bhāī Ishar Singh collected about 30 odd volunteers to join them, and they formed a separate *jathā* with Ishar Singh as their *jathedār* (leader). During the night of 19-20 February, this *jathā* lost their way and were yet about one kilometre short of Janam Asthān when the other one was massacred. Hearing the bangs of gunfire, these men ran forward to join their comrades. Jathedār Ishar Singh was shot at: as he fell down, he was hacked to pieces and his body dragged to a burning pyre.

G.S.G.

ISHAR SINGH MAJHAIL (1901-1977), politician and legislator, was born in January 1901, the son of Bhāī Āsā Singh of Sarāi Amānat *Khān* village, in Amritsar district. His father died when he was only a few years old. He completed his high school by fits and starts owing to financial constraints. He passed out in 1922 from Mālvā *Khālsā* High School, Ludhiānā. Since he was one of the few students at that school coming from the Mājha districts of Amritsar and Lahore, he started using the surname 'Majhail', of or from Mājha, which stuck to him for the rest of his life. He declined a teacher's job and preferred to join the Gurdwārā reform movement: he took part in the Gurū kā Bāgh and Jaito agitations. In October 1927, Ishar Singh joined the Shahīd Sikh Missionary College for the two-year course it offered. But he was soon drawn into the political maelstrom. His principal guide at that time was Jathedār Udham Singh Nāgoke. He took part in the farmers' agitation of 1930 and suffered imprisonment for six months. The term was subsequently extended by another year for having in his possession a newspaper while in jail. In 1936 he participated in Gurdwārā Shahīd Gañj (Lahore) *morchā*.

When Sikh National College was set up in Lahore in 1938, Ishar Singh Majhail was appointed secretary of its managing committee. During 1940-41 he was president of the managing committee of Sri Darbār Sāhib, Amritsar. He was one of the opponents of within the Shiromanī Akālī Dal which opposed the British war effort during

the 1939-45 war, and took part in the Quit India movement in 1942 and was detained. He was elected to the Punjab Legislative Assembly in 1946 and 1952 and was made a Minister on both the occasions. In the fifties Īshar Singh Majhail lost interest in active politics and devoted himself to the development of his agricultural farm, in the village of Arno, in Paṭiālā district. He died on 20 April 1977 at Chaṇḍigarh.

M.G.S.

ISHAR SINGH MARHĀNĀ (1878-1941), Akālī activist and Ghadr revolutionary, was born on 1 January 1878, younger of the two sons of Bhāi Jind Singh, of Marhānā, in Amritsar district of the Punjab. He learnt Gurmukhī in the village *gurdwārā* and helped his father and elder brother, Āsā Singh, with farming. He was married to Bibī Har Kaur, of Khānpur in Jalandhar district. Īshar Singh went abroad in search of better prospects, and, travelling through Singapore, Hong Kong and Panama, reached California (U.S.A.) in 1908. He came in contact with Vasākhā Singh and Javālā Singh. They formed a company and, hiring a 500-acre piece of land near Holt, started an agricultural farm which prospered. When Indian immigrants settled mostly in California and Oregon states formed the Hindustānī Association of the Pacific Coast, Īshar Singh too became one of its members. This body later became the famous Ghadr party. Its planned revolution, however, aborted and the Ghadr revolutionaries were tried in what is known as Lahore conspiracy case. Īshar Singh was one of those who got away with a reduced sentence of 7 years. As he came out of prison, he was swept into the Akālī movement for the reform of shrine management. In 1922 he was arrested for delivering an anti-government speech and sentenced to seven years' rigorous imprisonment. On release in 1929 he was elected *jathedār* (leader) of the district Akālī Jathā of Amritsar. In 1930, he was elected a member and vice chairman of Amritsar Darbār Sāhib Managing Committee for three years. Īshar Singh also participated in the Civil Disobedience movement of 1930-31 for which he got six months in jail besides a fine of Rs 150. He was elected a member of the Shiromāṇī Gurdwārā Parbandhak

Committee (1933, 1936). He was made chairman of Sri Darbār Sāhib Managing Committee in which capacity he worked until his death on 16 August 1941.

M.G.S.

ISHVAR from Saṁskṛit Īśvara (*īśa* = ruler, master, lord + *vara* = environing, enclosing, ie. the all-pervasive Lord) is one of the several names used in Indian philosophy for God, also known as Brahman. There is, however a subtle conceptual difference between Īśvara and Brahman as interpreted by Śaṅkarāchārya. Brahman, he holds, is the Pure Consciousness devoid of all attributes (*nirguṇa*) and all categories of the intellect (*nirviśeṣa*), while Īśvara is the personal aspect of the impersonal Brahman. Īśvara is Apra Brahman or Lower Brahman as compared to the Absolute which is called Pāra Brahma or Higher Brahman. Īśvara is the phenomenal aspect of the Transcendent Brahman who is Infinite, beyond the reach of finite thought and who can only be described in negative terms such as ineffable, indescribable, etc. All normal talk about God is therefore about Īśvara. Even positive attributes such as transcendent, self-existent, perfect, etc. really refer to "conditioned Īśvara" rather than to the "unconditioned Brahman". In brief, Īśvara is God as related to the phenomenal reality. He is the Lord of Māyā, the Creator, Sustainer and Destroyer, immanent throughout His creation.

In Gurū Granth Sāhib, the Sikh Scripture, Īs, Īsar or Isuru appear sparingly for Śiva as well as for God but the composite term *paramesar* (Skt. *paramēśvara* = *param* supreme, highest + *īśvara*) for God appears more often; once it is spelt even *paramesvar* (GG, 299). Sikhism does recognize the traditional categories of transcendent and immanent as also of *nirguṇa* and *saguṇa*, pertaining to God, but not the Śaṅkarite distinction between higher and lower Brahman. The emphasis here is on the unicity of Ultimate Reality. For the Sikhs the same Absolute is both *nirguṇā* and *sarguṇā* (GG, 98, 128, 250, 287, 290, 862). The *nirguṇa* Brahman manifests Himself as *sarguṇa* Brahman, in relation to His attributes.

M.G.S.

ĪSRŪ, village in Ludhiānā district, has a historical shrine, Gurdwārā Pātshāhī Chhevīn, commemorating Gurū Hargobind's visit.

M.G.S.

ITIHĀS GURU KHĀLSĀ, by Sādhū Gobind Singh whose earlier name was Paṇḍit Gaṇḍā Singh, is a historical account, in Hindi, of the Sikhs, beginning with Gurū Nānak (1469-1539) and terminating with the post-Bandā Singh period of much turbulence and trial. Born at Amritsar, Gobind Singh (d.1899) studied Saṁskṛit and Hindu scriptural literature at Kāshī but was equally learned in Sikh literature and thought. He has written five books, all in Hindi.

Itihas Gurū Khālsā, published posthumously in 1902, is the last work of the author. It depends mainly on Giānī Giān Singh's *Panth Prakāsh* for its source material. Comprising 584 pages, it is divided into 72 chapters, dealing with ancient

period (1-10); life stories of the ten Gurūs of the Sikhs: (11-37); exploits of Bandā Singh Bahādur (38-53); and the turbulent period up to the rise of Mahārājā Ranjīt Singh. Besides providing a historical account of the Sikh people, the book is a very useful source on Indian philosophy, Sikh ideology, Sikh way of life and Sikh ethics. The language is simple, the style of writing precise and terse, and the narrative quite smooth. There are in the narrative several obvious historical inaccuracies.

R.S. J.

IYĀLĪ KALĀN, village in Ludhiānā district, is sacred to Gurū Hargobind. He passed through this village on his way to Kartārpur after the battle of Mehrāj (1634). According to local tradition, a high platform was raised here by Bhāī Bidhī Chand and other Sikhs to make a dais for the Gurū. Hence the name of the shrine, Tharā (a platform) Sāhib.

M.G.S.

J

JACQUEMONT'S JOURNAL is a travelogue by Victor Jacquemont divided into four main divisions. The first three parts deal with the life of Calcutta, journey through Vārāṇasī, Āgrā, Shimlā and Delhi. Part IV deals with Jacquemont's travels through Punjab and Kashmīr. Leaving Delhi on 26 January 1831, he made his way to Pānīpat, "a large city only surpassed in extent by Delhi"; and passing through Karnāl, Thānesar, Ambālā and Sirhind he reaches Ludhiāṇā. Ludhiāṇā, with a population of about 20,000, most of them weavers, was then a part of the Sikh state of Jīnd and also the seat of the British Political Agent. He reached Lahore on 11 March 1831 and met Mahārājā Ranjīt Singh on a few occasions. His description of the Mahārājā's person is interesting: "... a thin little man with an attractive face, though he has lost one eye from small pox...his nose is fine and slightly turned up, his mouth firm, his teeth excellent. He wears slight moustaches which he twists incessantly with his fingers and long thin white beard which falls to his chest. His expression shows nobility of thought, shrewdness and penetration." Jacquemont's conversation with the Mahārājā, ranged from politics to metaphysics and medicine. He was struck by the inquisitiveness of the Mahārājā who asked him many questions on a variety of issues. Jacquemont provides considerable information about the court of Mahārājā Ranjīt Singh as well as about his administration. His description of Kashmīr is, however, far from flattering.

B.J.H

JAGĀDHRI, in Ambālā district of Haryāṇā, has a historical *gurdwārā* named after Gurū Hargobind, although it is not certain whether he visited Jagādhri at all. Gurū Gobind Singh, however, is

said to have travelled this way from Kapāl Mochan in 1688. A small *gurdwārā* existed here before the present building was raised in 1945.

M.G.S.

JAGANĀ, BHĀĪ, of Āgrā, was a pious, learned Sikh of the time of Gurū Arjan. Once he, along with Bhāī Nandā and Bhāī Bhānā Suhaṛ, waited on the Gurū to have some of their doubts resolved. The Gurū taught them always to remember Namde Divine. Bhāī Jaganā was also skilled in the use of arms. He showed his prowess in the battle of Ruhelā during the time of Gurū Hargobind.

T.S.

JAGATĀ, a Brāhman Sikh appointed *masand* in Lahore, presented himself at Anandpur in 1698 in response to the general summons from Gurū Gobind Singh for all *saṁgat* leaders to explain their conduct in view of complaints received against them. Jagatā humbly pleaded innocence and apologized for any inadvertent lapse. The Gurū trusted his word and asked him to continue serving thenceforth under the direction of Bhāī Pherū.

P.S.P.

JAGATJĪT SINGH, MAHĀRĀJĀ (1872-1949), son of Rājā Kharak Singh, was born on 23 November 1872 and ascended the throne of Kapūrthālā on 16 October 1877. He assumed full ruling powers in November 1890 and then commenced his unusual career as a world traveller and a Francophile. He received the title of Mahārājā in 1911. He was a man of high aesthetic taste and turned Kapūrthālā into a city of beautiful palaces and gardens. His main palace at Kapūrthālā was modelled on the Versailles Palace. He also built in the city a mosque and a handsome *gurdwārā* at Sultānpur Lodhī, sacred to Gurū Nānak. Jagatjīt Singh was one of the representatives of India at

the League of Nations in 1926, 1927 and 1929. In 1948, he became the Up-Rājpramukh of PEPSU.

He died on 19 June 1949.

S.S.B

JAGAT SINGH alias Jai Singh (1883-1915), a Ghadrite, was born the son of Arūr Singh, at Sursingh, near Amritsar. He was a hefty, sturdy man and joined the Indian army when twenty. Leaving the army, he migrated to Shanghai and then to Canada and settled in Vancouver where he found employment in a saw mill. Drawn into the Ghadr movement, he returned to India by a Japanese ship with a view to joining the uprising against the British. In the Punjab, Jagat Singh became a close associate of Ghadr leaders, took part in the Chabbā, Sāhnevāl, and Mansūrān dacoities, looted money which was turned over to the revolutionary centre, and offered to sell his land for the cause. He also helped in the manufacture of bombs. He escaped arrest when the revolution was betrayed by a police spy, Kirpāl Singh. In company with Kartār Singh Sarābhā and Harnām Singh Tunḍīlāt, Jagat Singh made his way to Kābul. They returned to the Punjab, determined to seize arms and free their imprisoned comrades. They were arrested at Sargodhā, where they were attempting to seduce the soldiers of the 22nd Cavalry to which Jagat Singh had once belonged. Tried in the first Lahore conspiracy case, Jagat Singh was sentenced to death. He was hanged on 16 November 1915.

G.S.D.

JAGAT SINGH MĀN, (d. 1860), son of Harī Singh belonged to the Mughal Chakk family of Mān sardars of Gujrānwālā district. He was attached to Rājā Hīrā Singh in 1843 as orderly officer. He rose to be a colonel of a cavalry regiment which formed a part of the bodyguard of Mahārājā Duleep Singh.

S.S.B

JAGAT SINGH NĀRAG (1883-1942), businessman and legislator of North-West Frontier Province, was the son of Lālā Kanhaiyā Lāl, a practising lawyer of Peshāwar. As he grew up, Jagat Singh went into business and started taking interest in social and civic affairs. On 7 January 1924, he was arrested in connection with the Gurdwārā Reform movement.

He became a member of the Municipal Committee of Peshāwar in 1925 and was appointed an honorary magistrate in 1929. He was also elected member of the provincial legislative assembly, and, along with Mehar Chand Khannā and Rāi Bahādur Ishwar Dās formed the Hindu-Sikh Nationalist Party, which functioned within the assembly until it was suspended in 1939.

A.S.S.

JAGHERĀ, also called Nānakpur Jagherā, a village in Ludhiānā district of the Punjab, is sacred to Gurū Hargobind, who halted here during one of his journeys through these parts. Gurdwārā Sāhib Pāṭshāhī VI, also called Gurdwārā Mañjī Sāhib, commemorates the Gurū's visit. Local tradition enshrines memories of Gurū Nānak's visit and the village pond (Nānaksar) and the village itself are name after him.

M.G.S

JAGIĀSĪ, also Jagiāsū or Jījñāsū, is a religious sect cognate with the Udāsī section of the Nānakpanthīs of Sindh. The word *jagiāsā* is derived from Sanskrit *jijñāsa* (desire to know), and *jagiāsī* denotes one desirous of knowledge, of spiritual insight. The Jagiāsīs are mostly *sahajdhārīs*, believing in the Gurūs and following generally the Sikh tenets but not yet sworn as full members of the community. There are however some who accept the rites of *Khālsā* initiation and wear long hair while some others add the suffix 'Singh' to their names. Unlike Udāsīs, they are householders. The sect flourished in Sindh in early 19th Century.

M.L.J

JĀGĪRDĀRĪ, a feudal system of political and revenue administration based on *jāgīr*, lit. fief or grant of land received from the sovereign. Sikhs who, after the fall of Sirhind in early 1764, started occupying territory, were overlords of that area. Grant of *jāgīrs* in lieu of salary for service was adopted as a system only under Ranjīt Singh. The *jāgīrdār* was given the right to collect revenue either in cash or kind as it might suit the convenience of the cultivators. A fixed part of the revenue, normally 12.5 per cent was payable to the State. Judicial powers, both civil and criminal, were vested in the *jāgīrdār*, but he could not interfere

with traditional proprietary rights of the cultivators. Conditions of grant were laid down. Though one and the same person could be asked alternatively to perform civil or military duties, distinction between civil and military officers was generally clear.

Next in importance to service and subsistence *jāgīrs* were the *dharmārth jāgīrs* or land grants for charitable purposes. These grants made both by the sovereign and the vassal chiefs, and even by subordinate *jāgīrdārs*, were usually permanent. The Sikh chiefs made liberal *dharmārth* grants without discrimination on religious basis. The *jāgīrdārī* system under the Sikh rule did not affect the basic system of land tenures. The bulk of the cultivators continued to be peasant proprietors of their holdings, paying land revenue direct to the State in case of *Khālisa* lands and to the fief holders in case of *jāgīrs*.

H.R.G.

JAHĀNDĀD KHĀN, one of the many sons of Paindā Khān and a half brother of Fateh Khān Wazīr, was appointed governor of Attock by Shāh Shujā'. In 1809, Fateh Khān dethroned Shāh Shujā', placed Shāh Mahmūd on the throne and himself became prime minister. Jahāndād took Shāh Shujā' prisoner at Attock and delivered him to 'Atā Muhammad Khān, the governor of Kashmir. Fateh Khān attacked Kashmir and defeated and expelled 'Atā Muhammad. Frightened Jahāndād Khān surrendered the fort in 1813 to Ranjīt Singh in return for a *jāgīr* and cash allowance. In 1818, Ranjīt Singh captured Peshāwar and placed it under the charge of Jahāndād Khān. Jahāndād Khān remained a steadfast supporter of Maharājā Ranjīt Singh till the end.

H.R.G.

JAHĀNGĪR, NŪR UD-DĪN MUHAMMAD (1569-1627), fourth Mughal emperor of Delhi. Born Salīm, he assumed at his accession in 1605 the title of Jahāngīr, Conqueror of the World. He was possessed of many natural abilities and was a lover of art and literature, but he turned out to be a capricious ruler who gradually allowed his Persian wife, Nūr Jahān, to take the reins of government into her hands. Jahāngīr, in his early years on the

throne, came under the influence of Shaikh Ahmad of Sirhind (d. 1624), leader of the Naqashbandī order of Sūfīs, and opponent of the state policy of religious neutrality and eclecticism. The Sikh order was the first to bear the brunt of Jahāngīr's hostility. As he wrote in his *Tuzk*, about Gurū Arjan, he wanted to "put an end to this false traffic, or that [he] be brought into the fold of Islam." The meeting his rebel son Khusrāu had with Gurū Arjan at Goindvāl only added to his hatred. He not only executed Gurū Arjan but also detained Gurū Hargobind at Gwālīor. After he was released, Jahāngīr's attitude towards him became more friendly and Sikh chronicles even mention of their having taken out a trip together to Kashmir.

Jahāngīr died in October 1627.

S.R.S.

JĀHMAN, a village in Lahore district, is sacred to Gurū Nānak, who visited here more than once during his journey to Chāhal, the ancestral village of his mother, Mātā Triptā. Gurdwārā Roṭī Sāhib Pātshāhī I, marked the place where he used to stop on the bank of a large pond.

M.G.S

JAIDEV (JAYADEVA), a twelfth century saint and poet, two of whose hymns are incorporated in the Gurū Granth Sāhib, is chiefly known to the literary world as the author of the *Gīta Govinda*. Jaidev was born to Bhojadeva (father) and Ramādevī also called Rādhādevī (mother) according to some, in West-Bengal and, according to others, in Orissā. Rājā Lakshman Sen (1175-1200) of Bengal was his disciple. Jaidev began as an ascetic, then married, became a devotee of Kṛṣṇa and roamed about the countryside preaching the gospel of love of God and man and finally became a devotee of *nirguṇa* Brahman. Jaidev's hymns in the Gurū Granth Sāhib, one in Rāga Gūjarī and the other in Rāga Mārū, are in adoration of the Supreme Being.

Hr.B.

JAIMAL SINGH BHURIVĀLE, SANT (d. 1976), known for his austere living and dedication to *sevā* or holy service, was the son of Bhāī Sher Singh, a shopkeeper of Chakvāl, (Jehlum district). Early in his life, Jaimal Singh came under the influence of Sant Gopāl Singh of Chakvāl who taught him to

read Gurmukhī and the sacred texts. He left his native place to live at Amritsar sometime during 1930-31 where he learnt the Sikh lore in the *derā* of Giānī Amīr Singh. His humility and dedication won him wide esteem, and he came to be known as Sant Bhūrīvāle, *bhūrī* in Punjabi meaning sackcloth which he put on. He participated in *kārsevā* for the widening of the Golden Temple *parikramā* in the 1940's. He took up other works of *kārseva* of several other *gurdwārās*.

He died in Amritsar in October 1976.

S.S.Am.

JAIMAL SINGH RANDHĀVĀ (1803-1870), son of Prem Singh of Khunḍā in Gurdāspur district, served the Lahore Darbār and thereafter the British. Jaimal Singh entered the service of Mahārājā Ranjīt Singh in 1836, soon received a command in the Rāmgarhiā brigade and proceeded to Peshāwar in the company of Lahiṇā Singh to relieve the Sikh army after the battle of Jamrūd in April 1837. He was Naib Adālātī or deputy judge of Amritsar in 1847 and Tahsildār of Batālā in 1849. Although ignorant of the English system of administration, he carried out his duties with such ability that he was made an extra assistant commissioner, an office he resigned in 1860. He was appointed an honorary magistrate and continued to serve in that capacity until his death in 1870.

S.S.B.

JAIRĀM (d. 1518), brother-in-law of Gurū Nānak, was a trusted official at the court of Nawāb Daulat Khān Lodhī at Sultānpur (Kapūrthālā district). He was married to Nānakī, sister of Gurū Nānak, in 1475, at Talvaṇḍī Rāi Bhoi. Gurū Nānak stayed with them for several years at Sultānpur, where Jai Rām had secured for him appointment as the Nawāb's storekeeper.

Gn.S

JAI SINGH (d. 1784), a Jat Sikh of Aṭārī (Amritsar district), joined hands with the Nishānāvālī *mis* in its invasion of the cis-Sutlej tracts, fighting in the battle of Sirhind (1764) and assisting in the seizure of Ambālā, Shāhabād, Lidhrān, Amloh and Sarāi Lashkar Khān. He obtained 34 villages as his share around Lidhrān and Kharar. Shortly

afterwards Jai Singh suffered defeat at the hands of Ahmad Shāh but soon regained power and repossessed his territory. He died in 1784.

S.S.B.

JAI SINGH (1712-1793), founder of the Kanhaiyā chiefship and of the village of Kāhnā, 21 km southwest of Lahore. He had an humble origin, his father Khushāl (Singh), earning his living by selling grass and wood at Lahore. Jai Singh received *amrit* at the hands of Nawāb Kapūr Singh and joined the *jathā* or roving band of Amar Singh Kingrā. Name of the band, Kanhaiyā, was derived from the name of Jai Singh's village, Kāhnā. Jai Singh seized a part of Riarkī comprising the district of Gurdāspur and upper portions of Amritsar. His first headquarters were at his wife's village, Sohān, 15 km from Amritsar, from where he shifted to Batālā and thence to Mukerīān. His territories lay on both sides of the rivers Beās and Rāwī. The hill chiefs of Nūrpur, Dātārpur and Sībā became his tributaries. In 1774, Jai Singh built a *kaṭrā* or bazaar at Amritsar called Kaṭrā Kanhaiyān. In October 1778 he, with the help of Mahān Singh Sukkarchakkīā and Jassā Singh Āhlūvālīā, drove away Jassā Singh Rāmgarhiā. In 1781, Jai Singh and Haqīqat Singh led an expedition to Jammū, subdued Brij Rāj Dev and received a tribute of three lakh of rupees.

S.S.B.

JAI SINGH AṬĀRĪVĀLĀ (d. 1838), son of Wazīr Singh, was a soldier and *jāgirdār* during Mahārājā Ranjīt Singh's reign. About 1820, he was sent on a mission to Peshāwar where, much to the chagrin of the Mahārājā, he cultivated treacherously friendly relations with Dost Muhammad Khān, the Bārakzai chief of Kabul. Jai Singh was soon recalled to Lahore. Fearing chastisement, he hatched a plot to assassinate the Mahārājā but did not succeed. Jai Singh fled to Afghanistan but came back and sought forgiveness. The Mahārājā forgave him and deputed him as one of his agents to arrange for a meeting with Yār Muhammad Khān and Dost Muhammad Khān.

G.S.

JAI SINGH, DOCTOR (1856-1898), a prominent figure in the Singh Sabhā renaissance, was born the son of Sant Singh on 11 February 1856 at Piṇḍ

Dādan Khān (Jehlum district). While still at school, he became an avid student of Sikh literature. In 1874, he joined Medical College at Lahore, from where he passed his Licentiate examination. He was married on 25 November 1876. On qualifying as a doctor, he took up government job, resigned it in 1893 and opened chemist's shop in Lahore. He came under the influence of the Singh Sabhā. On 11 April 1893, he formed a Shuddhī Sabhā, with the object of reconverting to Sikhism apostates as well as of converting those from other traditions. In April 1896, he started a monthly magazine, *Khālsā Dharam Prakāshak Shuddhī Pattar*, to promote Sikh proselytization. On 14 January 1897, he formed a society called the Gurmat Granth Sudhārak Committee to expunge from the Sikh texts interpolations which were contrary to the teachings of the Gurūs. He died on 9 June 1898.

Jg.S

JAI SINGH KAMLĀ (d. 1827) served, like his father Uttam Singh, under the Bhaṅgī chief, Gulāb Singh, on whose death in 1800 he joined Ranjīt Singh. Jai Singh was a good soldier and took part in many of the Mahārājā's campaigns. As a reward, he was granted *jāgīrs* in Sheikhpurā district. In 1817, when he was too old for active service, he was appointed a judge at Amritsar.

S.S.B.

JAI SINGH MĀN (d. 1812), son of Sarjā Singh (d. 1763) of Mughal Chakk settled in the village of Mān, near Gujranwālā. His daughter was married to Mahān Singh Sukkarchakkīā, and he was a constant companion of Mahān Singh in his military expeditions of 'Īsā Khel, Piṇḍī Bhaṭṭiān, Gujrat, Siālkoṭ, and Rasūlnagar. He was also with Mahān Singh in 1780 when they defeated Rājā Brij Rāj Deo and plundered the town.

B.J.H.

JAI SINGH, MIRZĀ RĀJĀ (1605-1667), Kachhvāhā Rājput prince and one of the senior generals under the Mughal emperors Shāh Jahān (1628-58) and Aurangzib (1658-1707), succeeded to the feudal chieftainship of Amber (Jaipur) in 1617 when he also got his first appointment in the Mughal army. He fought on the side of Aurangzib in the battle of succession and was made governor

of Delhi city with the grant of Sāmbhar, a rich province flourishing on its salt trade. Although a Mughal vassal, he was a staunch Hindu and an admirer of the Sikh Gurūs. During his stay at Delhi, he was used by Aurangzib as an intermediary to summon to the court first Gurū Har Rāi in 1661 and later Gurū Har Krishan in 1664. Gurū Har Krishan during his stay in Delhi put up in Rājā Jai Singh's bungalow which is now the site of Gurdwārā Baṅglā Sāhib. Later in 1664, Mirzā Rājā Jai Singh at the head of 14,000 troops was assigned to the Deccan campaign against Shivājī. The escape of Shivājī and his son from their confinement made Aurangzib suspicious. He recalled Jai Singh to the court, but he died on the way at Burhānpur on 2 July 1667.

B.S.

JAITO, a town in Farīdkoṭ district, became in 1923 the scene of a long-drawn agitation in protest against the forced abdication of the Sikh Mahārājā of Nābhā. (See JAITO MORCHĀ) Jaito now has three *gurdwārās* of historical importance.

GURDWĀRĀ GAṆGSAR SĀHIB PĀTSHĀHĪ X, close to the old Jaito village, commemorates the site visited by Gurū Gobind Singh who arrived here in December 1705 from Koṭ Kapūrā. The Gurdwārā derives its name from the adjacent *sarovar*, *Gaṅgsar*. The interruption of the *akhaṇḍ pāth* that led to Jaito Morchā took place here.

GURDWĀRĀ TIBBĪ SĀHIB is situated on the sandy mound consecrated by Gurū Gobind Singh's visit in 1705. It is also the site from where the 500-member Sikh *jathā* was fired upon during the Jaito agitation.

GURDWĀRĀ AṆGĪTHĀ SĀHIB, was built on the site where martyrs of the Jaito Morchā were cremated.

M.G.S.

JAITO MORCHĀ, the name given to the Akālī agitation for the restoration to his throne of Mahārājā Ripudaman Singh of Nābhā, who had strong pro-Akālī sympathies and who had been forced to abdicate by the British on 9 July 1923. Although the British officials pronounced his abdication to be voluntary, the Akālīs and other nationalist sections condemned it as an act of

highhandedness: 29 July 1923 was observed in all the principal towns of the Punjab as a day of prayer in his behalf. On 2 August 1923, the Shiromaṇī Gurdwārā Parbandhak Committee sent a telegram to Lord Reading, the Viceroy of India, and three days later passed a resolution to carry on a peaceful campaign. A Nābhā government ordinance prohibited public discussion of the issue. On 25 August, a *dīvān* was held at Jaito, in Nābhā territory, following which a public march and resolutions were adopted expressing sympathy with the Mahārājā and condemning government action. On 27 August, Nābhā state authorities arrested the organizers of the *dīvān*. The *dīvān* was originally scheduled to conclude on 27 August, but the arrests provoked the Akālīs to continue it indefinitely and to inaugurate a series of *akhaṇḍ pāths*. The police made more arrests and introduced at an *akhaṇḍ pāth* on 14 September 1923, their own reader, Ātmā Singh, displacing the *granthī* sitting in attendance and reading the holy text. The Akālīs considered it a sacrilege and condemned the government action. The intensified the agitation and the government tried to stop it. Both the Shiromaṇī Committee and the Shiromaṇī Akālī Dal were declared unlawful and members of the Shiromaṇī Committee were arrested. Akālī *jathās* were stopped on entering Nābhā territory, taken into custody and beaten by police. On 9 February 1924, 500 Akālīs marched from the Akāl Takht, receiving unprecedented welcome in villages and towns through which they passed. On 20 February 1924, the *jathā* reached Bargārī, barely 10 km from Jaito. On 21 February, the *jathā* marched on towards the Gurdwārā, and on refusing to stop or disperse it was fired upon, killing 19 and injury 29. On 28 February 1924, another 500-strong Shāhidī *jathā* left Amritsar for Jaito where it was taken into custody on 14 March. Thirteen more 500-strong *jathās* reached Jaito and courted arrest. Sikh *jathās* also came from abroad also. However, after the passage of the Sikh Gurdwārās Bill on 7 July 1925, the Governor of the Punjab announced that the bands of pilgrims could proceed for religious worship to Gurdwārā

Gaṅgsar at Jaito. Most of the Akālī prisoners arrested during the agitation were released. The Akālīs started a series of 101 such recitations which was concluded on 6 August 1925.

M.S.

JAITSARĪ MAHALĀ 5 VĀR SLOKĀN NĀLI, by Gurū Arjan, is one of the twenty-two *Vārs*, included in the Gurū Granth Sāhib. It has been named Jaitsarī because of the musical measure it belongs to. The *Vār*, comprises 20 stanzas in standard Punjabi. Each stanza is preceded by two *ślokas*, the first in Prākṛit or Gāthā and the second in Lahindī. The *Vār* opens with an enunciation, in the classical Indian style, of Sikh faith or belief and the first *paurī* (stanza) culminates in the affirmation: realization of Him comes by His own will and grace. Man takes birth in this world and caught in its pleasures fails to get free of transmigration. Should man bear God ever in mind, he can escape from this cycle (2). Man must reap as he sows: the might of the Divine Law of Retribution is stressed (4). One act of sincere devotion, like cancels the evil effects of *karma*. Thus is annulled the transmigration. One, though poor, forlorn and condemned but devoted, is to be reckoned a true king, and even to touch the dust of his feet shall bring liberation (7). The worldly joys are the bitter gourd pleasing to the eye, yet poisonous to the tongue (10). To God's devotee nothing is sweet (joyful) except devotion to Him (11). God's devotee are praised because sorrow never comes to them. Formalism and symbols are of no use (17). God here is described in three successive images as Purifier of the fallen, as the Ship to carry sinners across the ocean of worldliness, and He who snaps asunder the knots tying man to worldly allurements. Homage is also paid to the holy preceptor, whose company inspires the seeker with devotion and meditation. The closing stanza reiterates all three uncompromising principles of the unicity of the faith: (a) all creation is subject to birth and death: God alone is immutable; (b) the only boon begged of Him is devotion, worldly objects of course excluded; (c) even liberation is not begged, which must come as a reward for devotion (*nām*).

At.S.

JALĀLĀBĀD, a prominent town in Eastern Afghanistan, has a historical Sikh shrine, Gurdwārā Chohā Sāhib Pātsāhī I, honouring the memory of Gurū Nānak, who visited here during his travels in these parts in the first quarter of the sixteenth century.

M.G.S.

JALLĀ, PANDIT (d. 1844), a Brāhmaṇ priest of Jammū, who, came to Lahore as tutor to young Hīrā Singh Dogrā but became his lifelong companion and then his adviser and deputy as he assumed the office of prime minister of the Sikh kingdom (1843). Jallā completely dominated over the young minister and began to treat the Sikh nobility in an overbearing manner. Matters came to a crisis when Jallā began confiscating the *jāgīrs* of the Sikh *sardārs* and criticizing openly Mahārājā Jind Kaur. Jallā was killed by the excited Sikh soldiery led by Jawāhar Singh, the Mahārājā's brother, on 21 December 1844, while attempting to flee Lahore along with his patron Rājā Hīrā Singh.

S.S.B.

JALLIĀNVĀLĀ BĀGH MASSACRE, involving the killing of hundreds of unarmed, defenceless Indians by a senior British military officer, took place on 13 April (Vaisākhī day) 1919 in the heart of Amritsar. It was then the property of the family of Sardār Himmat Singh (d. 1829), a noble in the court of Mahārājā Ranjīt Singh (1780-1839), who originally came from the village of Jallā, (Fatehgarh Sāhib district). The site, once a garden or garden house, was in 1919 an uneven and unoccupied space, an irregular quadrangle, indifferently walled, approximately 225 x 180 metres, which was used more as a dumping ground.

In December 1916, the Indian National Congress passed a resolution demanding self-rule. The Secretary of State for India, E.S. Montagu, has also announced, on 20 August 1917, the policy of "increasing association of Indians in every branch of administration and the gradual development of self governing institutions." However, the passing of the Rowlatt Act in March 1919 led to countrywide protests. The government decision to deport from Amritsar Dr Satyapāl and Dr Saif

ud-Dīn Kitchlew, and banning Mahātmā Gāndhī's entry into Punjab led to a general strike in Amritsar on 10th April. A crowd of about 50,000 marched on to protest to the deputy commissioner. The crowd, however, was stopped and fired upon near the railway foot bridge resulting in death and injury to several people. In reaction, an angry mob of people went on the rampage, and five Europeans were beaten to death. On 12 April an order prohibiting all meetings and gatherings was issued. On 13 April which marked the Vaisākhī festival, a large number of people, mostly Sikhs, had poured into the city from the surrounding villages. Local leaders called upon them for a meeting in the Jalliānvālā Bāgh at 4.30 in the evening. Brigadier General Dyer set out for the venue of the meeting with 50 riflemen and two armoured cars with machineguns mounted on them. Meanwhile, the meeting had gone on peacefully, passing resolutions for the repeal of the Rowlatt Act and condemning the firing on 10 April. Dyer arrived at about 5.15 p.m. He deployed his riflemen on an elevation near the entrance and, without warning or ordering the crowd to disperse, opened fire. The firing continued for about 20 minutes, firing 1650 rounds of .303-inch ammunition killing over 1,000. The total crowd was estimated at between 15,000 and 20,000.

The protest that broke out in the country is exemplified by the renunciation by Rābindranāth Tagore of the British Knighthood. Mass riots erupted in the Punjab and the government had to place five of the districts under martial law. Eventually an enquiry committee was set up, and Dyer was relieved of his command and prematurely retired from the army. The Bāgh was acquired by the nation on 21 August 1920 but the actual construction of the memorial had to wait until after Independence. The monument, befittingly named the Flame of Liberty, was inaugurated by on 13 April 1961. The central 30 ft high pylon, a four sided tapering structure of red stone standing in the midst of a shallow tank, is built with 300 slabs with Ashoka Chakra, the national emblem, carved on them. A stone lantern stands at each corner of the tank. On all four sides of the pylon the words,

"In memory of martyrs, 13 April 1919", has been inscribed.

V.N.D.

JAMĀL, MIĀN (d. 1650), a pious Muslim, was an admirer of Gurū Arjan. His name appears in Gurū Arjan's composition, *Chaubole*, addressed to four devotees. The Gurū exhorts Jamāl to be humble. Miān Jamāl is said to have formally embraced Sikh faith and received spiritual instruction from Gurū Hargobind. Jamāl who remained in attendance upon Gurū Hargobind at Kiratpur was perhaps the same person. He died in AD 1650.

T.S.

JAMĀL UD-DĪN, SAYYID (1838-1897) began his career in the service of Amīr Dost Muhammad Khān after whose death he got involved in the dynastic wars of succession in Afghanistan, eventually fleeing to India and thence to Cairo. In 1883, he went to Paris and in 1886 to Russia where he and Mahārājā Duleep Singh met together at Moscow, to plot against the British. Later, the Mahārājā fell out with him.

K.S.T.

JAMBAR KALĀN, a village in Lahore district, had a historical *gurdwārā* in memory of Gurū Arjan, who once halted here during his travels in the region. It was also Gurdwārā Dukh Nivāran.

M.G.S.

JAMĪAT RĀI alias Jīt Mall, a *jhīvar* or water-bearer on the domestic establishment of Mahārājā Duleep Singh during his stay at Fatehgarh. In 1885, and again in 1886 he received letters from Duleep Singh informing about his firm faith in Sikhism and his intended arrival in Delhi.

K.S.T.

JAMRŪD or Jamraud, a village at the eastern approach to Khaibar Pass in the NWFP (Pakistan) where Harī Singh Nalvā set up a military post during the reign of Ranjīt Singh to check the ingress of Afghān invaders. Nalvā died here fighting the Afghān tribals in 1837.

S.S.B.

JAMSHAIK KHĀN (d. 1708), Ruhilā Afghān, was hired by Nawāb Wazīr Khān, *faujdar* of Sirhind, to assassinate Gurū Gobind Singh. Jamshaid Khān with another accomplice caught up with the Gurū

at Nānded. One day as the Gurū lay in his chamber resting after the evening prayer, he fell upon him and stabbed him. But before he could repeat the blow, the Gurū struck him down with his sabre. His companion fell under the swords of the Sikhs.

P.S.P.

JANAM SĀKHĪ, i.e. life story, is the term used to designate traditional narratives of the life of Gurū Nānak, though the compound is occasionally applied to narratives concerning later Gurūs or other religious teachers too. Several *janam sākhi* traditions have evolved, particularly during the sixteenth and seventeenth centuries. From small beginnings these traditions rapidly expanded and diversified, supplementing the early nucleus with additional anecdotes and interpretative discourses. At first the various anecdotes apparently circulated and multiplied orally, and were recorded probably during the latter part of the sixteenth century: it is to these early recorded selections that the distinctive traditions can be traced. Extant manuscripts enable us to follow the evolution and growth of these traditions. A further impetus was provided by the introduction of lithographic printing during the late nineteenth century, and, by the turn of the century, the *janam sākhi*s constituted a substantial corpus of both narrative and exegesis. Their language is mostly Punjabi and their script almost always Gurmukhī. In Punjabi, the term *sākhi* means a story or anecdote. Ordinarily the word *janam* it means birth, but in theological context it stands for life. As such, the connotation of *janam sākhi* is life-story or biography. If we accept the original Sanskrit meanings of these terms, *janam sākhi* would broadly mean 'the evidence of the divine mission of the Gurū'. The *janam-sākhi*s are of two varieties—narrative and *gost* form.

The narrative *janam sākhi*s, comprising events from the Gurū's life including some miraculous and those testifying to his wisdom, also incorporate numerous discourses constructed in a comparatively rudimentary fashion and producing in consequence a much simpler product than in the *gost* form. These narrative discourses are based upon appropriate selections from the works of Gurū

Nānak. A setting is briefly described wherein the Gurū encounters a particular individual or group of persons, and a standard variety of dialogue follows. The interlocutor begins with a question or comment, to which Gurū Nānak replies with the first stanza of one of his hymns. The interlocutor's response produces the second stanza, and in this manner the dialogue goes on. The *gost* form of the *janam sākhi* builds upon this narrative pattern, and specifically on the narrative discourse. In terms of actual content and emphasis, however, there is a substantial difference. The narrative element recedes into comparative insignificance. In its mature form the *gost* collates a series of appropriate compositions in order to expound a particular theme. *Janam Sākhi*s which follow the *gost* model are the work of the distinctive *Miharbān* tradition and the massive *Miharbān Janam Sākhi* is the only example of a collection in which this form predominates. To the two major discourse forms a minor-heterodox discourse-variety should be added. Heterodox discourses normally employ apocryphal works as their basis, and the exegesis which they offer is generally heretical.

Although no extant *janam sākhi* can be dated earlier than the middle of the seventeenth century, there is no sufficient reason to doubt that the earliest nucleus of *sākhi*s must have evolved a century earlier during the latter half of the Gurū's lifetime or soon after. The *janam sākhi*s present unanimous testimony concerning details of his birth, parentage, and family connections, and there is unanimity concerning the general outline of his life story. The importance of the *janam sākhi*s was particularly marked during the seventeenth century during which period they played a vital cohesive role.

W.H.M.

JANAM SĀKHĪ SRĪ GUR NĀNAKU SĀH KĪ, by Sant Dās Chhibbar, is a versified biography of Gurū Nānak (1469-1539), based primarily on *Janam Sākhi Bhāi Bālā*. A manuscript copy of the work, dated AD 1781, is preserved in the Central Public Library, Patialā, under MS. No. 2737. A published version of the work has been brought out by

Punjabi University, Patialā, in 1985.

D.S.

JANĠDĀLĪ, village 3 km south of Dhamoṭ, has a historical shrine sacred to Gurū Hargobind, Gurdwārā Srī Gurū Hargobind Sāhib Pātshāhi Chhevin.

M.G.S.

JANĠ SĀHIB, GURDWĀRĀ, in Bathindā district of the Punjab, marks the site where Bhāi Rūpā (1614-1709) served Gurū Hargobind with cold water under a *janḍ* tree, and received the Gurū's blessing. The Janḍ Sāhib Gurdwārā stands 8 km off Bhāi Rūpā.

M.G.S.

JANĠ SĀHIB, GURDWĀRĀ, in Ropar district of the Punjab, is sacred to Gurū Gobind Singh, who after leaving Chamkaur on the night of 7-8 December 1705, raised through here, and stayed awhile under a *janḍ* tree to rest his weary limbs.

M.G.S.

JANĠ SĀHIB, GURDWĀRĀ, dedicated to Gurū Gobind Singh, is situated within the revenue limits of Virevālā Kalān village, near Faridkot in the Punjab. The Gurū is believed to have rested here awhile in the forest under a *ber* tree. The name Janḍ Sāhib was given it later, probably because of the abundance of *janḍ trees* (*Prosopis spicigera*) in the forest.

M.G.S.

JANḌU SINGHĀ, near Jalandhar claims a historic shrine, Gurdwārā Pañj Tīrath, commemorating the visit of Gurū Hargobind who during his brief stay here, shot five arrows in different directions. The name of the shrine Panj Tir (lit., five arrows) later became Pañj Tīrath, five places of pilgrimage.

Gn.S.

JANĠNĀMĀ, by Qāzī Nūr Muhammad, is an eye witness account in Persian verse of Ahmad Shāh Durrānī's seventh invasion of India, 1764-65, for which it is the only major source of information. A copy of the manuscript in the hand of one Khair Muhammad of Guñjābā was preserved at Quettā, but it has since been published. Qāzī Nūr Muhammad accompanied the combined forces led by Ahmad Shāh as he invaded India. The Sikhs' first clash took place near Lahore when they

suddenly fell upon the Balūchī vanguard and gave a tough fight for a day. On 30 November 1764, Ahmad Shāh's 30,000-strong horde were challenged at Amritsar by a band of 30 Sikhs led by Gurbakhsh Singh. Another three-day-long battle took place on the Southern bank of the Beās. The Sikhs did not chase the fleeing Afghāns who crossed the river Chenāb and suffered a great loss in terms of men and material.

The *Jaṅgnāmā* is divided into sections under 55 sub-headings including the first six sections devoted to praising God and Prophet Muhammad and to eulogizing Ahmad Shāh Durrānī and Mīr Naṣīr Khān. The remaining sections, starting with the origin and ancestry of the Balūchī people and preparations of Naṣīr Khān for the crusade narrate the events of the invasion based on personal observation of the author. Sections 41 and 42 are specially pertinent to Sikh history. In these he praises the warlike qualities and high moral character of the Sikhs and gives account of the territorial possessions of various *sardārs*.

Gb.S.

JAṄGNĀMĀ GURŪ GOBIND SINGH is a ballad by Bīr Singh Bal of Sathīālā (Amritsar district). The *Jaṅgnāmā*, in Punjabi verse, is in the form of a *Bārah Māhā* for which reason it is also known as *Bārān Māhā Gurū Gobind Singh*. It consists of one *doharā* of four lines and twelve stanzas of four verses each. Each stanza has a further short verse the burden of which is the poet's desire to visit Amritsar. The *Jaṅgnāmā*, dealing mainly with the battles of Gurū Gobind Singh, refers also to the victories won by his Sikhs against the Durrānīs and later in the Sikh times. It eulogizes Gurū Gobind Singh and the gallantry of his brave Sikhs. It is not a description of any particular battle and gives no factual information about any battle. Only the names of some enemy commanders are mentioned which may provide a clue to the battle being described.

P.S.P.

JAṄGNĀMĀ LAHORE, by Kāhn Singh, is a poem describing the battles fought between the British and the Sikhs during 1845-46 and was written at

the instance of the British Deputy Commissioner of the area, Mr Vanistart soon after that. The *Jaṅgnāmā* written in a language that is a mixture of Punjabi, Hindi and Persian, has 444 couplets composed in the *masnavī* style. After the customary invocation to the divine, the *Jaṅgnāmā* proper begins with the treaty of friendship signed between the British and Mahārājā Rājīt Singh and refers briefly to Rājīt Singh and the intrigues following his death and the fall of Lahore Kingdom. Since the *Jaṅgnāmā* was written on the instruction of a British official, it tends to be biased in favour of the British, though at places he does give credit to the Sikh soldiers for their stamina and chivalry. The sole responsibility for the Anglo-Sikh war is fastened upon Jind Kaur. The battles of Mudkī, Pherū (Shahr), Baddovāl and Sabhrāori have been dealt with in detail.

D.S.

JAṄGNĀMĀ SARDĀR HARĪ SINGH, by Rām Diāl Anad, is a versified account, in Punjabi, of Harī Singh Nalvā's last crusade against the Afghāns in which he won the field but lost his life. The poem begins with an invocation to the various Hindu gods (1-6) and goes on to describe the Afghāns' capture of Peshāwar (8). Harī Singh is the only Sikh general who accepts the frontier assignment willingly and happily (10). He moves with his troops to Peshāwar via Rohtās (14), Sarāī Kālā, near Taxilā (15), and Hazārā (17). Harī Singh is killed fighting against the Afghāns at Jamrud. It gives no dates.

D.S.

JAṄGNĀMĀ SARDĀR HARĪ SINGH NALVĀ, attributed to Bhāī Kāhn Singh of Baigā, is an incomplete poem, in Punjabi, narrating the Sikh general's successful military campaign against the Afghāns (1835-37). It briefly touches upon the early life of Rājīt Singh and then shifts to the Afghān challenge and the Mahārājā deputing Harī Singh Nalvā to subdue them and bring that area under effective control. The account deals with Harī Singh's march to Peshāwar, minor skirmishes with the tribals and the decisive battle against them and their ally, Dost Muhammad Khān.

The action at Jamrūd is narrated in full detail in which homage is paid to the heroism of Harī Singh.

Atj.S.

JANĠNĀMĀ SRĪ GURŪ GOBIND SINGH JĪ KĀ, by Anī Rāi, describing Gurū Gobind Singh's battle with a Mughal force at Anandpur. Anī Rāi was one of the fifty-two poets who enjoyed the Gurū's patronage. The theme of the *Janġnāmā* is the battle fought outside the fortress of Anandgarh. In eloquent poetic image, Anī Rāi evokes the battle scenes and describes with special relish the feats of valour displayed by Sikhs and Gurū Gobind Singh who overpowered 'Āzim Khān in a duel.

J.S.S.

JANĠ SINGHĀN TE FIRANĠLĀN, by Maṭak, is a versified account, in Punjabi, of the first Anglo-Sikh war (1845-46) by a contemporary or near-contemporary poet about whom no biographical details are available. The poem, in its present incomplete form, begins with the Sikhs' march towards Firozpur and subsequent battle at Pherū Shahr, and goes to describe the fierce action but only in general terms, without supplying any specific names or details. However, he denounces in very unequivocal terms the treachery of Tej Singh (22) and Lāl Singh (19), and praises Shām Singh of Aṭārī.

D.S.

JĀN MUHAMMAD CHAṬṬHĀ (d. 1798), son of Ghulām Muhammad Chaṭṭhā, lost the fort of Manchar (1790) to Ranjīt Singh and fled to Kābul, but returned with Shāh Zamān in 1797 and recovered his possessions. However, soon Ranjīt Singh attacked his headquarters, Rasūlnagar, after the Shāh's return to Afghanistan. The besieged Chaṭṭhās, under Jān Muhammad, made a gallant resistance, but lost. Jān Muhammad was killed by a cannon shot and the fort surrendered (1798).

S.S.B.

JAPU, with the Punjabi complimentary *jī* commonly suffixed to it as an honorific, is the opening composition of Sikh Scripture, the Gurū Granth Sāhib. At the head of the table of contents of the volume, this composition is recorded as *Japu Nīsānu*. The title *Japu* is from the verb *japanā* (lit. to repeat orally) or what is meant for meditating or

repeating, usually silently, with or without the help of a rosary, of the name of a deity or of a *mantra* (lit. spell, incantation). *Japujī* is the most riveting Sikh prayer recited by the devout early in the morning. The composition is not assigned to any particular *rāga*. It, however, forms part of the liturgy for the preparation of *amrit*. The author of the *Japu* is Gurū Nānak, but date of its composition cannot be ascertained with certainty. The *śloka* at the close of the *Japujī* also appears with a slight variation in Gurū Granth Sāhib, p. 146, where it has been unambiguously credited to the second Gurū. At the head of it is what is popularly called Mūl Mantra or the basic statements of creed.

Apart from the *Mūl Mantra* in the beginning and a *śloka* at the end, the *Japu* comprises one introductory *śloka* and thirty-eight *paurīs* or stanzas: this entire composition including the *Mūl Mantra*, two *ślokas* and the thirty-eight *paurīs* form *Japujī Sāhib* or *Japu Nīsānu*. It serves as a prologue to the Scripture and encapsules the Gurū's creed and philosophy, as a whole. It embodies in a concentrated and compact style his vision of the Ultimate Reality and traces the path which a seeker must adopt to realize it. The *Mūl Mantra* defines the nature of Reality. How can the Truth be realized? How can the barrier of falsehood be demolished? The answer is, by moulding one's life in accordance with His Will and Pleasure. *Hukam* is the regulative principle controlling the entire created existence. The understanding of *hukam* will rid the seeker of his I-am-ness which separates him from his spiritual essence. One can attain the truth by glorifying His Name and singing constantly His praises. There is no other way to comprehend Him except to attune our consciousness to Him by listening to or about Him. Realization will come through reflection, meditation and faith and a loving remembrance (1-27).

The remaining stanzas, though exploring the same theme of search for God-realization are cast in a more concentrated idiom and are pregnant with classical allusions and mystic content. It is for this reason that some commentators ascribe this part of the *Japu* to a later period of the Gurū's life.

Pointing the way to realization, Gurū Nānak immediately rejected the path of the Nāth Yogīs, and their magical and mystical powers and practices. The path to God realization comprises five stages. Man's spiritual progress begins in Dharam Khand (the realm of duty or morality). Passing through the stazes of Giān Khand, Saram Khand and Karam Khand, he reaches the Sach Khand, the abode of God. In the last *paurī* (stanza 38), the Gurū employing the imagery of the mint shows how the elixir of the True Word is prepared and eternal bliss attained by cultivating certain qualities issuing from the Grace of God.

In the concluding *śloka*, the imagery used changes. "Air is the Gurū, water the father, and the vast earth the mother. The whole world is playing in the laps of the two nurses, i.e., Day and Night." The great sustaining principle, Dharma, watches their deeds and categorizes them whether they are acceptable or not. The *śloka* has traditionally become part of the Sikh liturgy and is recited singly or in unison by the *sangat* at the end of a service.

The language of the *Japu* is old Punjabi mixed with *sādh bhāshā*, with liberal borrowings of conceptual vocabulary from Arabic and Persian as well as from Braj and Sanskrit, their form freely modified to suit the Punjabi idiom, script and inflectional system.

Sn.S.

JĀPU, popularly known as *Jāp Sāhib*, by Gurū Gobind Singh is the introductory invocation in the *Dasam Granth*. In this hymn the unicity of the Supreme Being is proclaimed and He is delineated as the One amidst the multiplicity of his creation. The positive and the negative attributes of the Creator are sung so as to illuminate the human spirit. The exact date of the composition is not known but it was probably done at Paonjā. The *Japu* is one of the regimen of five Sikh prayers to be repeated every day and as part of the *Khālsā* initiation ceremony. The composition comprises 199 verse pieces in 10 different metres. It begins by describing God as beyond marks and symbols, castes and hues, forms and garbs. He is immutable, self-luminous, limitless and the Supreme Sovereign of all the three worlds. Every particle of

Nature proclaims, "He is Infinite, He is Infinite." God is beyond all religions and denominations. He is formless, invisible, immeasurably great; His mystery is impenetrable, His glory is indefinable. His holiness is unsurpassable. He is Destroyer as well as Creator. He is darkness as well as supreme illumination. The Supreme Being, called Akāl, the Timeless, in *Jāpu*, may manifest Himself in many forms, shapes, colours, qualities, quantities, but ultimately He is One (81). He is all-pervading and is the essence of all spiritual experience. Gurū Gobind Singh has employed with telling effect, powerful rhythmic and flowing alliterative diction. The peculiarity lies in fusing words of Sanskrit origin with those from Arabic and Persian.

Ms.S

JAPUPARAMĀRATH, by Bhāī Rām Kishan, is an unpublished manuscript of the exegesis of Gurū Nānak's *Japu*. The only manuscript copy is available at Acc. No. 612 in the Dashmesh Library, Anandpur-the other two in the Sikh Reference Library, Amritsar, and the Khālsā College Library, Patialā, having since been destroyed or lost. The exegete, a known Sevāpanthī saint, completed the work, in Amritsar, on 22 November 1796. The author has first given meanings (sometimes more than one) of difficult words followed by the central theme of the verse which is supported by profuse examples from *gurbānī* and various Hindu scriptures. Quotations from Indian mythology also abound. Two prominent characteristics of this work are its exegesis in the Vedic tradition and treatment of different *paurīs* as a unified single whole. The language of the work is Sādh Bhākhā with significant influence of Braj.

T.S.B.

JARG, village in Ludhiānā district of the Punjab, claims a historical shrine, Gurdwārā Hargobindpurā Sāhib, dedicated to Gurū Hargobind, who, according to local tradition, made a brief halt here in a grove.

M.G.S

JARNAIL SINGH BHINDRĀNVĀLE, SANTI (1947-1984), a phenomenal figure of modern Sikhism who within his seven brief years of a total of 37, marked by a precipitous course, emerged as a man

of extraordinary grit and charisma. Soon he came to be talked about in the far flung academe as well as in political forums. Born in 1947, the son of Bābā Joginder Singh of the village of Roḍe, in Farīdkoṭ district, he was the youngest of seven brothers. In 1965 he joined the Damdamī Taksāl, then headed by Sant Gurbachan Singh Khālsā, at Bhiṇḍar Kalān. Hence the epithet Bhiṇḍrānvāle. Jarnail Singh underwent a one-year course in scriptural, theological and historical studies. In 1966, he rejoined his family and got married to Bībī Pritam Kaur, and had two sons, born in 1971 and 1975, respectively. He continued his close association with the Taksāl, and became its head on 25 August 1977.

Sant Jarnail Singh exhibited remarkable enthusiasm in carrying out his responsibilities. The primary task he addressed was the administering of *amrit* (Khālsā baptism). He vehemently denounced drugs, alcoholic drinks and trimming of hair. Opposition to the Nirāṅkārīs had begun during the time of his predecessor, matters came to a head on the Vaisākhī day of 1978 when Nirāṅkārīs held a convention at Amritsar. The Damdamī Taksāl under Sant Jarnail Singh Bhiṇḍrānvāle and the Akhaṇḍ Kīrtanī Jathā, another purely religious organization, protested against government allowing the Nirāṅkārīs to hold their convention on a day auspicious to the Sikhs. This resulted in the death of 13 and 78 wounded. The episode brought Sant Bhiṇḍrānvāle into the political arena. The government suspected the Sant's hand in the murder of Lālā Jagat Narain. The Sant offered himself for arrest on 20 September 1981. This was followed by a spate of violence. The Sant was released after the Central Home Minister, Gīānī Zail Singh, declared in the Parliament on 14 October 1981 that there was no evidence against him to show his hand in the murder. His arrest and subsequent release raised the Sant's stature among the Sikh laity who, especially the youth, judging him against the moderate Akālī leadership, flocked under his banner in ever increasing numbers. The Sant became increasingly outspoken. The government took notice of the change in Bhiṇḍrānvāle's stance

and proceeded to take action against him. An attempt was made to arrest him while he was on a visit to Bombay (20 April 1982), but he reached Mehtā Chowk. The police arrested Bhāī Amrik Singh and Bhāī Tharā Singh, two confidants of the Sant. Jarnail Singh now moved to the Gurū Nānak Nivās in the Darbār Sāhib complex in Amritsar on 20 July and called for a Panthic convention on 25 July at which he announced the launching of a *morchā* (campaign) for the release of his men.

Meanwhile, the Shironāī Akālī Dal had been conducting a *morchā* since April 1982 against the digging of Sutlej-Yamuna Link (S.Y.L.) canal. Sant Jarnail Singh merged his own *morchā* with it. Situation in Punjab was restive. Violence was on the increase. It was becoming more and more clear that the government would seek a military solution of the unrest in Punjab. On 15 December 1983, he with his men entered the Akāl Takht and with the help of a former major-general of the Indian Army, Shāhbeg Singh, prepared a network of defensive fortifications inside the complex and made preparations to face a prolonged siege. The army action on the night of 5-6 June 1984 saw a pitched battle in which the army also used tanks and artillery. On the 7th of June the dead body of Sant Jarnail Singh Bhiṇḍrānvāle was located in the basement of the Akāl Takht.

M.G.S.

JASPAT RĀI (d. 1746), a native of Kalānaur, in Gurdāspur district of the Punjab, was during Mughal times the *faujdar* of Eminābād, now in Gujranwālā district of Pakistan. A wealthy *jāgīrdār* and an influential courtier of Zakariyā Khān, he was involved in early 1746 in a clash with a band of Sikhs which, had taken refuge in a thicket, near the village of Baddokī Gosāīān, near Eminābād. The Sikhs fought desperately. Nibāhū Singh, a Raṅghreṭṭā Sikh, catching hold of the tail of Jaspat's elephant leapt on to its back, struck off his head with a single blow of his sword and jumped down holding it in his hands.

S.S.G

JASSĀ MALL (d. 1836), son of Dhanpat, a Brāhmaṇ shopkeeper, of the village of Ḍalvāl, in

Jehlum district, joined Mahārājā Raṇjīt Singh's service in 1809 as a clerk. He rose to be treasurer of Belā Toshākhānā (1816) and of Kashmīr (1819). In 1832, he was given the contract for the revenues of Jehlum and Rohtās districts. He held this contract until his death in 1836.

H.R.G.

JASSĀ SINGH ĀHLŪVĀLĪĀ (1718-1783), founder of the *misl* or chiefship of the Āhlūvālīs and commander of the Dal Khālsā who proclaimed in 1761 the sovereignty of the Sikhs, was born the son of Badar Singh of Āhlū, near Lahore, on Vaisākh *sudī* Pūranmāshī 1775 Bk/3 May 1718. Since his father had died when he was barely five years of age, he was taken by his mother and her brother Bāgh Singh to Delhi where he grew up under the care of Mātā Sundarī, widow of Gurū Gobind Singh. On the eve of his return to the Punjab in 1729, Mātā Sundarī bestowed upon him a sword and some other items, predicting that he would rise to eminence. On his arrival in the Punjab, Jassā Singh joined, at Kartārpur, the *jathā* of (Nawāb) Kapūr Singh, and together caused much harrassment to Ahmad Shāh near Nūr dī Sarāi and Vairovāl in January 1748. Two months later he was one of the *sardārs* who defeated Salābat Khān at Amritsar.

On the Vaisākhī of 1748, a general assembly of Sikhs at Amritsar resolved to consolidate the sixty-five roving Sikh *jathās* into one Dal Khālsā under Jassā Singh. Its 11 sub-divisions were called *misls*; the twelfth *misl* Phūlkīān traced a separate origin. After the death in November 1753 of Mīr Mannū, Punjab was thrown into confusion, and Jassā Singh started seizing villages and towns and established the system of *rākhi*. The Dal Khālsā, under Jassā Singh, routed in April 1754 an Afghān force from Lahore which had laid siege to Amritsar. In 1757, Jassā Singh struck at the rearguard of Taimūr Shāh who was marching towards the city after sacking Kartārpur.

In March 1758, the combined force of Adīnā Beg, the Marāṭhās, and the Sikhs ransacked Sirhind and then marched upon Lahore. The Dal Khālsā, led by Jassā Singh and other *sardārs*, took a decisive part in reinstalling, in April 1758, Adīnā

Beg in Lahore. In 1758-59, Dal Khālsā established its authority in the Mālṡā and Mājha regions, exacted *rākhi* and levied *nazarānās* on Mughal as well as on Afghān satraps. As Ahmad Shāh returned after defeating Marāṭhās in the battle of Pānīpat, Jassā Singh and his men made a surprise attack on the Shāh's force near Amritsar in March 1761 and rescued 2,200 women captives. The Sikhs also worsted the troops of Khwājā Ubaid Khān, the Afghān governor of Lahore, near Gujrānīwālā in September 1761. Jassā Singh Āhlūvālī was proclaimed King of Lahore with the title of Sultan-ul-Qaum (King of the Nation). A coin was issued in the name of Gurū Nānak - Gurū Gobind Singh. On hearing the news of the fall of Lahore, Ahmad Shāh hastened towards the Punjab. The Sikhs retired to the south of the Sutlej, were overtaken by Shāh, and in the ensuing battle near Mālerkotlā on 5 February about 25,00 Sikhs were killed, Jassā Singh Āhlūvālī sustaining twenty-two wounds on his body. While the Shāh was still in Lahore, on his way back, Jassā Singh fell upon Sirhind on 17 May 1762 and exacted *nazarānā* from Zain Khān, the *faujdār*. In April 1763, he marched into the Jalandhar Doāb and, occupied areas. The combined Sikh forces defeated the Afghān commander, Jahān Khān, near Siālkot, in November 1763. They occupied Kurālī and Morīndā, and attacked Sirhind on 14 January 1764. In 1765, Sikhs were getting powerful by the day. The Indian empire of the Durrānīs lay in ruins and Ahmad Shāh sought conciliation with them.

As a leader of the Dal Khālsā, Jassā Singh had organized the Sikhs militarily, overthrown Afghān power in northern India and won from the Mughal emperor the right for Sikhs to rule independently over territories they had wrested from the Afghāns. Besides his leadership in the military and political spheres, Jassā Singh was widely revered for his deeply religious and pious character. It was considered especially meritorious to receive *amrit* at his hands. Jassā Singh died on 20 October 1783.

G.S.

JASSĀ SINGH NAUSHEHRĀ NAṄGLĪ (b. 1793), son of Kāhn Singh, was born to Shergil Sikh family of Naushehrā Naᅅgal, (Amritsar district). The family

have founded the village continued collecting revenue and depositing it into the imperial treasury till at last about 1752. Jassā Singh served Desā Singh Majithiā when he took over governorship of the hill districts lying between the Beās and the Rāvi performing military as well as civil duties. Jassā Singh held charge of the Golden Temple at Amritsar for two years under Lahiṇā Singh Majithiā. He continued to be in the employ of the Sikh government until the advent of the British who dispensed with his services.

S.S.B.

JASSĀ SINGH RĀMGARHĪĀ (1723-1803), founder of the Rāmgarhiā chiefship and one of the prominent military leaders of the Sikhs in the second half of the eighteenth century, was born in 1723 at Ichogill, near Lahore. His grandfather, Hardās Singh (d. 1716) had received the *Khālsā pāḥul* at the hands of Gurū Gobind Singh and had fought in the campaigns of Bandā Singh Bahādūr. His father, Bhagvān Singh was killed in a fight against Nadīr Shāh (1739). Young Jassā Singh then joined the *jathā* of Nand Singh Saṅghāṇiā and learnt the art of warfare at an early age. In 1745, he was deputed to settle terms with Adīnā Beg, the *faujdar* of the Jalandhar Doāb, who was harassing the Sikhs. The wily Adīnā Beg prevailed upon Jassā Singh to accept office under him, but he did not remain with him for long and left him when 500 among the Sikhs who had gone to Amritsar to celebrate Dīvālī were besieged in the mud fortress of Rām Raunī. Jassā Singh made an appeal to Kaurā Mall, the Dīwān of Lahore and a Sahajdhārī Sikh, to save the Sikhs from destruction. At the Dīwān's intercession, Mīr Mannū raised the siege, though the fortress of Rām Raunī was completely destroyed. Later Jassā Singh rebuilt it renamed it Rāmgarh: in appreciation of this work. Jassā Singh came to be called Rāmgarhiā.

In April 1758, Adīnā Beg, the governor of the Punjab, besieged Rāmgarh where Jassā Singh and other had taken shelter. Jassā Singh and Jai Singh made numerous sallies, killing a large number of the besiegers, but were ultimately forced to evacuate. After Adīnā Beg's death in September 1758, Jassā Singh Rāmgarhiā and Jai Singh

Kanhaīyā together seized large slices of territory in four out of the five Doābs. In 1770, he led plundering expeditions into the hills, subduing the local *rājās*. He built a fort at Talvārā on the left bank of the Beās and stationed his brother, Mālī Singh, with 4,000 horse, in the fort. Jassā Singh Rāmgarhiā along with other Sikh *sardārs*, fought many a pitched battle against the Afghān invader, Ahmad Shāh Durrānī. But as the Afghān threat receded, the Sikh *sardārs* began fighting among themselves. In the battle of Dīnānagar in 1775, Jassā Singh Rāmgarhiā joined the Bhaṅgī *sardārs* against the forces of the Kanhaīyās and the Sukkarchakkiās. Soon a rift appeared between Jassā Singh Rāmgarhiā and Jassā Singh Āhlūvālīā when the latter wrested Zahūrā, a Rāmgarhiā territory. They became sworn enemies of each other. Jai Singh Kanhaīyā joined Jassā Singh Āhlūvālīā and the Rāmgarhiā Sardār had to flee the Punjab. Driven out of the Punjab, Jassā Singh became a soldier of fortune. He took possession of Hissār, his depredations extending to the gates of Delhi and its suburbs and into the Gangetic Doāb. He and other Sikh chiefs conquered Delhi and entered the Red Fort. Jassā Singh Rāmgarhiā then invaded Meerut and levied an annual tribute.

After the death of Jassā Singh Āhlūvālīā in October 1783, Jassā Singh Rāmgarhiā returned to the Punjab and allied himself with the Sukkarchakkiās in order to destroy his old foe, Jai Singh Kanhaīyā. Together they marched upon the Kanhaīyā citadel of Baṭālā in 1787. Jai Singh was defeated and his son Gurbakhsh Singh killed. Jassā Singh recovered all his lost territories and set himself up at Baṭālā.

Jassā Singh died on 20 April 1803.

H.R.G.

JASSĪ, also called Jassī Bāgvālī near Baṭhiṇḍā claims an historical shrine commemorating the visit of Gurū Gobind Singh who broke journey here while travelling from Muktsar to Talvaṇḍī Sābo in 1706.

M.G.S

JASVANT SINGH, RĀJĀ (1775-1840), succeeded his father, Rājā Hamīr Singh, to the throne of Nābhā in 1783 at the age of eight, under the guardianship

of his stepmother, Māi Deso. In 1790, after the death of Māi Deso, he assumed the reins of government into his own hands. Jasvant Singh had a long feud with the Paṭiālā and Jīnd states. He sought the help of General Perron of the Marāthā service, against the Irish adventurer, George Thomas. In 1804, he entered into alliance with Lord Lake against Jasvant Rāo Holkar. In 1805, he sought Ranjīt Singh's mediation to arbitrate his dispute with Paṭiālā. Though the dispute remained unresolved, he was able to extend his territory with grants from Ranjīt Singh. Jasvant Singh helped the British in the Gurkhā war in 1814 as well as in the Kābul campaign in 1838. He was a popular prince much loved by his subjects. He died at Nābhā on 22 May 1840.

S.S.B.

JASWANT SINGH (1896-1964), the youngest of the trinity of Jhabāl brothers who were all active in the Gurdwārā Reform movement, was born on 17 June 1896 at the village of Jhabāl, in Amritsar district of the Punjab. After matriculating from Khālsā High School, Lahore, in 1916, Jaswant Singh joined Khālsā College, Amritsar, but had to discontinue his studies owing to his father's death in 1918. He now devoted his time to religious and social work. At the age of 23, he was elected president of the village Srī Gurū Singh Sabhā. In 1920, he was elected joint secretary of the newly established district branch of the Sikh League and also nominated a member of the first Shiromanī Gurdwārā Parbandhak Committee. The following year he headed the first local Committee formed for the management of the Darbār Sāhib at Amritsar. He was also a member of the Punjab Provincial Congress Committee. In Akālī and Congress movements, he courted arrest and underwent imprisonment several times during the course of independence movement. He became president of the Darbār Sāhib Committee in the elections of 1933 as well, but gradually, he receded from the political scene and died in obscurity on 14 July 1964 at Chanḍigarh.

Jg.S.

JASWANT SINGH, BHAGAT (1881-1967), prominent in the Gurdwārā Reform movement of

1920-25, was born at Rāwalpiṇḍī, now in Pakistan, on 27 December 1881, the son of Chaudharī Sajjan Singh. He graduated from Gordon College, Rāwalpiṇḍī and, in 1921, became a member of the Shiromanī Gurdwārā Parbandhak Committee and was elected its general secretary (1922). He took part and suffered imprisonment in Gurū Kā Bāgh and Jaito agitations. Though he was re-elected to the SGPC in 1926 and 1930, he gradually withdrew himself from *gurdwārā* politics. He died in Ambālā on 22 August 1967.

Me.S.

JATAULĪ, a village 5 km south of Nūrpur Bedī in Ropar district of Punjab, is sacred to Gurū Gobind Singh, who, according to local tradition, came here from Basālī after the battle of Nirmohgarh in October 1700, and stayed for a short time. Gurdwārā Damdamā Sāhib Pātshāhī Dāsvīn commemorates the Gurū's visit.

Gn.S.

JATHĀ, from Sanskrit *yūtha* meaning a herd, flock, multitude, troop, band or host, signifies in the Sikh tradition a band of volunteers coming forth to carry out a specific task, be it armed combat or a peaceful and non-violent agitation. It is not clear when the term *jathā* first gained currency, but it was in common use by the first half of the eighteenth century. The terror let loose by the Mughal government upon the Sikhs around this time forced them to leave their homes and move about in small bands or *jathās*, each grouped around a leader. Each Sikh who had taken *amrit* per force became member of one or the other *jathā*. As they had to fight against the oppressors, they became skilled in warfare and horse-riding. The diverse *jathās* voluntarily accepted the control of Sarbatt Khālsā. These *jathās* were finally reorganized on the Vaisākhī of 1748 into 11 *misls*. The *misls* were large bodies of mounted warriors and might have been divided into subunits, but the terms *jathā* and *jathedār* gradually fell into disuse. During the religious revival of the later nineteenth century the term *jathā* was generally restricted to bands of preachers and choirs, a connotation still in vogue. It was during the Gurdwārā Reform movement that *dal* and *jathā* reappeared. The apex body of

Sikh agitators for political action for the liberation of their shrines from the effete priestly class came to be named the Shiromaṇī Akālī Dal and its locally organized branches Akālī Jathās. During the subsequent *morchās* or peaceful agitations organized by the Sikhs, each band of volunteers going forward to press a demand or to defy an unjust fiat of the government, was called a *jathā*. This use of the term is still prevalent.

B.S.

JĀTĪ MALL (d. 1642), also referred to as Jātī Malik or Malak Jātī, was the son of Bhāī Singhā, a Sikh of Gurū Hargobind. Jātī Mall took part in all the battles fought by the Gurū, ranking next only to Bhāī Bidhī Chand and Rāi Jodh among the Gurū's generals. He is said to have trained Gurū Tegh Bahādur in his boyhood in the use of arms. In the battles of Mehrāj in December 1634, Jātī Mall was wounded in the chest by an arrow but made a quick recovery. He died at Kīratpur in 1642.

A.C.B.

JATPURĀ, village adjacent to Lammān, in Ludhiānā district, is believed to have been visited by Gurū Hargobind during his sojourn in the Mālva country in 1631-32. Gurdwārā Sī Gurū Hargobind Sāhib Bandī Chhor commemorates that visit.

M.G.S.

JATTU, BHĀĪ (d. 1621), a devoted Sikh of the time of Gurū Hargobind known for his fighting skill. In the battle of Ruhelā he was at the head of two hundred warriors and he challenged the commander of the enemy vanguard, Muhammad Khān, to a duel. Both of them fell down wounded.

B.S.

JAUNPUR, a district town in Uttar Pradesh, claims a historical *gurdwārā*, Gurdwārā Tap Asthān Sī Gurū Tegh Bahādur Jī (Barī Saṅgat), or simply Gurdwārā Barī Saṅgat. A Sikh *saṅgat* was in existence in Jaunpur when Gurū Tegh Bahādur passed by travelling to the eastern parts in 1665. Bhāī Gurbakhsh, a melodious singer of the divine hymns, called on the Gurū, along with the Jaunpur *saṅgat*, at Vārāṇasī and the Gurū bestowed on him the gift of a *mridaṅg*, thus giving the *saṅgat* the name of Mridaṅgālī Saṅgat. While returning from

Paṭnā to the Punjab, Gurū Tegh Bahādur stayed here for a while. A platform was raised commemorating the Gurū's visit. A *gurdwārā* was constructed over it later. A platform built inside a separate small room represents the Tap Asthān, the spot where Gurū Tegh Bahādur sat in meditation. On top of a sandy mound on the river bank not far from the Gurdwārā, there is a narrow well where the Gurū is said to have bathed daily in the morning during his brief stay there.

There used to be another shrine in Jaunpur known as Chhoṭī Saṅgat. It was located in a private house and was functioning till mid-1960's.

M.G.S.

JAVĀLĀ SINGH, son of Desā Singh of Rājā Sānsī, in Amritsar district, was a sympathiser of Mahārājā Duleep Singh and a companion of Thākūr Singh Sandhānvalīā. He called on Duleep Singh in England (1884 and 1887), and joined Thākūr Singh at Pondicherry where the latter had set up an emigre government on behalf of the Mahārājā. Soon Thākūr Singh died and he returned to Punjab. He remained under police surveillance and was once detained for interrogation.

K.S.T.

JAVĀLĀ SINGH (1866-1938), one of the pioneers of the Ghadr movement (1914-15), was born to Kanhaiyā Singh at Thāṭiān (Amritsar district). He was an ambitious youth and left home in 1905 to seek his fortune abroad. Visiting China, Panama and Mexico, he reached California in the U.S.A. in 1908. He soon came in contact with Bābā Vasākhā Singh, and they took on lease a farm of 500 acres near Sacramento. The farm served as a meeting-place for Indian immigrants and all newcomers received here a warm welcome as well as hospitality. They erected a *gurdwārā* at Stockton as a permanent centre to provide for the religious, cultural and social needs of the growing Sikh community. They also set up Gurū Nānak Educational Society and sponsored four students from India to study at American universities. In 1913, Javālā Singh was elected vice-president of the California branch of the Hindī Association. He was amongst the leaders of the first large group of Ghadrītes which left San Francisco for India on

29 August 1914. On the way, he bought some pistols in Japan and tried to win over some Indian regiments in Singapore. As soon as he landed at Calcutta on 29 October 1914, he was taken into custody and sentenced to transportation for life with forfeiture of property. He remained in jail for 18 years. After his release in 1933, he identified himself with the cause of Punjab peasantry. Founder-President of Punjab Kisān Sabhā, he worked for the Punjabi paper, *Kirtī*. While he was on his way to Bengal to attend a session of the All-India Kisān Conference, he met with a fatal accident and died on 9 May 1938.

G.S.D.

JAVĀLĀ SINGH of Sūjovāl, a village in Gurdāspur district of the Punjab, was a prominent associate of Bhāī Mahārāj Singh and remained with him during the second Anglo-Sikh war and escaped with him to Jammū after the final defeat of the Sikh forces.

M.L.A.

JAVĀLĀ SINGH, BHĀĪ SĀHIB (1872-1952), a renowned exponent of the Sikh devotional music, was born in 1872 at the village of Saidpur in Kapūrthālā district of the Punjab. Javālā Singh inherited his love for music and excelled at *tāūs*, stringed instrument, and at harmonium. He is known for his command over an abundance of traditional and classical tunes. Bhāī Javālā Singh learnt to read Punjabi in the village *gurdwārā* and then studied music with Bābā Sardhā Singh of Sekhvān and Bābā Vasāvā Singh *alias* Bābā Rangī Rām Singh. Gradually he made his mark as a leading Sikh musician and won great popularity. He subscribed to the Singh Sābhā ideology and took active part in the Gurdwārā Reform movement. He presided over the first all-India Rāgīs Conference held at Amritsar in 1942. He died on 29 May 1952 at his village Saidpur.

Ad.S.

JAVĀLĀ SINGH PADHĀNĪĀ *alias* LAKHDĀTĀ (d. 1835), son of Mit Singh of the village of Padhānā, in Lahore district, was a military commander in Sikh times. He took part in several campaigns of Ranjīt Singh, Mālvā (1870), Multān (1818), Kashmir (1819) and Mankerā (1821). He was put

in charge of the fortress of Attock which he, with a handful of troops, successfully guarded against Afghān onslaughts. In 1829, he suffered a stroke of paralysis and retired from active service. A brave soldier, he was a man of generous disposition. Known for his generosity, Javālā Singh was married to the elder sister of Mahārāj Jind Kaur. He laid out an extensive garden midway between Lahore and the Badāmī Bāgh. Javālā Singh died in 1835.

G.I.S.

JAVĀLĀ SINGH, SANT (1878-1938), a pious and learned Sikh who also worked as a royal tutor for a time, was born at the village of Dhāmīān Kalān, in Hoshiārpur district of the Punjab, on 26 October 1878. He learnt to read Gurmukhī and the Sikh Scripture at the hands of an Udāsī priest, Giānī Prem Dās, and continued further religious study under different scholars and theologians. In 1905 appointed to instruct Mahārājā Bhupinder Singh of Patīālā in Sikh texts and doctrine. Collection of rare articles was one of his hobbies. He also wrote humorous verse in Braj. However, none of his writings has survived, except a six page *Śīharī Vedānt Svarūp Bodhanī* published in 1892. Sant Javālā Singh died at Patīālā on 24 March 1938 in a stampede occurring in the funeral procession of Mahārājā Bhupinder Singh.

G.S.

JAVĀLĀ SINGH, SANT (1889-1957), widely revered for his piety especially among Sikhs in the Doābā region of the Punjab, was born on 1 May 1889 at Dhamtān Kalān (Hoshiārpur district) the eighth child and the only son of Narain Singh. He began his career with the army in 1907 and came in contact with Sant Āyā Singh, of Hotī, near Mardān cantonment in the North-West Frontier Province. Javālā Singh resigned from the army on 1 January 1917 and joined his spiritual mentor to live a life given to contemplation. In December 1918, he left there to return home and settled in a lonely place, 11 km southwest of Hoshiārpur. This place came to be known as Santgarh. Simplicity and lucidity of his discourses attracted many. Thousands received the Khālsā initiation at his hands. Sant Javālā Singh supported the Akālī and Babar Akālī movements. At his initiative several

gurdwārās were raised or rebuilt at Sikh holy places. Sant Javālā Singh died at Domelī, in Kapūrthālā district, on 13 November 1957.

G.S.P.

JAVAND SINGH, one of the five Sikhs who administered the vows of *Khālsā* to Mahārājā Duleep Singh at Aden, belonged to the village of Barkī, in Lahore district. After serving for a while as a police constable, he had retired to his village to take to farming. He had gone to see the Mahārājā who was detained at Aden.

K.S.T.

JAVAND SINGH, BHĀĪ (1887-1921), one of the martyrs of Nankānā Sāhib, was born on 22 September 1887, son of Bhāī Ālā Singh of Nizāmpur in Amritsar district. He took his brother's place in the *jathā* that went to Nānakānā Sāhib and were killed to a man.

G.S.G.

JAVAND SINGH MOKAL (d. 1840), soldier and courtier of Mahārājā Ranjīt Singh, who joined the Sikh army as a trooper and was placed under Dīwān Muhkam Chand. He took part in the battles of Attock, (1813) and Haidrū. He also took part in the expeditions of Multān (1818) and Kashmīr (1819) and was in Mahārājā's entourage to Ropar (1831). He rose to become a *sardār* and companion of the Mahārājā. Javand Singh was wounded in the battle at Sabhrāon and washed away in the River Sutlej.

S.S.B

JAVEHAR MALL, BHĀĪ, also called Javehar Dās and Javeharī, was a *masand* at Vārānasi during the time of Gurū Tegh Bahādur. Some of the Gurū's *hukamnāmās* addressed to him are still extant.

P.S.P

JAWĀHAR SINGH, son of Bishan Singh, served in the Sikh army under Mahārājā Ranjīt Singh. Jawāhar Singh established himself at his ancestral village, Dhilvān, and being the eldest in the family succeeded to the *sardārī* or chiefship after his father's death in 1826. Jawāhar Singh fought under Dīwān Mohkam Chand in the cis-Sutlej campaign and some other expeditions including those of Multān and Peshāwar.

S.S.B.

JAWĀHAR SINGH (1814-1845), son of Mānnā Singh Aulakh, was *Wazīr* or prime minister of the Sikh kingdom (14 May 1845 to 21 September 1845) during the regency of his sister, Mahārānī Jind Kaur. He was appointed guardian to his young nephew, Duleep Singh, who came to the throne in September 1843. He got this position after the fall of Hīrā Singh and his adviser Paṇḍit Jallā in December 1844. He earned the wrath of the Sikh army for his role in the murder of Kanwar Pashaurā Singh and was summoned by the army *pañches* on 21 September 1845 and was speared to death.

J.S.K

JAWĀHAR SINGH, a native of Sarhālī (Amritsar district) joined Bhāī Mahārāj Singh at Dev Batālā soon after the second Anglo-Sikh war. They worked together against the British in Jammū and Doābā areas. He was among the twenty trusted men detailed to rescue Mahārājā Duleep Singh from British custody. He rejoined Bhāī Mahārāj Singh at Shām Chaurāsī early in 1849 and was arrested with him on the night of 28- 29 December 1849.

M.L.A

JAWĀHAR SINGH, BHĀĪ (d. 1924), one of the Jaito martyrs, was the son of Bhāī Khetū, a Mazhabī Sikh of Kuṇḍal (Fīrozpur district). He had served in the army for about five years and then became an Akālī activist in the Jaito agitation. He died as the *jathā* was fired upon by police as it reached near the Gurdwārā on 21 February 1924.

G.S.G.

JAWĀHAR SINGH NALVĀ (1809-1877), son of the celebrated general, Harī Singh Nalvā, joined the Sikh army in 1832. He took part in numerous campaigns against the Afghāns up to the time of his father's death at Jamrūd in April 1837. During the second Anglo-Sikh war, he fought against the British at Cheliānvālā, leading a desperate charge of irregular cavalry which had nearly proved decisive. In 1857, Jawāhar Singh was appointed Risāldar in the 1st Sikh Cavalry raised by the British and saw action at several other places. In 1859, he was rewarded with *jāgīrs* and, in 1862, was made an honorary magistrate at Gujrānwālā.

J.R.G

JAWĀHAR SINGH RANDHĀVĀ, son of Prem Singh, a soldier in the army of Mahārājā Ranjīt Singh, belonged to village Khunḍā (Gurdāspur district). Jawāhar Singh joined the service of Ranjīt Singh in 1836 and was sent in April 1837 to relieve the Sikh army after the battle of Jamrūd. Jawāhar Singh also served under Lahiṇā Singh in the hill country of Maṇḍī.

S.S.B

JAWĀHIR SINGH, BHĀĪ (1859-1910), a leading figure in the Singh Sabhā movement, was the son of Bhāī Ātmā Singh Kapūr of Gujrānwālā, now in Pakistan. Born at Amritsar in 1859, he entered service in the Railways in 1876, and became a superintendent in 1903. In 1882, he attended law classes of the University of the Pañjāb, but did not complete the course. He was affiliated with the Gulābdāsī sect and Ārya Samāj during his younger days. Bhāī Ditt Singh, reclaimed him to his ancestral faith although he did not formally break away from the Ārya Samāj until 25 November 1888, when, Paṇḍit Gurū Dutt, of Government College, Lahore, spoke disparagingly of the Sikh Gurūs. Thereafter, Bhāī Jawāhir Singh devoted himself whole-heartedly to the cause of the Singh Sabhā movement. He became vice-president of the Lahore Singh Sabhā, and on occasion went out lecturing on its behalf. Promotion of education among Sikhs was one of his persistent concerns. He had been one of the original promoters of the D.A.V. College at Lahore in 1885, and was a fellow of the Añjuman-i-Punjab. Earlier, in 1882, he had pressed the claims of the Punjabi language before the Hunter Commission on Education. He himself passed the proficiency examination (Buddhīmān) in Punjabi in 1886. He was appointed a member of the Punjab Text Book Committee (1899) and a fellow of the Pañjāb University (1904). Already, in 1897, he had been elected a member of the Calcutta Literary Society. He worked for the establishment of the Khālsā College at Amritsar. He was one of the members of the Khālsā College Establishment Committee set up in 1890, and when, in March 1892, the College was opened, he was made honorary secretary of the College Council. On several occasions, he approached the

government, on behalf of the Sikh community, and presented addresses to British viceroys and lieutenant-governors for the extension of educational facilities, etc.

Bhāī Jawāhir Singh wrote a number of books, mostly in Urdū. He died, after a brief illness, on 14 May 1910.

G.S.

JETHĀ, BHĀĪ, a Sethī Khatri, and Bhāī Paīṇā Chāṇḍālīā once visited Gurū Arjan who advised that the Brāhmanic rituals of preparing/eating food are futile. The only rituals worth observing were "feeding the hungry and the poor and showing thankfulness to the Giver before starting eating."

M.G.S

JETHĀ, BHĀĪ (d. 1634), a devoted Sikh who successively attended upon Gurū Arjan and Gurū Hargobind. He took part in the digging of the sacred pool at Amritsar and the construction of the Harimandar. He was one of the five Sikhs who accompanied Gurū Arjan on his last journey to Lahore, were witness to the Gurū's martyrdom. Bhāī Jethā received training in the fighting skills and took part in battles against the imperial troops, and fell fighting at Mehrāj on 16 December 1634.

M.G.S.

JETHA, BHĀĪ, Bhāī Phirnā and Bhāī Chāṅgā, all Bahil Khatri, once came to Gurū Arjan to seek instruction. In response to their question, he told them that all names of God lead to liberation. For Sikhs the name revealed by Gurū Nānak is Vāhigurū.

T.S.

JETHĀ SINGH was a Sikh of Gurū Gobind Singh's time. He was a merchant by profession and lived at Ahmadnagar where he was host to Bhāī Dayā Singh, one of the Pañj Piāre, who travelled in 1706 to the South with Gurū Gobind Singh's letter, *Zafarnāmah*, to be delivered to Emperor Aurangzīb.

M.G.S

JHABĀL KALĀN (spelt Chabāl in Survey of India maps), in Amritsar district of the Punjab, is sacred to Gurū Hargobind, who came here to perform the marriage of his daughter, Bībī Vīro, on 26 Jeth 1686 Bk/ 24 May 1629. The shrine established at

the spot consecrated by Gurū Hargobind's stay is now known as Gurdwārā Bībī Vīro Sāhib. Jhabāl has also produced some eminent personalities of Sikh history.

Gn.S.

JHANḌĀ, BHĀĪ (1580-1661), a prominent Sikh of Gurū Har Rāi's time, was the son of Bhāī Sarvan, the great-grandson of Bhāī Buḍḍhā. He was married to Bībī Sulakkhaṇī at the age of 16. He owned a huge estate and was a wealthy man, but in personal life he was a pious and humble Sikh. He made frequent visits to Amritsar and, later to Kīratpur to wait upon the Gurū. He was especially known for his spirit of humility and willing obedience. After his father's death in 1651, Bhāī Jhanḍā took his place in the Gurū's train. He himself died at his village, Jhanḍā Rāmdās, in early 1661. Gurū Har Rāi himself attended his funeral.

M.G.S

JHANḌĀ KALĀṆ, in Mānsā district of the Punjab, is sacred to Gurū Gobind Singh who stayed here overnight while on his way from Talvaṇḍī Sābo to Sirsā in 1706. A shrine, Gurdwārā Jhanḍā Sāhib, commemorating the visit was established.

M.G.S

JHANḌĀ RĀMDAS, popularly called Rāmdās, a village in Amritsar district of the Punjab, was founded by Bhāī Bhānā, son of Bābā Buḍḍhā, and named it after his grandson, Jhanḍā. Bābā Buḍḍhā also spent the last few months of his life here. Gurū Hargobind visited him here just before he died and also performed the last rites. Three *gurdwārās* now commemorate the Gurū's visit and the passing away of Bābā Buḍḍhā.

GURDWĀRĀ BUṄGĀ SĀHIB, marks the site where Gurū Hargobind had encamped. From here he, according to the local tradition, went barefoot to see Bābā Buḍḍhā.

GURDWĀRĀ SAMĀDHĀN, marks the place where Bābā Buḍḍhā was cremated.

GURDWĀRĀ TAP ASTHĀN BĀBĀ BUḌḌHĀ JĪ, on the southern edge of the village, stands where the venerable family had once lived and where Bābā Buḍḍhā had died. The shrine was got built by Ranjīt Singh.

M.G.S

JHANḌĀ SINGH (d. 1774), son of Harī Singh, succeeded to the leadership of the Bhaṅgī, principality in 1765. Under Jhanḍā Singh, the power and prestige of the Bhaṅgī *misl* rapidly increased taking the boundaries to Pāk Paṭṭan in 1766 and Multān in 1722. He then went on to sack Jhaṅg, Khushāb, Mankerā and Kālā Bāgh. He subdued Chaṭṭhās at Rasūlnagar, later known as Rāmnagar. He seized from there the Zamzamā gun, which later became famous as Bhaṅgīān dī Top, i.e. the gun of the Bhaṅgīs. Jhanḍā Singh completed at Amritsar the Fort begun by his father. He also laid out a garden there and erected another Kaṭrā named after him. He was killed in 1774 in a battle with the Kanhaiyās and the Sukkarchakkīās at Jammū.

S.S.B.

JHANḌĀ SINGH (d. 1797), of Sultānvinḍ near Amritsar, took advantage of the breakup of the Mughal power to secure an estate for himself. Having seized certain villages in Siālkoṭ which he made over to his younger brother, he turned in 1759 to the country between the Sutlej and the Beās and acquired several villages.

S.S.B.

JHANḌĀ SINGH (d. 1833), son of Gurbakhsh Singh, was a trooper under Sāhib Singh Bhaṅgī, of Gujrat before he joined Mahārājā Ranjīt Singh's army in the early years of the nineteenth century. He fought in many of the Mahārājā's campaigns, including those of Kāngrā (1809) and Kashmir (1819). Ranjīt Singh granted him eleven villages in *jāgīr* in Amritsar district. Jhanḍā Singh was killed in 1833 in a private feud.

S.S.B.

JHANḌĀ SINGH BUTĀLĪĀ (d. 1883), son of Shām Singh, was a *jāgīrdār* and military commander under Mahārājā Ranjīt Singh. He saw military service in Pūnchh and Hazārā. He accompanied the Mahārājā in the campaigns of Mankerā and Derā Ismā'īl Khān. He also accompanied, in 1836, Prince Nau Nihāl Singh on his Derājāt expedition. During part of the Kābul campaign, he was governor of the Attock Fort. He was Adālatī, or chief justice, of Lahore, until 1846, and Nāib Nāzim

of Hazārā in 1837. He received honorary titles of Bahādur, with the affix Ujjal Dīdār, Nirmal Buddh.

S.S.B.

JHANDEĀNĀ, village near Mogā is sacred to Gurū Hargobind who visited it while staying at Ḍaraulī. The Gurdwārā Pātshāhī Chhevīn commemorates the visit.

M.G.S.

JHAṬKĀ, the Sikh mode of killing an animal for food, also stands for the meat of an animal or bird so killed. Derived, etymologically, from *jhat*, an adverb meaning instantly, immediately or at once, *jhatkā* signifies a jerk, snap, jolt or a swift blow. It means to slaughter the animal instantaneously, severing the head with a single stroke of any weapon. The underlying idea is to kill the animal with the minimum of torture to it, as against slaughtering an animal in slow process in the Muslim way. Historically, there is no positive injunction enforcing *jhatkā* mode of slaughter laid down by the Gurūs. However, Gurū Gobind Singh, when manifesting the order of the *Khālsā* in 1699, enjoined upon Sikhs to abstain from *kuṭṭhā* or *halāl* meat introduced by the Muslim ruling class. Instructions regarding *jhatkā* mode of slaughter are contained in various *Rahitnāmās* and the Sikh chronicles of 18th century. The Sikh religion however neither recommends nor prohibits the eating of flesh. During the British rule, the predominating Muslim community in western Punjab opposed *jhatkā*, and the Sikhs had to resort to protests and agitations to secure this right.

P.S.S.

JHĪVAR HERĪ, a village in Yamunānagar district of Haryānā, has a Sikh shrine, Gurdwārā Nāvīn Pātshāhī, dedicated to Gurū Tegh Bahādur. According to local tradition, Gurū Tegh Bahādur converted here a *śadhū*, named Bhikhārī Dās, who was proud of his ritualistic piety. Lakkhī Shāh Vanjārā is said to have constructed a memorial platform and donated a small piece of land for a garden.

M.G.S.

JHORAR, in Sirsā district of Haryānā, is sacred to Gurū Gobind Singh, who made a brief halt here while travelling from Talvaṇḍī Sābo towards Sirsā

in 1706. Gurdwārā Pātshāhī X commemorates that visit.

M.G.S.

JĪND, a district town in Haryānā, was once the capital of a Sikh state of this name. Even after the capital had been shifted to Saṅgrūr in 1827, the coronation ceremony of the rulers continued to be performed at Jīnd.

GURDWĀRĀ MAÑJĪ SĀHIB SRĪ GURŪ TEGH BAHĀDUR SĀHIB, commemorating the visit of Gurū Tegh Bahādur, was constructed by Rājā Gajpat Singh, the first Sikh ruler of Jīnd state. Of the original building only the three-storeyed gateway now remains.

M.G.S.

JIND KAUR, MAHĀRĀNĪ (1817-1863), popularly known as Jindān, was wife of Mahārājā Ranjit Singh and mother of Mahārājā Duleep Singh. She was daughter of Mānnā Singh, of Gujranwālā, who held an humble position at the court as an overseer of the royal kennels. Her life until she gave birth to Duleep Singh in 1838 is almost obscure. She was then at Jammū and came to Lahore only in August 1843. Court intrigues and murders were the order of the day. Jind Kaur's political life begins with army proclaiming on 16 September 1843 minor Duleep Singh the sovereign of the State, and she assuming the role of a de jure regent to the minor king. Jind Kaur mobilized opinion at the Darbār against the Dogrā dominance. She and her brother, Jawāhar Singh, pleaded with the army *pañchāyats* (regimental committees) to banish Paṇḍit Jallā and protect the rights of minor Duleep Singh. The army *pañchāyats* treated Jind Kaur with deference and addressed her as Māi Sāhib. After the removal of Jallā and installation of Jawāhar Singh as Wazīr, she assumed control of the government with the approval of the army *pañchāyats*. She became symbol of the sovereignty of the *Khālsā* ruling the Punjab in the name of her son. She reviewed the troops and addressed them, held court and transacted, in public, State business. She tried to restore balance between the army *pañchāyats* and the civil administration. She faced numerous vexatious problems. The English and the Dogrās were against her. The army, expecting

higher pays, was getting disenchanted with her. She tried to ease the situation by betrothing Duleep Singh, in the powerful Aṭārī family, opening up negotiations with Gulāb Singh and promising higher pay to the soldiery.

Maharani Jind Kaur has been accused by some historians of wishing the *Khālsā* army to destroy itself in a war with the English. A much more balanced and realistic view of events leading to Anglo-Sikh wars is however obtained by a closer examination of the policies of Ellenborough and Hardinge. In December 1846, Mahārānī Jind Kaur surrendered political power to the council of ministers appointed by the British Resident and the Sikh Darbār ceased to exist as a sovereign political body. She retired gracefully to a life of religious devotion in the palace, yet mindful of the rights of her minor son as the sovereign of the Punjab. The British decided in March 1847 to send her away from Lahore, accusing her of instigating Duleep Singh. She was in 1847 removed to Sheikhūpurā and then to Banāras where she remained interned under strict surveillance, but some more false accusations resulted in her confinement in the fort of Chunār from where she escaped to Nepal. She was given asylum there. Towards the end of 1860, she travelled to Calcutta to meet her son who took her with him to England. Mahārānī Jind Kaur died at Kensington, England, on 1 August 1863.

B. J. H.

JINDVĀL, in Nawānshahr district of the Punjab, is sacred to Gurū Hargobind, who stayed here for a time, during his journey from Kartārpur to Kirātpur in 1635, to get his favourite horse, Suhelā, treated. The original building of the shrine, Gurdwārā Charan Kaṇval Pātshāhī Chheviṇ, constructed by Mahārājā Raṇjīt Singh was replaced by a new one raised in 1947.

Gn. S.

JINDVARĪ, village near Anandpur, claims a historical shrine formerly known as Gurūāṇā but now called Gurdwārā Jindvarī Sāhib. It marks the site where Bābā Gurdittā, the eldest son of Gurū Hargobind, inadvertently killed a cow during the chase. His use of mystical power to revive the cow,

however, displeased Gurū Hargobind, and Bābā Gurdittā cast off his mortal frame in repentance. Gurū Gobind Singh is also said to have visited the place.

Gn. S.

JINWĀḌĀ, 11 km from Bidar in Karnāṭaka has Gurdwārā Tap Asthān Māī Bhāgo in memory of Māī Bhāgo.

M. G. S.

JĪT MALL, a cousin of Gurū Gobind Singh, was the son of Bhāī Sādhū, of Mallā, in present-day Farīdkoṭ district of the Punjab, and Bībī Vīro, daughter of Gurū Hargobind. As recorded in the *Bachitra Nāṭak*, Jīt Mall and his four brothers took part in the battle of Bhangānī (18 September 1688). Jīt Mall was among two of the five brothers who were killed in the battle.

M. G. S.

JĪTOJĪ, MĀTĀ, the first wife of Gurū Gobind Singh, was the daughter of Bhāī Harī Jas, of Lahore. The betrothal took place in 1673 and marriage on 21 June 1677. Three sons were born to her - Jujhār Singh (14 March 1691), Zorāwar Singh (17 November 1696) and Fateh Singh (25 February 1699). As Gurū Gobind Singh was preparing *amrit* for initiating the *Khālsā*, she, as the tradition goes, put sugar crystals therein. Sweetness was thus added to the alchemy of steel. Mātā Jītojī died at Anandpur on 5 December 1700.

S. S. A.

JIUṆ SINGH PARUPKĀRĪ, BHĀĪ (1884-1921), was the son of Bhāī Pahū Mall of Gujranwālā district. His original name was JiuṆ Mall and became JiuṆ Singh after receiving *pāḥul* in 1902. He shifted to Lyāllpur town (now Faisalābād in Pakistan) where he set up a small provisions shop. He made himself very popular for his honesty and polite manner and his earnestness to be of help to others. These qualities earned him the epithet *parupkārī* (altruist). To a call from Jathedār Kartār Singh Jhabbar and Bhāī Lachhman Singh for the liberation of the holy shrines at Nankāṇā Sāhib, he responded with ready enthusiasm, and was waylaid in the vicinity of Sī Nankāṇā Sāhib and was shot down.

G. S. G.

JĪVĀ or living being is not merely physical or material body (*deha*). It is not even biological or vital breath (*prāṇa*). Nor is it just a cluster of sense impressions (*manas*), nor intellect (*buddhī*), nor ego (*ahaṅkāra*). The essence of *jīva* is something beyond all these. It is the Transcendent Self or *ātman* which is the knower (*sākṣī*), the seer (*drishṭa*) and pure consciousness (*chit*). The composite whole of *chit* and *achit*, *drishṭa* and *drishya*, *kartā* and *karaṇā* is the total personality called *jīva*, the embodied self. The constituents of *jīva*, according to Vedant, are (i) *ātman* or Self, (ii) *avidya* or ignorance enveloping the self, (iii) *chidābhāsa* or reflection of the Self in the Ego, (iv) *kāraṇa śarīra*, the causal body, (v) *liṅga śarīra* constituting *prāṇa* (vital airs), *man*, *ahaṅkāra* and *buddhī*, and (vi) gross physical body. In *gurbāṇī*, *jīva* (also *jīā*) essentially stands for living being, an organism (GG, 144). The same is also reflected in a verse in the *Akāl Ustati*. The term *jīva* also stands for *ātmā* or *jīvātmā* since that is presumed to be the source of life in any living being. It has also been employed to connote *man* or *chit*, i.e. mind or consciousness (GG, 384). In brief, *jīva* in *gurbāṇī* stands for a living being or for any of the features - life, consciousness, mind or soul (*jīvātma*) - that are deemed to characterize a living being in general, more specifically man.

J.S.N.

JĪVĀ, BHĀĪ, a Sikh living near Khaḍūr Sāhib in Amritsar district, who used to bring daily *khicharī* (a dish of rice mixed with lentils) and curds for Gurū Aṅgad's *langar*. He imbibed the Gurū's teaching that God's will is supreme, and no one may try to intervene in it.

Gn.S

JIVANDĀ, BHĀĪ, a pious Sikh of the time of Gurū Arjan. He lived in Fatehpur and once, accompanied by Bhāī Jagsi and Tilokā Seth, of his village, visited the Gurū in Amritsar when the Gurū was working on the compilation of the Gurū Granth Sāhib.

T.S.

JĪVAN-MUKTA, derived from *jīvan-mukti* (*jīvan*=life; *mukti*=release, liberation, emancipation, freedom from bondage), means one

who has attained liberation from human bondage or one who has attained to the highest spiritual state of being in tune with the Ultimate while still living. The belief underlying the concept of *mukti* is, that the soul, a particle of the Supreme Soul, is, while embedded in the physical frame, in a state of *viyog* or separation and longs for *sanyog* or reunion with its source, which for it is the supreme bliss. If the body is the cause of the soul's bondage, it is clear that its release essentially involves its separation from the earthly cage, meaning death; and that is how it is generally understood. In the Indian context, *mukti* means deliverance of the human soul from the cycle of birth, death and rebirth to which it is destined in consequence of its past and present *karma* (actions, deeds). Besides this idea of *videh* (incorporeal) *mukti*, however, references to the concept of *jīvan-mukti* are also found in the ancient scriptural literature of India. But it is in the *bāṇī* (utterances) of the Sikh Gurūs that *jīvan-mukti* and *jīvan-mukta* receive a greater emphasis and fuller treatment. Gurū Nānak and his spiritual successors invested the term with a new meaning in their *bāṇī*. The body constitutes no barrier between the soul and the Supreme Soul. On the contrary, "the body is the fort limitless wherein resides the Lord" (GG, 514). Gurū Arjan goes to the extent of rejecting *mukti* in the traditional sense of a post-death state and substitutes it with constant love of the Divine as the ideal state of being (GG, 534).

The *jīvan-mukta* of Sikh conception is the realized soul, identified as *gurmukh*. He leads the life of a common householder enriched by the experience of spiritual harmony within. "He surrenders himself completely to the Will of God; joy and sorrow are the same to him; he experiences bliss always and *viyog* (separation) never" (GG, 275). Instead of the differentiating ego, the all-encompassing Divine Spirit resides in him. Existentially he belongs to the world, essentially he transcends the world. A variant of the term *Jīvan-mukti* in *gurbāṇī* is dying in life (*Jīvāt marnā*). The paradoxical expression of dying while alive is employed by the Gurūs in order to stress the importance of abandoning one type of life and

the adoption of another, dying to the life of ego and entering the life of contemplation and altruism. Such a person is qualified for the designation of *jīvan mukta*. The ideal state of *jīvan-mukta* is, notionally, within the reach of every human being. Yet, as the Gurūs point out, rare are the individuals who actually arrive at the summit. The blessed few, fulfilled by the experience of supreme realization, set out to serve the mankind.

W.S

JĪVAN SINGH, BHĀĪ (1649-1705), Bhāī Jaitā before he had received the rites of initiation at the hands of Gurū Gobind Singh in 1699, was a Sikh belonging to the scavenger caste who was given by the Gurū the epithet of 'Raṅghareṭā Gurū Kā Betā' (the young man of the Raṅghar caste is the Gurū's own son) when he brought the severed head of Gurū Tegh Bahādur from Delhi to Anandpur. Born on 30 November 1649 to Sadā Chand, he also served Gurū Har Rāi at Kīratpur. He thereafter lived at Anandpur, becoming the first *nagārchī* or beater of drum when the Gurū set up the Raṅjīt Nagārā. In 1691, he was married to Rāj Kaur, daughter of Sujān Singh of Rīār, near Amritsar, and had four sons born of him. Bhāī Jaitā was a known marksman and took part in all of Gurū Gobind Singh's battles. He fell a martyr in the battle of Chamkaur on 7 December 1705. A *burj* or a tower stands on the site as a monument to his memory.

A.C.B.

JĪVAN SINGH CHHĀCHHĪ (d. 1852), son of Uttam Singh, was a military commander in Sikh times. His father and grandfather had also served under Mahārājā Raṅjīt Singh. Jīvan Singh's contingent was known all along the north-western frontier for its swift movement where he served for many years. He also took part in the two Anglo-Sikh wars. He died on 22 September 1852.

S.S.B

JĪVAN SINGH, COLONEL (d. 1851), eldest of the six sons of Dūlā Singh of Kalāsvālā in Siākoṭ district, joined the army of Mahārājā Raṅjīt Singh and was placed under Prince Kharak Singh. He first saw active service in Kashmīr where he was

wounded. He again went on active service in 1841 in Kashmīr when he lost his younger brother, Kishan Singh. Thereafter he was deputed to guard the Darbār Sāhib at Amritsar. On the occupation of the Punjab by the British, the regiment was taken over by them and it formed the nucleus of the 19th Punjab Infantry. Jīvan Singh was confirmed in the position of commandant, with the rank of Colonel. Jīvan Singh died at Amritsar in 1851. The Commander-in-Chief published a special General Order lamenting his death.

S.S.B.

JĪVAN SINGH KĀRSEVĀVĀLE, BĀBĀ (1894-1974), one of the principal disciples of Sant Gurmukh Singh Kārasevāvāle (1849-1947), and son of Fateh Singh of Rāhal Chāhal, (Amritsar district). Jīvan Singh grew up into a sturdy young man, interested in wrestling and other rural sports, but never having the chance of going to school. At the age of eighteen, he married Bāvi, renamed Kartār Kaur. Up to the age of about 40 years, Jīvan Singh tried his hand at various occupations, including farming and *tonigā*-driving. He also took out a trip to Malaya to seek his fortune there. The turning point in his life came when he met Sant Gurmukh Singh and decided to remain ever at his service. Sant Gurmukh Singh first assigned him the construction of *hanisālīs*, i.e. underground water channels connecting *sarovars* or sacred tanks at various places. He also had new buildings raised for various Sikh shrines. He joined his mentor in the renovation and reconstruction of the shrines at Muktsar. In 1947 Bābā Jīvan Singh made Pehovā, in Haryāṇā, his headquarters, and reconstructed historical shrines and *sarovars* at Pehovā, Thānesar, Kaithal, Siāṇā Sayyidān and Karhā. He also commenced *kār-sevā* for rebuilding the shrine at various places, including desilting operations at the sacred pools at Tarn Tāran in 1971 and at Amritsar in 1973. Bābā Jīvan Singh died on 29 October 1974.

Pk.S

JĪVAN SINGHVĀLĀ, near Baṭhīṇḍā, claims a historical shrine, Gurdwārā Gurūsar Pātshāhī Dasvīn, dedicated to Gurū Gobind Singh who,

according to local tradition, stayed here for a brief period in 1706.

Gn.S.

JODHĀ, BHĀĪ, *masand* at Tulaspur (location obscure) during the time of Gurū Arjan, was reputed for his probity. He collected the offerings from Sikhs and presented them to the Gurū at Amritsar without spending from these a penny on himself.

T.S.

JODHĀN, village 16 km from Ludhiānā, has a shrine, Gurdwārā Damdamā Sāhib Pātshāhī 10, in memory of Gurū Gobind Singh commemorating the place where the Gurū halted on his way from Ālamgīr to Hehrān towards the close of 1705.

M.G.S.

JODHĀ RĀM, a Brāhman of Jammū hills and the father-in-law of Paṇḍit Jallā, who captured Jawāhar Singh, brother of Mahārājā Jind Kaur, by order of Hīrā Singh. When Jawāhar Singh assumed power, he got Jodhā Rām executed.

H.R.G.

JODH, BHĀĪ, a *masand* at Kot Kamālīā (now in Pakistan), who was accused of appropriating offerings but on enquiry Gurū Gobind Singh found him innocent.

Gn.S.

JODH SINGH (1798-1864), son of Devā Singh of Rariālā in Gujrānwālā district, rose to prominence in the kingdom of Mahārājā Ranjīt Singh. From 1813 to 1825, he served with the Ghorcharās (special cavalry) of Sardār Jodh Singh Sowariānwālā. He participated in Prince Sher Singh's successful campaign against Sayyid Ahmad Khān (1831), became a trooper (1834) in Rājā Hīrā Singh's *ḍerā* (army unit), and achieved the rank of commandant (1836). During the years following Ranjīt Singh's death, he served under Dīwān Hukam Rāi. He became *adāltī* (judicial officer) at Amritsar after the first Anglo-Sikh war. After the British formally annexed the Punjab, Jodh Singh entered government service as a trusted extra assistant commissioner. He was *sarbarāh* (manager) of the Darbār Sāhib (1849-62).

I.J.K.

JODH SINGH (d. 1874), a colonel in the army of Mahārājā Ranjīt Singh and the son of Jai Singh,

belonged to Mughal Chakk, a village his ancestors founded. He became headman of twenty-two villages around it which rank lasted long with the family. During the Anglo-Sikh war of 1848-49, Jodh Singh fought against the British, and consequently got his *jāgīrs* forfeited.

S.S.B.

JODH SINGH, BHĀĪ (1882-1981), patriarchal figure for many years in the fields of Sikh theology, education and politics, was born on 31 May 1882 at Ghungrīlā, in Rāwalpīṇḍī district, now in Pakistan, the son of Rām Singh. Named Ranbir Singh at birth and later called Sant Singh, he received the name Jodh Singh after receiving *Khālsā pāḥul* in 1897. Jodh Singh lost his father when he was barely two years old. He did matriculation from Rawalpindi, graduation from the *Khālsā* College, Amritsar (1904), and postgraduation in Mathematics (1906). Simultaneously, he continued study of Sikh scripture and its theology. Jodh Singh started his career at the *Khālsā* College as a lecturer in Sikh religion to eventually become its principal. He also became a member of the Punjab Legislative Council, served on various bodies of the Panjab University, and played an active part in laying down the educational policy in the Punjab. As an exegete of the Holy Writ, he had few equals. His commentaries on scriptural texts, marked by a catholic knowledge of Eastern and Western schools of thought and by clarity of expression, have already become classics. Among his works in Punjabi are *Sikkhī kī Hai?* (1911), *Gurū Sāhib ate Ved* (1911), *Ṭikā Japujī Sāhib, Bhagat Bānī Satik* (1913), *Gurmat Nirṇay* (1932), *Prāchīn Bīrān Bāre Bhullān dī Sodhan* (1947), and *Srī Kartārpurī Bīr de Darshan* (1968); in English, *Japjī* (1918), *Life of Sri Guru Amardas Ji* (1921), *33 Savaiyas* (1953), *Some Studies in Sikhism* (1953), *Gospel of Guru Nanak in His Own Words* (1969) and *Kabir* (1971).

In 1962, he took over as the first Vice Chancellor of Punjabi University, Patialā. He was awarded the title of Padma Bhūshan in 1966 and honorary degrees of Doctor of Literature by Panjab University, Chandīgarh (1961), and Punjabi

University, Patialā (1979). Dr Bhāī Jodh Singh died in Ludhiānā on 4 December 1981.

G.S.Ms.

JODH SINGH CHASHMĀVĀLĀ (d. 1859) belonged, like his father Gajjā Singh, to the Sikh *mis* or chiefship of the Kanhaiyās. Later he joined service under Mahārājā Ranjīt Singh. He was granted a *jāgīr* in Shakargarh (Gurdāspur district), with a third share in the village of Chashmā, subject to the service of 35 horse. Although an old man, he took part with his contingent in the first Anglo-Sikh war of 1845-46. After the cessation of hostilities, he retired to his estate at Chashmā. He died in 1859.

S.S.B.

JODH SINGH RĀMGARHĪĀ (d. 1815), soldier and feudatory chief in Sikh times, was the eldest son of Jassā Singh Rāmgarhīā. Ranjīt Singh bound himself in a pledge of friendship with him before the Gurū Granth Sāhib at Darbār Sāhib, Amritsar. The Mahārājā had great reverence for him and seated him next to himself in the royal *darbār*. Jodh Singh was Ranjīt Singh's ally in his earlier campaigns. He was a deeply religious person. He built the Rāmgarhīā Buṅgā on the Golden Temple premises and built the first two storeys of Bābā Atal. Jodh Singh died at Amritsar in August 1815.

S.S.B.

JODH SINGH RASŪLPURĪĀ (d. 1857), feudatory *sardār* of Mahārājā Ranjīt Singh, was the son of Sujān Singh, who had acquired territories in the Jalandhar Doāb and in Ambālā. Driven out of his possessions by the chief of Kalsīā, he settled at Rasūlpur (Amritsar district) and became a *jāgīrdār* of Mahārājā Ranjīt Singh on conditions of military service. Jodh Singh Rasūlpurīā died in 1857.

S.S.B.

JODH SINGH ROSĀ (d. 1819), who rebuilt the old village Rosā, began his military career with Charhat Singh and continued to serve his descendants Mahān Singh and Ranjīt Singh. He accompanied Ranjīt Singh to capture Lahore (1799) and also took part in campaigns of Kasūr, Pinḍī Bhattīān and Jharīg. He was severely wounded at the siege of Chinioṭ and was killed in 1819 during the

Kashmīr campaign.

S.S.B.

JODH SINGH WAZĪRĀBĀDĪĀ (d. 1809), son of Gurbakhsh Singh, was a powerful Sikh chief. He possessed the *parganahs* of Wazīrābād, Kaṛiāl, Mitrānvālī and Talvaṇḍī Mūsā Khān, comprising about 500 villages. He was a good friend of Mahān Singh Sukkārchakīā and together they fought several battles against Sāhib Singh Bhangī. Jodh Singh betrayed Mahān Singh during the siege of Sodhrā (1792) and supplied the besieged enemy with ammunition. This made Ranjīt Singh hostile towards him and wanted to harm him through stratagem. He once invited Jodh Singh to Lahore and when the latter was alone in his Darbār, gestured to his courtiers to arrest him. However, Jodh Singh boldly took out his sword rather than surrender. This gesture of Jodh Singh made Ranjīt Singh an admirer who dismissed him with honour and rich gifts. Jodh Singh died in 1809.

S.S.B.

JOGĀ, village 19 km north of Mānsā, has a historical shrine dedicated to Gurū Tegh Bahādūr. The Gurū is said to have encamped at the site now marked by Gurdwārā Patshāhī IX, just outside the village.

M.G.S.

JOGĀ SINGH, a Sikh youth from Peshāwar, who had lived in the presence of Gurū Gobind Singh at Anandpur for many years and served him with devotion. It is said that once he left his marriage ceremony mid-way to fulfil the Gurū's command to reach Anandpur immediately. This produced in him a sense of self-esteem and conceit. As he halted for a night at Hoshiārpur, on his way, he fell for the charms of a beautiful courtesan. But providence, as it were, came to his rescue. He realized his error and was filled with remorse. He presented himself before Gurū Gobind Singh at Anandpur with humility, and unashamedly told other Sikhs of how he had practically fallen and how he had been saved by the Gurū's grace. A *gurdwārā* renamed after Bhāī Jogā Singh existed in Peshāwar until 1947.

P.S.P.

JOGENDRA SINGH, SIR (1877-1946), scholar and statesman of old Sikh lineage, was born the second son of Javālā Singh on 25 May 1877 at Airā Estate, in Kherī district of what then used to be the United Provinces. His ancestors belonged to Rasūlpur in Amritsar district. Self-educated, he was a man of high intellectual calibre and culture. He had a flair for language and acquired mastery of English. His introduction to public life was through journalism. Besides publishing articles on farming and allied subjects in papers in India and abroad, he edited for some time his own journal *East & West*. Two of his books directly on Sikh themes were late in coming. Thus *Spake Gurū Nānak* (1934) and *Sikh Ceremonies* (1940). He also wrote some works of fiction. In the thirties he launched his monthly, *The Khālsā Review*. His *The Persian Mystics* (1931) is a rendering into English of the sayings of the mystic Abdullah Ansārī (1005-1090) of Herat.

Jogendra Singh became in 1911 the Home Minister of Patialā and later the Prime Minister. In 1926, he was nominated to the Punjab Legislative Council and was thrice the minister for Agriculture and Public Works. A pioneer in tractor cultivation, he laid the foundation of mechanized farming in the Punjab. He helped establish hosiery industry in Ludhiānā. The Mandi Hydro-electric Project was completed during his tenure. The adjoining town of Jogendra Nagar was named after him.

Jogendra Singh was knighted in 1929. In 1936, in collaboration with Sundar Singh Majithiā, he founded the *Khālsā National Party* which won majority of the Sikh seats at polls (1937). Sir Jogendra Singh then chose to retire from politics, though he continued writing. He was nominated a member, the first Sikh member, to the Viceroy's executive council in 1942, and was allotted the departments of Health, Lands and Education. He was Pro Chancellor of Delhi University. He served on several committees and commissions of the Indian government. He also worked for the Chief *Khālsā Dīwān* and the *Khālsā College Managing Council*. He was also one of the founders of the *Khālsā Defence of India League* and a member of the Sikh delegation meeting the Cripps Mission

(31 March 1942) on behalf of the Sikhs. As a liberal elder statesman, Sir Jogendra Singh enjoyed wide esteem in the country. He attracted notice for his scholarship and literary accomplishment as well. Sir Jogendra Singh died of a paralytic stroke on 3 December 1946.

A.S. JONES, a deserter from the East India Company's service, joined Mahārājā Ranjīt Singh's army as a gunner and participated in the final battle of Multān (1818) and took charge of the guns, enabling the Akālīs to storm the fort.

G.I.S. *JOTI BIGĀS* is the joint title of two poetic compositions, one in Persian and the other in Punjabi, by Bhāi Nand Lāl Goyā, a devoted Sikh of Gurū Gobind Singh. Both the works included in *Joti Bigās* are in the nature of a fervent homage to the Gurūs, whom he accepts as spiritually one though different in body. The work in Punjabi comprises forty-three couplets whereas the one in Persian has 175 couplets. The Persian part of *Joti Bigās* is a *masnavi*, beginning with an account of Gurū Nānak (1-22) and goes on to say that all the ten Gurūs shared the same light (23-27). The subsequent couplets (28-175) are in praise of Gurū Gobind Singh.

D.S. *A JOURNEY FROM BENGAL TO ENGLAND*, "through the northern part of India, Kashmir, Afghanistan, Persia, and into Russia by the Caspian Sea," by George Forster, 2 vols., was first published in 1790 and reprinted in 1970 by the Languages Department, Punjab, Patialā. The book is an account of travels, perhaps the first ever in this part of the world by a European writer. The first volume relates to the author's journey from Calcutta to the Punjab with a section on Hindu mythology, a brief history of the Ruhilās and a description of the origin and growth of the Sikhs in the Punjab. The latter narrative gives brief sketches of the ten Gurūs of the Sikh faith, followed by Bandā Singh Bahādur's career and the repression let loose on the Sikhs during the 18th Century. It gives valuable information on Punjab, its revenue, commerce and military. The second

volume of the book begins with the author's journey through Kashmir which, according to him, is "unparalleled for its air, soil and a picturesque variety of landscape" (p.1.) and ends with his arrival in Russia through Afghanistan and Persia. The facts given in the book are, in the main, reliable, except at a few places.

B.J.H.

JUGĀVALĪ, attributed to Gurū Nānak, is an apocryphal text. Composed in *rāga Rāmkalī*, the poem represents Gurū Nānak concentrating on different consonants of the name Vāhigurū for many *yugas*. During this long meditation and contemplation, he went through successive stages of spiritual advancement. The final realization came as he reached the presence of God, who commissioned him to re-establish *dharma* in the *kali* age.

T.S.

JUJHĀR SINGH HĀDĀ (d.1696), who comes in for a prominent mention in Gurū Gobind Singh's *Bachitra Nātak*, was a Rājput general sent by the Mughal authority to the Śivālik hills in the last

decade of the seventeenth century to retrieve its hold on the hill *rājās*. Jujhār Singh recaptured the town of Bhallān, in Unā district, which the hill *rājās* had occupied, but, before he could consolidate his position, he was attacked by Gaj Singh of Jasvān. He fell down fighting in the battle field.

B.S.

JUJHĀR SINGH, SĀHIBZĀDĀ (1691-1705), the second son of Gurū Gobind Singh, was born to Mātā Jīto Jī at Anandpur on 14 March 1691. Like his elder brother, Ajit Singh, he started training in the fighting skills as soon as he started learning the religious texts. In 1699, when he was eight years old, he received the rites of *Khālsā* initiation. He was with the Gurū and a few other Sikhs to reach Chamkaur by nightfall on 6 December 1705. He participated in the next day's battle warding off assault after assault upon the fortress they were in. Jujhār Singh led the last sally towards the end of the day (7 December 1705), and laid down his life fighting. Gurdwārā Qatalgarh in Chamkaur Sāhib now marks the site.

S.S.A.

K

KABĪR, from his full name Kabīr Dās (*kabīr*, Arabic for “great”; *dāsa*, Sanskrit for “slave” or “servant”), is one of the great names in the literary and religious history of North India. He is one of the medieval Indian saints and Sūfīs who has contributed the maximum compositions (227 *padās* in 17 *rāgas* and 237 *ślokas*) to Sikh Scripture. Kabīr lived in the fifteenth century AD, though not much biographical information is available. The Kabīrpanthīs give 1398 as the year of his birth and 1518 as the year of his death, though recent researches put 1448 as the year of his death. Kabīr’s life was centred around Vārāṇasī. Legend has that he was actually the son of a Brāhmaṇ widow who abandoned him and that he was brought up by a Muslim weaver. It is not clear whether he ever married, but tradition gives him a wife named Loī and two children. He was a *julāhā* by caste and followed the profession of weaving. Latter day studies have established a Nāth background for the *julāhās* as a strong possibility. A strong tradition designates Rāmānand as his *gurū*, but numerous references in his works point unmistakably to the “True Gurū” within.

Kabīr spent little time at his loom and took to an itinerant life style. Exactly where he went and how long he stayed can only be matters of conjecture. It is unanimously agreed that Kabīr’s final days were spent at Magahar, a cursed place in Hindu belief. He rejected entirely all the external signs of religion. He acknowledged no caste distinctions, saw no virtue in asceticism, fasting and almsgiving, and belittled the six schools of Hindu philosophy. The Hindu theogony was a clear rejection. Belief in a Supreme Being was central to his religious understanding. It is within a person’s soul that God may, by grace, reveal

Himself. The revelation comes, however, only to him who has prepared himself to receive it. Kabīr attacked the authority of the Vedas and the Quran more than the authority of the Paṇḍit or the Qāzī. There is inevitably much that must remain obscure in Kabīr’s attempts to describe his experiences, for they are fundamentally mystical in quality, and, ultimately inexpressible. Throughout his utterances the emphasis is on interiorization.

Kabīr composed no systematic treatise, rather his work consists of many short didactic poems, often expressed in terse vigorous language. Indeed, in some of his verses there is a tendency to rugged coarseness as fit expression for his unsparing invective. Besides his works recorded in 1604 in the Gurū Granth Sāhib and preserved inviolate since, two other collections exist—the *Kabīr Granthāvalī* and *Bījāk*, the latter enjoying the status of a scripture among his followers.

D.C.S.

KABĪRPANTHĪS, followers of Kabīr. Though Kabīr did not found any sect during his own lifetime, a *math*, called Kabīr Chaurā, was established after his death by Sūrat Gopāl at Vārāṇasī. This *math*, with a branch at Magahar, was called *bāp* or father. Another centre, established almost contemporaneously, in Dhām Kherā, in the Chhatisgarh region, was called *māī* (mother).

A Kabīrpanthī must avow belief in One God. He must vow never to eat meat or drink wine. He must bathe daily and sing hymns to God, morning and evening; forgive up to three times those who trespass against him; avoid company of all women of bad character and never to turn away from his house and his lawful wife; never tell lies; never usurp the property of another man; and never bear false witness or speak ill of others on hearsay

evidence. At the initiation ceremony, the candidate makes the required promise in the presence of the *gurū*. *Bijak* is their scripture. The Hindus among them recite the name of Ram whereas the Muslims that of *Khudā*.

B.S.N.

KABITT-SAVAĪYYE, by Bhāi Gurdās (q.v.), is a collection, in Braj, of 675 *kabitts* and *savaġyyās*. Of his *kabitts* and *savaġyyās*, a total of 556 only were known before 1940 when Bhāi Vīr Singh searched out and published another 119 of them. It is generally believed that some more are still untraced. The theme as well as the language suggest that the poet might have composed them in his maturer years. Bhāi Gurdās was able clearly to comprehend the meanings of the scriptural text and then explain it in the simplest vocabulary in his *Vārs* and the *kabitts* and *savaġyyās*. To make his works widely comprehensible, Bhāi Gurdās has used similes and metaphors from daily life.

D.S.

KĀBUL VĀLĪ MĀĪ, or the Lady from Kābul, is the name given to a woman who rendered devoted service during the digging of the *bāoli* at Goindvāl under the supervision of Gurū Amar Dās. The Gurū, highly pleased with her selfless service, appointed her a preacher in Kābul.

B.S.D.

KĀFĪ (Arabic Qāfī), literally stands for the leader, the enlightener, one who fulfils the need. In poetics, it denotes the refrain in a song or hymn, and is also the title given to a poetic form in Arabic as well as in Indian literature. Gurū Nānak was the first to use this poetic form in Punjabi literature. In the Gurū Granth Sāhib, *kāfīs* have been put under different *rāgas*. The main theme of these *Kāfīs* is the transient nature of this manifest world. Attachment to worldly possessions and relations leads to the soul's bondage. In order to break this bondage and achieve *mukṭi*, man must eradicate *haumai* and submit to His will.

D.S.

KÄHN CHAND, son of Amīr Chand, of Multān, served under Mahārājā Ranjīt Singh and his successors at first as a scribe (1823) and then as *murāsālā-navīs* or dispatch writer (1834). He raised

the Dera Khās, a regiment of young Sikh *sardārs* who were the pick of the Sikh army. In 1849, Kāhn Chand's *jāgīrs* were resumed by the British.

G.S.N.

KÄHN SINGH, and his father, Bābā Binod Singh, were with Gurū Gobind Singh at Nāndeḍ during his last days. They were among the five Sikhs chosen to accompany Bandā Singh Bahādur to the Punjab in 1708. Kāhn Singh took part in Bandā Singh's campaigns and was made deputy to his father who was given charge of the border district of Karnāl. He fought several battles against the Mughal commander Firoz Khān Mevātī to check the latter's advance towards the Punjab. Later, he had differences with Bandā Singh during the siege at Gurdās-Naigal and left his camp. He was captured and taken to Delhi along with other Sikh prisoners for execution.

G.S.D.

KÄHN SINGH (d.1846), son of Pañjāb Singh of Gharjākh, in Gujranīwālā district, served in Mahārājā Ranjīt Singh's army. He remained at Piñḍī Gheb for nine years and then participated in several campaigns under Harī Singh Nalvā, including the one against the Yūsafzāi tribes (1831). He accompanied, in 1834, General Mīhān Singh and returned to Lahore after three years. During the reigns of Mahārājā Kharak Singh and Mahārājā Sher Singh, Kāhn Singh and his three sons were treated with favour and received military appointments. Kāhn Singh was killed during the first Anglo-Sikh war.

S.S.B.

KÄHN SINGH (d. 1876), son of Dūlā Singh of Kalāsvālā, (Siālkoṭ district), began his career in Mahārājā Ranjīt Singh's army under General Avitabile and took part in several campaigns including the first Anglo-Sikh War. After the annexation of the Punjab, he served the 30th Punjab infantry till retirement. He died in 1876.

G.S.N.

KÄHN SINGH, of Fatehābād in Kapūrthālā district of the Punjab, was an associate of Bhāi Mahārāj Singh, leader of the revolt against the British in 1848-49. He joined him at Amritsar early in 1848 and took part in the second Anglo-Sikh war. He

was captured along with Mahārāj Singh near Shām Chaurāsī, in Hoshiārpur district, on the night of 28-29 December 1849.

M.L.A.

KĀHN SINGH, of Nābhā (1861-1938), celebrated scholar and encyclopaedist, was born on 30 August 1861, at Sabaz Banerā, in Paṭiālā State. His father, Naraṇ Singh was a man of saintly character. Kāhn Singh, the eldest of three brothers and one sister, did not receive formal education, yet he mastered several branches of learning by private effort. By the age of 10, he could recite freely both the Gurū Granth Sāhib and the Dasam Granth. He read Saṅskrit classics with Paṇḍits in and around Nābhā and learnt music from Mahant Gajjā Singh. He sought Maulawīs in Delhi to teach him Persian. In 1883 he went to Lahore where he studied Persian texts and assisted Gurmukh Singh in the publication of his *Sudhārārak*. In 1887 he was appointed tutor to Tikkā Ripudaman Singh, the heir-apparent of Nābhā state. From the Mahārājā's private secretary to judge of the High Court, he held several different appointments in the state, serving for a brief interregnum, 1915-17, in the neighbouring Sikh state of Paṭiālā. In 1885, he had a chance meeting with Max Arthur Macauliffe and later helped him in the printing of his *The Sikh Religion*.

From among Bhāī Kāhn Singh's works, *Gurushabad Ratanākār Mahān Kosh* (1930) will remain a permanent monument to his unmatched industry and erudition. His maiden work *Rāj Dharam* (1884), was followed by *Nāṭak Bhāvarth Dīpikā* (1888), an exegesis of extracts from the *Hanūmān Nāṭak*. Among his other works one: *Ham Hindū Nahīn* (1898), *Gurmat Prabhākār* (1898), *Gurmat Sudhākār* (1899), *Gurū Chhand Divākār* (1924), *Gur Sabad Alanikār* (1925), *Gurū Girā Kasautī*, *Sharāb Nikhedh* (1907), *Jaimanī Aśvamedh* (1896), *Viṣṇu Purāṇa* (1903), *Sadu and Chapdī dī Vār* (1935). From among his works which were published posthumously are *Gurmat Mārtanḍ* in (2 volumes) (1960) and a travelogue (1984). Bhāī Kāhn Singh lived in seclusion, totally immersed in his scholarly pursuit. He had the interests of an aesthete and loved art, flowers and

music. Kāhn Singh died at Nābhā on 24 November 1938.

Sy.S.

KĀHN SINGH AṬĀRĪVĀLĀ (d. 1873), soldier and *jāgīrdār*, was the second son of Shām Singh Aṭārīvālā. He inherited only a small part of the *jāgīr* of his father, and his contingent was assigned in 1848 to serving Rājā Sher Singh Aṭārīvālā at Multān, but it left the Rājā when the latter moved northwards against the British. He died in 1873.

G.S.

KĀHN SINGH BHĪKKHĪVINDĪĀ, companion of Bhāī Mahārāj Singh during the second Anglo-Sikh war. After the war, he, like Bhāī Mahārāj Singh, escaped to the Jammū hills where they planned to capture the fort of Rāmnaṅgar, but the plan failed and they were expelled from the state. Kāhn Singh was declared a proclaimed offender with a reward of Rs 300 on his head.

M.L.A.

KĀHN SINGH MAJĪTHĪĀ (d. 1853), son of Amar Singh Majīthiā, served as a general in the Sikh army in the second Anglo-Sikh war. He was known to have killed a lion with his sword while out hunting with the Mahārājā in 1831. At the time of the annexation of the Punjab, his *jāgīr* was confiscated and he was given a pension. He died in 1853 at Majīthā.

S.S.B.

KĀHN SINGH MĀN (d. 1848), son of Hukam Singh, was appointed commandant of Mahārājā Ranjīt Singh's bodyguard at a comparatively young age. He took part in several campaigns under the Mahārājā, rising to the rank of general in 1836. He succeeded in subduing the Kashmīr rebellion without firing a shot (1846), was appointed judge in Lahore (1847), and governor of Multān (1848). He and his son were imprisoned by Mūl Rāj's sepoys, and they perished in the bombardment of the Fort that ensued.

S.S.B.

KĀHN SINGH ROSĀ (d. 1864), son of Sukkhā Singh, began his career in 1822 as Jamādār in the Sikh army under General Allard. Soon he rose to be a commandant. In 1848, Kāhn Singh was posted at Peshāwar as colonel of the Dragoons. A highly

KAIRON

brave person and admirable cavalry officer, his influence with the army was great. Throughout the second Anglo-Sikh war, he fought stubbornly against the English. Kāhn Singh died in June 1864.

S.S.B.

KAIRON, village in Amritsar district of the Punjab, has a historical shrine, Gurdwārā Jhār Sāhib, sacred to Gurū Arjan. Located west of the village, it marks the site where the Gurū, during one of his journeys through the Mājha country, stayed for a short time.

Gn.S.

KAITHAL, district town of Haryānā, is an old historic place. Bhāi Desū Singh, a descendant of Bhāi Bhagatū, occupied it in 1767 and made it the capital of his principality. The state came under British protection in 1809 and lapsed to the British in 1843. It was in Kaithal that Santokh Singh wrote his monumental *Srī Gur Pratāp Sūraj Granth*. There are two historic shrines in the town, both commemorating the visit of Gurū Tegh Bahādur. GURDWARĀ NIMM SĀHIB PĀTSHĀHĪ NAUVĪN is situated outside the old town at a spot referred to as Thanḍār Tīrath.

GURDWARĀ MAŖJĪ SĀHIB is located inside the town. On this site lived a devout Sikh, Roḍā Bāḍhī, a carpenter by profession, with whom the Gurū once stayed for a few days.

M.G.S.

KĀLĀ SINGH, a Mazhabī Sikh, was a bold and desperate man. He joined the band of Gujjar Singh Bhaṅgī (d. 1788) who appointed him *thāpedār* or administrator at Hasan Abdāl. He set up his headquarters at Sarāi Kālī which was then the Sikhs' last frontier outpost on the northwest, and firmly established his authority in the area.

S.S.B.

KALAUṚ, in Fatehgarh Sāhib district, claims a historical shrine dedicated to Gurū Tegh Bahādur who made a brief halt here on his way from Kīratpur into the plains of the Mālva. Kalaur is also as the birth-place of Giānī Ditt Singh, one of the pioneers of the Singh Sabhā movement.

M.G.S.

KĀLE KHĀN, one of the Pathān officers who had joined service under Gurū Gobind Singh at Paonṭā Sāhib after their dismissal from the Mughal army

and his troops fought on his side in the battle of Bhaṅgāni (1688) whereas most of his other companions deserted him.

B.S.

KALGĪDHAR DĪWĀN MALAYA, a socio-religious body of the Sikhs in Malaya (Malaysia) and an off-shoot of Khālsā Dīwān Malaya, was first formed in January 1918 as Khālsā Dīwān, Selangor. It was registered as a central body of Malay Sikhs on 1 February 1920. Its aims and objectives were the same as those of the parent body, viz. religious, social and educational uplift of the Sikh community. On theological points, the Kalgidhar Dīwān was nearer to the Pañch Khālsā Dīwān, Bhasaur. It solicited the British government's favour in Malaya, presented scrolls of honour to retiring British officers, its leaders accepted from the government various titles and honours, and earned some favours for the community, such as the legal status for Anand marriage (1925); wearing of *kīrpān* by Sikhs was not allowed by law but overlooked. It advocated the need for education in Punjabi and started a school and a newspaper. The Dīwān practically ceased to exist from 1940's.

Mv.S

KALHĀ, RĀI, feudatory chief of Rāikoṭ in Ludhiānā district of the Punjab, was a contemporary of Gurū Gobind Singh. Converted from Hinduism to Islam, the Rāi's family was an admirer of the Gurūs. Rāi Kalhā received Gurū Gobind Singh warmly and served him with devotion when the Gurū passed through his territory travelling from Chamkaur. He sent one of his own men to Sirhind to bring news of the Gurū's mother and his two younger sons. The Gurū bestowed upon him three gifts - a sword, a water-jug and a rack to hold a religious book for recitation. In British days, a descendant of the family presented that sword to the English deputy commissioner of Ludhiānā. It is now kept in the British Museum.

P.S.P

KALIĀNĀ, BHĀI (d. 1621), a Bindrāo Khatri, was a leading Sikh of the time of Gurū Arjan. He imbibed the Gurū's teaching to render service to others. He was also trained in the fighting skills

and fell fighting in the battle at Ruhelā.

T.S.

KALIĀNĀ, BHĀĪ, a prominent and learned Sikh of the time of Gurū Arjan. The Gurū once sent him to what is today Himāchal Pradesh to raise funds and bring timber for the holy Harimandar, then being built at Amritsar. Kaliānā arrived at Maṇḍī and was able to impress Rājā Harī Sen who became interested in Sikhism. He visited Amritsar and received instruction at the hands of Gurū Arjan. Bhāī Kaliānā was a member of (Gurū) Hargobind's marriage party.

T.S.

KALIĀN CHAND, BĀBĀ (1440-1522), variously mentioned by chroniclers as Mahitā Kālū, Kālū Rāi, Kālū Chand, Kaliān Rāi and Kaliān Chand, was the father of Gurū Nānak. He was the elder of the two sons of Bābā Shiv Rām, a Bedī Khatri, of Paṭtheviṇḍ. The family later shifted to Talvaṇḍī Rāi Bhoi Kī, now known as Nankānā Sāhib where Kaliān Chand became *paṭvārī* or keeper of revenue records. Bābā Kaliān Chand was married to Triptā, daughter of Rāmā of Chāhal. A daughter, Nānakī, and a son, (Gurū) Nānak, were born to them. Bābā Kaliān Chand died in 1522 at Kartārpur.

Gn.S.

KALIĀN SINGH, son of Dyāl Dās, was a warrior in the retinue of Gurū Gobind Singh who died fighting in defence of Tārāgarh Fort at Anandpur in 1700.

M.G.S.

KĀL JHIRĀNĪ, village 33 km southwest of Bathiṇḍā, claims an historical shrine, Gurdwārā Pāṭshāhī Dasvīn, commemorating the visit of Gurū Gobind Singh in 1706. According to tradition, the Gurū had killed a cobra on this site with an arrow.

M.G.S.

KALMOT (also called Kherā Kalmot), village near Anandpur in Ropar district of the Punjab, commemorates a shrine, at the site of a fort, which was in 1700 the scene of a clash between the Sikhs and the local Gujjar Raṅghars.

Gn.S.

KĀLŪ NĀTH, son of Jaimal, of the Mālva region, became a Vaiṣṇav *sādhū* while still very young and roamed the countryside and practised severe

austerities at Nathānā village. During the battle of Mehrāj in 1634, he served Gurū Hargobind and his Sikhs with milk and food. As Gurū Hargobind visited Nathānā after the battle, Kālū Nāth offered obeisance and received the Gurū's blessing.

B.S.

KĀM (Skt. *kāma*), meaning desire, longing, concupiscence, sensuality or lasciviousness, is counted among the five cardinal sins or sinful propensities. In common usage, the term stands for passion for sexual pleasure and it is in this sense that it is considered an evil in Sikhism.

In Sikhism *kām* is not unrestricted gratification of carnal desires, but an impulse which needs to be kept under check like other impulses and passions. Unrestrained propensity towards *kām*, especially sexual relationship outside the marital bond, is strongly condemned. While prescribing self-control and restraint and not total annihilation of *kām*, the Gurūs suggested two ways of channelizing and sublimating it. On the one hand, they pronounced *grihastha* or married life to be the ideal one, and, on the other laid down love of God and absorption in His Name as the essential principle of spiritual discipline.

L.M.J.

KAMAL, also written as *karival* in Punjabi, is a flower, lotus, bearing the richest symbolic and philosophical significance in Indian lore. Its use in Indian romantic and spiritual literature goes back to ancient times. This flower grows in muddy water and yet it keeps itself untouched by it: thus it serves as a symbol of purity amidst impurity. In Sikh sacred literature its symbolic use is of so frequent occurrence that the metaphor has come to signify the object symbolized, without overtly instituting a comparison or giving it the form of a simile or a metaphor. The symbol of lotus has also been employed to represent *gurmukhs*, untouched by worldly impurities. At some places, the human body, because of its beauty and tenderness, has also been compared to the lotus flower. The lotus at places has also been employed to symbolize the mankind in general. There it comes in association with the symbol of swan that is used for the pure and the liberated among the mankind. At another

place, all these symbols represent, in unison, the supreme Self (lake), mankind (the lotus) and the liberated (swan), signifying the essential oneness of all (GG,23).

G.S.T

KAMĀLPUR, village near Samānā in the Punjab, commemorates two shrines marking the places visited by Gurū Nānak and Gurū Hargobind. The one dedicated to Gurū Nānak is only a small Mañjī Sāhib on a mound to the north of the village. The other, Gurdwārā Pātshāhī VI, situated in a large *havelī* again to the north of the village, was constructed and endowed by Mahārājā Karam Singh (1798-1845) of Paṭiālā.

M.G.S.

KAMĀLPUR, in Ludhiānā district has a historical shrine, Gurdwārā Gurū Gobind Singh Sāhib. It commemorates the visit of the Gurū during his journey from Hehrān towards Sīlōānī and Lammān Jāpurā in December 1705.

M.G.S.

KANAKVĀL KALĀN (also called Kanakvāl Bhaṅgūān), in Saṅgrūr district of the Punjab, is sacred to Gurū Tegh Bahādur, who visited it during one of his travels through the Mālvā territory. Gurdwārā Sāhib Nauvīn Pātshāhī commemorates the visit.

M.G.S.

KANECH, village 20 km southeast of Ludhiānā, has a historical *gurdwārā* Mañjī Sāhib Pātshāhī Dasvīn. Gurū Gobind Singh, still disguised as Pīr of Uchch, stopped in this village for a short time in the course of his journey from Māchhīvārā into interior of the Mālvā (1705).

M.G.S.

KANĠANPUR, in Lahore district of Pakistan, had a historical Sikh shrine dedicated to Gurū Nānak. According to the *Purāṇ Janam Sākhī*, Gurū Nānak blessed the villagers to "live happily there" when they had treated him with indifference during his visit there.

M.G.S.

KANHAĪYĀ, BHĀĪ (1648-1718), founder of the Sevāpanthī sect of the Sikhs, was born in a Dhamman Khatri family of Sodharā near Wazīrābād

in Siālkoṭ district (now in Pakistan). His father was a wealthy trader, but he himself being of a religious bent of mind left home when still very young and roamed about with *sadhus* and ascetics in search of spiritual peace. His quest ended as he met Gurū Tegh Bahādur (1621-75) and accepted initiation at his hands. Kanhaiyā established a *dharamsāl* at Kavhā village in the present Attock district of Pakistan which he turned into a preaching centre. His special mission was selfless service of humanity. During one of his visits to Anandpur in 1705, he used to roam around serving water to the wounded and the dying without distinction of friend and foe. Some Sikhs complained to Gurū Gobind Singh that Kanhaiyā had been resuscitating the fallen enemy soldiers. As Gurū Gobind Singh questioned Bhāī Kanhaiyā, the latter replied that he saw no Muslim or Sikh in the battlefield: he saw Gurū's face in everyone. The Gurū, pleased with the reply, blessed him. After the evacuation of Anandpur, Bhāī Kanhaiyā retired to Sodharā where he died in 1718.

P.S.P

KANHAĪYĀ LAL, son of Shiv Diāl, began his career in Lahore Darbār as *kārdar* and rose to be the head of the finance office. He remained until 1834 manager of the salt mines of Piṇḍ Dādan Khān when those mines were made over to Gulāb Singh of Jammū.

S.S.B

KANHAĪYĀ SINGH, BHĀĪ (1881-1921), son of Bhāī Sundar Singh of Pharālā village in Jalandhar district, was one of the victims of Mahant Naraṇ Dās of Nankānā Sāhib. He had gone to Chakk No. 91 Dhannūānā to condole the death of a relative there when he joined a *jathā* from that village going for the liberation of Gurdwārā Janam Asthān, Nankānā Sāhib. He attained martyrdom on 20 February 1921.

G.S.G.

KANĪPHĀ or Karnarīpā, one of the 84 Gorakhpantī *siddhas*, is mentioned in *Bālā Janam Sākhī* as a participant in the Siddhas' discourse with Gurū Nānak during the latter's visit to Mount Sumer.

Gn.S.

KĀN̄JHLĀ, village near Saṅgrūr in the Punjab, has a common *gurdwārā*, called Jhīrā Sāhib, honouring the memory of Gurū Nānak, Gurū Hargobind and Gurū Tegh Bahādur who visited the site successively.

M.G.S.

KĀNPUR, formerly Kanhaiyāpur, possesses a Sikh shrine sacred to Gurū Tegh Bahādur who visited the site at the beginning of 1666 while on his way to the eastern parts.

M.G.S.

KĀNREKĪ VĀR by Gurū Rām Dās, is one of the twenty-two *vārs* entered in the Gurū Granth Sāhib. It is assigned to Kānrā *rāga*. At the head of the *Vār* is recorded the direction as to the tune to which it should appropriately be sung, i.e. the tune of the folk ballad celebrating a popular hero, Mūsā. The *Vār*, in simple Punjabi with an occasional touch of Sādh Bhākhā, consists of fifteen *paurīs*, or *stanzas*, and thirty *ślokas*, all of them of Gurū Rām Dās's composition. Each *paurī* comprises five lines, preceded by two *ślokas* of unequal length. The central theme is the praise of God who is the Creator of all that exists. His light is the light in all souls. He himself is the seeker and the sought, the lover and the beloved. He is the repository of the highest moral virtues, the treasure of all merits. He is the bestower of grace and bounties, and ferries man across the worldly ocean. What He wills comes to pass. He can be realized through constant remembrance of Him. Man is adjured to practise *simran*. Thus will his ignorance be dispelled and his egoity erased. Following the instruction of the Gurū and meeting with the holy in *saṅgat* one is put on the spiritual path. One thereby cultivates *sabda* and becomes receptive to *nām*. It is with God's grace that the seeker meets such a Gurū and learns to abide by his will.

K.L.S.

KĀONKE, village in Ludhiānā district, has a historical shrine called Gurū Sar, commemorating the visit of Gurū Hargobind in 1631-32.

M.G.S.

KAPĀL MOCHAN, an ancient pilgrimage centre of the Hindus, near Jagādhri, was visited by Gurū Gobind Singh as he was returning from Pāonṭā to

Anandpur in 1688. He is said to have stopped at this place for 52 days. A shrine commemorates the visit.

M.G.S.

KAPŪR DEV, BHĀI, a prominent *masand* of the time of Gurū Arjan, once expressed his desire to see a model Sikh. The Gurū asked him to go and see Bhāi Samman of Shāhbāzpur. On reaching there, Kapūr Dev saw that Samman rejoiced in the will of God even in the face of his young son's sudden death.

T.S.

KAPŪRGARH, village in Fatehgarh Sāhib district, has a shrine called Gurdwārā Derā Bābā Natthā Singh. Bābā Natthā Singh was a Nihāṅg Jathedār during the early 19th century, highly respected by the rulers of Patialā and Nābhā. His, *derā* built in the form of a fortress on top of a mound, is now in a dilapidated condition. The Gurdwārā, close by the *derā*, was built later. In the Gurdwārā are preserved some relics said to have been Gurū Gobind Singh's.

M.G.S.

KAPŪR SINGH (1628-1708), an ancestor of the Farīdkoṭ ruling house, was born the son of Lālā in 1628. He succeeded in 1643 his uncle, Bhallaṅ, to the headship of the Brār Jatts. He was a brave and able man, and consolidated his possessions winning many victories over Bhāṭṭi and other tribes in his neighbourhood. He at first resided at Pañj Grāin, but subsequently founded Sārliwālā which he soon abandoned for a new site, Koṭ Kapūrā (1661). His reputation for justice and benevolence induced many to settle in Koṭ Kapūrā which soon became a place of considerable importance. Kapūr Singh had the rare honour of serving Gurū Har Rāi and Gurū Gobind Singh during their travels in his part of the country. It is said that he received the *pāhul* at the hands of Gurū Gobind Singh. Kapūr Singh was treacherously assassinated by his old rival Isā Khān in 1708.

S.S.B.

KAPŪR SINGH, BHĀI (d. 1924), one of the martyrs of Jaito, was the son of Bhāi Variām Singh Brār of village Lanḍe (Farīdkoṭ district). He took the Khālsā *pāhul* and joined the first *Shahīdī jathā*.

Marching towards Jaito. See JAITO MORCHĀ. As the *jathā* approached the outskirts of Jaito on the morning of 21 February 1924, it was fired upon by the state security forces. A bullet pierced Bhāī Kapūr Singh's body through the hips and he passed away.

G.S.G.

KAPŪR SINGH, NAWĀB (1697-1753), 18th century Sikh hero and founder of the Dal Khālsā. He was born, son of Dalīp Singh, in 1697 at Kāloke, now in Sheikhpurā district of Pakistan. Kapūr Singh's early years passed in an atmosphere charged with the fervour of faith and sacrifice. Side by side with religious discipline, he practised manly exercises like horse riding and swordsmanship. When Kapūr Singh was of the age to bear arms, he seized the village of Faizullāpur, near Amritsar, renamed it Singhpurā and started living there. On the Dīvālī day of 1721, he received the vows of Khālsā. His physical prowess and spirit of boldness proved valuable assets in those days of high adventure, and he soon gained a position of eminence among his people who were then engaged in a desperate struggle for survival. When Zakariyā Khān adopted rigorous measures against the Sikhs, Kapūr Singh organized a band of warriors, attacked government treasuries and caravans to obtain food for Sikhs seeking shelter in forests and hills. Such was the effect of these depredations that the Delhi government, in 1733, offered to make a kind of truce with the Sikhs. An offer was made through Subeg Singh to the Sikhs on the Vaisākhi day: the offer included the title of Nawāb and a *jāgīr*. The Sikhs accepted the title for Kapūr Singh who reluctantly accepted the honour. During the respite thus secured, Kapūr Singh reorganized the Sikhs, but this detente did not last long. Kapūr Singh continued his missionary and military activities in the cis-Sutlej parts. He conquered the territory of Sunām and made it over to Ālā Singh. Nawāb Kapūr Singh led the Budhā Dal right up to the vicinity of Delhi, overrunning Farīdābād, Ballabgarh and Gurghāon in the *parganah* of Delhi. When in 1739, Nādir Shāh was returning to Persia after a hearty plunder of Delhi and the Punjab, Kapūr Singh swooped down upon

his rearguard, near Akhnūr on the river Chenāb, and rescued a number of innocent girls.

On the occasion of Vaisākhi of 1748, when Sikhs were able to assemble at Amritsar after a long interval, a new force known as the Dal Khālsā was constituted at the instance of Kapūr Singh. Dal Khālsā was divided into eleven main associations, each with a separate banner, a stable, a kitchen and a leader but acting under one supreme commander binding each group with the other group and also with the whole Panth. On the suggestion of Kapūr Singh, Jassā Singh Ahlūvālī was chosen the supreme commander of the Dal Khālsā. Nawāb Kapūr Singh died on 7 October 1753 and was cremated in the premises of Gurdwārā Bābā Aṭal at Amritsar.

H.R.G.

KAPŪR SINGH, SIRDĀR, BHĀĪ SĀHIB (1909-1986), civilian, parliamentarian and intellectual, was born son of Dīdār Singh at village Chakk in Ludhiānā district on 2 March 1909. Kapūr Singh received his Master's degree, first class first, at the Government College, Lahore, after which he went to Cambridge to take his Tripos in Moral Sciences. He was a distinguished linguist and was vastly learned in philosophy, theology and literature. His principal focus was Sikh literature and theology. He was a stickler for accuracy of fact and presentation. He was selected into the Indian Civil Service and served in various administrative posts in the cadre. He was particularly irked by the growing narrow politics of the government biased against the Sikhs. What incensed him most was a circular letter, issued by the then Punjab governor, virtually terming Sikhs a criminal tribe, and he filed a strong protest against this wild accusation. He thereby invited the governor's wrath which ultimately led to his dismissal from the service. Kapūr Singh became an ardent supporter of the Akālī demand for a Punjabi-speaking state. He was elected to the Lok Sabhā (1962) and to the Punjab Vidhan Sabhā (1969). He was forthright in speech and an unrelenting critic of government's policies where they crossed the path of the Sikhs. He was also a moving spirit behind the Anandpur Sāhib resolution.

Sirdar Kapūr Singh, was a prolific writer. In addition to his *Parāsarprasna*, in English, which ranks as a classic on Sikh philosophy, he wrote several books on Punjabi poetry and prose as well. Sirdar Kapūr Singh died after a protracted illness on 13 August 1986.

M.G.S.

KARĀ, situated in Allāhābād district of Uttar Pradesh, on the right bank of the River Gaṅga, commemorates the visit of Gurū Tegh Bahādur in 1665-66: he halted there on his way from Kānpur to Allāhābād, and met Sant Malūk Dās, a famous Vaiṣṇava saint. There is no Sikh shrine at Karā at present, but a pamphlet published by the followers of Sant Malūk Dās testifies that a Sikh *saṅgat* and a *gurdwārā* once flourished here.

M.G.S.

KARĀH PRAŚĀD. *Karāh*, soft sweetened food made of flour or semolina and *ghee*, which placed before the Gurū Granth Sāhib as offering gets transubstantiated for Sikhs into *praśād*, i.e. a mark of God's grace. *Karāh Praśād* is thus the sacrament which is distributed among the *saṅgat* after *ardās* at all Sikh religious services and ceremonies. The word *karāh* is derived from Sanskrit *Katāh* which means a large boiling pan, and what is cooked therein by the specific formula has, by transference of meaning, come to be called *karāh*. In Sikh parlance, this communion food is also known by several other names such as *deg*, *tihāval* or *tribhāvalī* and *pañchamrit* (most blessed sacrament).

For *karāh praśād*, its main ingredients, *ghee*, wheat-flour and sugar, must be weighed out in equal measures. The cooking-place or kitchen must be cleaned to ensure sanctity as well as hygienic standards, and a person cleanly dressed should prepare it. Reciting the holy hymns, water, four times the weight of one of the ingredients, will be heated and sugar poured into it to dissolve and the mixture brought to boiling point in an open pan. Then *ghee* is heated and the wheat flour is fried and roasted brown in it. The syrup of sugar is then poured down into the pan and stirred. The preparation, properly made, will show *ghee* floating around the sweet substance. It is then transferred

to some other pan, generally a large salver, and is covered with a clean white piece of linen, and taken to the presence of the Gurū Granth Sāhib before the service is concluded with *ardās*. The *karāh praśād* is touched with the tip of a *kirpān*, symbolic 'shares' of Panj Piare are put in a saucer and distributed among five *amritdhārī* Sikhs of approved standing from among the assembly. After this, some volunteers, generally led by the *granthī*, distribute the holy sacrament among the *saṅgat*, without any distinction whatever.

The *deg* or *karāh praśād* is compulsory offering at all Sikh ceremonies and observances. However, on less important occasions or if the devotee at whose instance the *dīvān* takes place cannot afford it, other and less expensive types of *praśād* can be offered. These substitutes are limited to four commodities, viz., sugar crystals, *gur* (unclarified sugar), fruit and sugar plums.

T.S.

KARAM CHAND (d. 1621), the son of Chandū Shāh, bore enmity towards Gurū Hargobind because of his father's death at the hands of the Sikhs. He died at Ruhelā in a clash with Gurū Hargobind.

B.S.

KARAM CHAND, DĪWĀN (d. 1836), son of Javālā Nāth, served under Raṅjīt Singh on different positions. In 1806, he was employed as an agent in the arrangements concluded between the Lahore State and the Sikh chiefs south of the Sutlej. He also assisted in drawing up the treaty of 25 April 1809 with the British Government. In 1809 he joined the accounts department and continued in this position until his death in 1836.

S.S.B.

KARAM NARAIN (b. 1817), the third son of Dīwān Sāvaṇ Mall, served the Lahore Darbār in different capacities. He acted as the lieutenant of his father in the Leiah district and endeared himself to the people by his impartiality and liberal nature. After the death of his father, Karam Narain did not remain on good terms with his brother, Mūl Rāj, whom he first confined in the house and later sent out to settle at Akālgarh.

S.S.B.

KARAM SINGH (d.1784), a leading figure in the Shahīd clan and grandson of Bābā Dīp Singh Shahīd, seized in 1764 a number of villages in the *pargana*s of Kesari and Shāhzādpur in Ambālā district followed by a large tract of land in the upper Gangetic Doāb and then some villages in Sahāranpur district. Shahazādpur was his headquarters, but he lived most of the time at Talwandi Sābo.

S.S.B.

KARAM SINGH (d.1923), Babar revolutionary, was born Narain Singh at Daulatpur, (Jalandhar district). He attended the village school and in 1912 left for Canada where he came under the influence of Ghadrities. Fired with patriotic zeal, Narain Singh returned to India in 1914, and received at Nankānā Sāhib the rites of the Khālsā, and his new name Karam Singh. He toured through countryside and formed a terrorist group, Chakravarti Jathā. He convened political conference at Mahitpur in February 1921 and organized *dīvāns* at Māhalpur (March 1921), Kukkar Muzārā (October 1921), Kot Fatūhī (February 1922) and Kaulgarh (May 1922) so as to bring about armed revolution. He also sponsored the publication of a radical paper in Punjabi, the *Babar Akālī Doābā*. As a result of the treachery of Anup Singh Manko, Karam Singh, and his companions were surrounded by a police party at Bambeli on 1 September 1923, and killed to a man.

K.M.

KARAM SINGH (1884-1930), pioneer of modern research in Sikh history, was born, on 18 March 1884, the son of Jhandā Singh at Jhabāl in Amritsar district. The family later shifted to Chakk No. 29 Janūbī in Shāhpur (Sargodhā) district. Having received his primary education at Jhabāl, Karam Singh matriculated from the Khālsā Collegiate School, Amritsar, and joined the Khālsā College, but left before taking a degree and devoting himself to research in the history of the Punjab. He toured the countryside to meet and record the testimony of some of the old men still living who had been witness to the happenings in the Punjab under Sikh rule. In 1907, he planned to go to Mecca in the guise of a *hājir* in order to gather information about

Gurū Nānak, but he had to return from Baghdad. Karam Singh began publishing his researches and practised *āyurveda* to earn livelihood. He became state historian in Patialā in 1910. He continued to visit libraries at distant places and took extensive notes from books and manuscripts bearing on Sikh history. A large number of these notes were published in *Phulvārī* (1928-30). He was appointed Secretary of the Sikh Historical Society, Amritsar (1929). His *Kāttak ki Visākh* marked a turning point in Sikh historiography. He died on 10 September 1930.

M.G.S

KARAM SINGH, BHĀĪ (1885-1922), who died a martyr in the Pañjā Sāhib episode, was the son of Bhāī Bhagvān Singh, a priest of Takht Kesgarh, at Anandpur Sāhib. He was born on 14 November 1885 and given the name of Sant Singh. In 1922, he was employed by the Gurdwārā Pañjā Sāhib to sing hymns, and was one of the squatters on the rail track wanting to stop the train to serve food to Sikh detainees in it. Karam Singh and Pratāp Singh were fatally injured as the train ran over several of them before coming to a screeching halt. Both of them died on 31 October 1922.

P.S.G.

KARAM SINGH, BHĀĪ (1891-1921), one of the Nankānā Sāhib martyrs, was born on 19 September 1891, the son of Bhāī Hākam Singh of Lahuke village in Amritsar district. The family had migrated to the Lower Chenab Canal Colony and settled in Chakk 75 Lahuke in 1895. In 1913 he enlisted in the 47th Sikh Battalion and resigned in 1915 to settle in his village. As the Gurdwārā Reform movement got under way, he joined the *jathā* of Bhāī Lachhman Singh which went to Gurdwārā Janam Asthān and was killed to a man on 20 April 1921.

See NANKĀNĀ SĀHIB MASSACRE

G.S.G.

KARAM SINGH CHĀHAL (d.1823) was, like his father Katthā Singh, in the service of the Bhaṅgī *sardārs* Lahinā Singh and Gujjar Singh before he joined Ranjit Singh's army in 1799. Karam Singh rapidly rose in the Maharājā's favour and became a powerful *sardār*. He took part in most of the

Mahārājā's campaigns, including those of Piṇḍī Bhaṭṭiān, Poṭhohār, Jhaṅg, Kasūr and Multān, and received several villages in *jāgīr* at different places. Karam Singh fell wounded in the battle of Terī in March 1823 and died the following day.

S.S.B.

KARAM SINGH DULLŪ, an 18th century Bhaṅgī *sardār*, was the chief of Jhaṅg district. He commanded about 2,000 cavalry and 1,000 infantry as a permanent force.

S.S.B.

KARAM SINGH, MAHĀRĀJĀ (1798-1845), who ascended the throne of Paṭiālā on 30 June 1813, was born on 16 October 1798 at Paṭiālā, the son of Rājā Sāhib Singh. He was married to Rūp Kaur, daughter of Bhaṅgā Singh of Thānesar. He was an able ruler and devout Sikh. He had shrines built in honour of the Gurūs at many historical sites within his state and outside and also made endowments for their maintenance. He died at Paṭiālā on 23 December 1845.

S.S.B.

KARAM SINGH MĀN, an associate of the Bhaṅgī *misl*, belonged to Mānānvālā in Amritsar district. His father, Tārā Singh, had earlier captured a number of villages in Amritsar district. Karam Singh joined the Bhaṅgī chiefship, and obtained *jāgīrs*.

S.S.B.

KARAM SINGH NIRMALĀ, nephew and successor of Himmat Singh of the Nishānānvālī chiefship, who had captured Shāhabād Mārkaṇḍā and Ismā'ilābād in January 1764 after the sack of Sirhind. Karam Singh commanded a force of 750 horse and 250 foot. In 1779, he joined 'Abd ul-Ahd, minister of Delhi, in his expedition against Paṭiālā. In January 1786 and again in April 1790, Karam Singh and others plundered the Gaṅgā Doāb. He was given, by the Delhi government, the title of Sardār and Shikārpur in *jāgīr*.

S.S.B.

KARAM SINGH RAṅGHAR NAṅGALĀ was the son of Natthā Singh and succeeded to his father's estates around Raṅghar-Naṅgal, and increased both the power and possessions of the family. He rebuilt and strengthened the fort of Raṅghar Naṅgal, and

took up his residence at Amritsar where he built a bazaar, Kaṭrā Karam Singh. When Ranjīt Singh seized Amritsar, Karam Singh swore fealty to him and Karam Singh was captain of Ranjīt Singh's irregulars and he accompanied him on several of his expeditions.

S.S.B.

KARAM SINGH, SANT (1826-1903), Sikh saint of much renown and influence, was born in 1826 to Kirpā Singh at Qāzīān (Rāwalpiṇḍī district), now in Pakistan. He learnt to read and write Punjabi in the village *gurdwārā* and enlisted in the Sikh army of Lahore in 1844. Upon the dissolution of the Sikh army in 1849, Karam Singh joined the Corps of Guides which had been raised by the British in the cis-Sutlej territory. He continued his routine of spending off-duty hours in prayer. In 1857, the Guides formed part of the force that went to Delhi to quell the resurrection, but refused to join the loot that followed. On return to Mardān, Karam Singh resigned. But his fame as a *sant* spread and visitors began to pour in to see him. For their sake, a few thatched huts were constructed near Hotī, a town close to Mardān, a well was sunk, and Gurū Kā Laṅgar started, all by voluntary service. He lived a pious life. People felt inspired by his pious manner. Many became his disciples. In the beginning of 1903, he appointed a successor and himself retired to the village of Saidū, 25 km away. Here he stayed in the house of a poor old lady, Māi Devakī, and died peacefully on 21 January 1903.

Bh.K.S.

KARAM SINGH SIDDHŪ, son of Diāl Singh, of Oṭhīān in Gurdāspur district, rendered service in several campaigns of Mahārājā Ranjīt Singh, including those of Peshāwar and Hazārā. He and his family joined the revolt against the British in 1848.

S.S.B.

KĀR BHET, from Persian *kār* (lit. work, labour, occupation) and Hindi *bhet* (lit. meeting, offering), denotes voluntary offering made by a devotee to the Gurū. It has been a common practice especially in India, for one going to make obeisance to a saint, teacher, the deity, or king to carry with him some *bhet* or offering. The *bhet*, as

KARHALE

distinguished from legal or customary taxes or tithes, could be in the form of cash, or kind, and the offer became property of the one whom offered. The term *kār bhet* which gained currency in early Sikhism signified offerings made by Sikhs to the Gurū. A typical connotation was that *kār bhet* must come from earnings made by honest labour or work. Further, *kār bhet* was meant to be spent on works of service. Now offerings, mostly in cash, made to the Gurū Granth Sāhib are also meant for such purposes. The word in common use today is *dasvandh*.

T.S.

KARHALE, title of two compositions, each of ten verses, by Gurū Rām Dās appear in the Gurū Granth Sāhib in Rāga Gaurī Pūrabi. *karhal/karhalā* is a Sindhi word meaning a camel. In these hymns, the term applies to the human *man* (mind) which keeps wandering restlessly like the camel roaming from one place to another. The similitude can be further expanded: the mind is stubborn like a camel and wanders away from home to alien realms. Turning away from the Reality, it engrosses itself in ego and *māyā*. The camel like self is adjured to seek the company of the holy, to heed the counsel of the Gurū and to be always mindful of God.

T.S.

KARHĀLĪ, a village 20 km south of Paṭiālā, has a historical shrine, Gurdwārā Karhālī Sāhib, commemorating the stay here of Gurū Tegh Bahādur. According to local tradition, Gurū Hargobind also visited the site while on his way to Kurukshetra.

M.G.S.

KARHĀ SĀHIB, near Kurukshetra, was visited by four of the Sikh Gurūs—Gurū Nānak, Gurū Hargobind, Gurū Tegh Bahādur and Gurū Gobind Singh. Chaudharī Kālū of the village became a follower of Gurū Nānak and constructed a *bāolī* in honour of his visit. Gurū Gobind Singh was here in 1702. Bhāi Udai Singh of Kaithal (d. 1843), got three *gurdwārās*, also called Trivenī Sāhib, constructed in the same compound and made land grants for their maintenance.

M.G.S.

KARKHE PĀTSHĀH DASVEN KE. The term

“Karkhe” (singular “Karkhā”) is the name of a poetic form, mostly used in war poetry in old Hindi. The *Karkhe Pātshah Dasven Ke* by one Sain (possibly Saināpati), consists of two such poems, describing the battles (Bhaṅgāni and Fort of Fatehgarh at Anandpur) of Gurū Gobind Singh. The poems are very short and contain few details.

P.S.P.

KARMA, THE DOCTRINE OF, closely connected with the theory of rebirth and transmigration, is basic to the religions of Indian origin. The term *karam*, as it is spelt in Punjabi and as it occurs in Sikh Scripture, has three connotations: act, action, deed; fate, destiny, predestination in as much as these result from one's actions or deeds; and *nadar* or Divine grace. It is with the first two connotations that the doctrine of *karma* is mainly concerned, although *karam* as God's grace is also relevant to the ultimate eradication of *karma* bringing liberation. According to the law of *karma*, every action, physical or mental, has its own consequence which must be faced either in this life or in the lives to come, thus linking this doctrine with rebirth and transmigration. It is to reap the consequence of his previous *karma* that an individual self takes his next birth, but, in the very process of acting out this consequence, he creates further chains of actions thus setting in motion an endless cycle of birth, action, death, rebirth and this endless “karmic wheel” is broken through the annihilation of *karma*.

The Gurūs accepted the doctrine of *karma* not as an immutable law but as a system of Nature subject to *hukam* (Divine Order) and divine grace (GG, 51). And, “*karma* determines the body or birth we receive and that it is through *nadar* that one secures the threshold of *mokṣā*” (GG, 2). Sikhism, moreover, distinguishes between *karma* and *kirat*. But the operation of *karma* in Sikhism is not irresistible; its adverse effects can be obliterated by a proper understanding of *hukam* and proper conduct in accordance with that understanding as well as by God's grace.

While the actions of other species are mostly regulated by instinctive response to environmental stimuli, man, endowed with a superior brain, is

capable of having a proper understanding of *hukam* and choosing a course of actions (*karma*) favourable to progressive spiritual growth deserving His *nadar*. Human birth, therefore, is a rare chance for the individual soul. Sikhism does not stipulate heaven or hell wherein good and bad actions of men are rewarded or punished. Human birth is the result of God's will as well as of past actions. The Gurūs deprecated self-mortification and non-action and pronounced ritualism as useless to annihilate *karma* and attain liberation. They recommended a householder's life of activity and responsibility lived with humility, devotion and service and guided by proper knowledge of *hukam* and submission to God's will (*razā*). A Sikh is called upon to seek (spiritual and secular) knowledge, practise loving devotion, while leading a normal life. He should perform his worldly duties but must not become of the world. Such disinterested actions help annihilate man's *haumai* and, when blessed by God's grace, he can overcome the effect of past *karma* and become liberated while still living.

K.R.S.

KARMO, wife of Prithī Chand (1558-1618), the eldest son of Gurū Rām Dās, was, like her husband, jealous of Gurū Arjan, her husband's younger brother whom Gurū Rām Dās had nominated as his spiritual successor. As Gurū Arjan did not have an offspring till he was well past thirty, Karmo expected her son, Miharbān, to inherit the Gurū's seat. But with the birth of Gurū Hargobind in 1595 she grew malevolent and conspired with her husband to have Gurū Arjan's son killed. All her machinations, however, failed and she continued to be tormented by her jealousy till the end.

B.S.

KARNĀL, a district town of Haryānā, is sacred to Gurū Nānak who visited here in 1515 and held a religious discourse with one Shaikh Tāhir. Gurū Tegh Bahādūr is also believed to have visited here in 1670 during his journey from Delhi to Lakhnaur. Gurdwārā Mañjī Sāhib commemorates Gurū Nānak's visit.

M.G.S.

KARNĪ NĀMAH, address on the importance of good conduct, is an apocryphal composition in verse attributed to Gurū Nānak. Herein the Gurū is said to predict the advent of Khālāsā.

T.S.

KARORĀ SINGH (d. 1761), founder of the Karorāsinghīā principality of the Sikhs, belonging to Barkī (Lahore District), had been forcibly converted to Islam during the time of Nawāb Zakariyā Khān. He, however, re-joined the Sikh faith. Karorā Singh generally confined his activities to the south of the Kāngrā hills in Hoshiārpur district. In 1759, he seized considerable territory, including Hoshiārpur, Hariānā and Shām Chaurāsī. Karorā Singh was killed at Taraorī, near Karnāl, fighting against the Nawāb of Kunjpurā in 1761.

S.S.B.

KĀR SEVĀ, voluntary contribution of physical labour towards cleaning and construction operations at sacred tanks and temples, holds a special significance in the Sikh tradition. *Sevā*, altruistic service, was preached by the Gurūs as a means to God-realization (GG, 286-87). *Kār* may be interpreted in two ways. In Sanskrit as well as in Persian, the word means simply act, action, work, operation, labour, service, etc., so that *kar-sevā* may mean any physical act, labour or service altruistically performed. However, in Sikh usage the term is applied to free voluntary labour contributed to building, repairing or renovating projects undertaken by the community. In another and more popular sense till recently, *kār sevā* has come to be specifically applied to the work of dredging or removing by manual labour sedimentary mud and garbage, collected at the bottom of a *sarovar*, sacred pool or tank, over the years. Sikhs, male and female, old and young, high and low, consider it a privilege to participate. The inauguration of the work is marked by a solemn ceremony. Pañj Piāre offer *ardās*, dig the first clods and carry them in baskets on their heads. The volunteers then take over and the whole tank hums with activity combined with hymn-singing. As the operations conclude, the *sarovar* is refilled with fresh water and a thanks giving *ardās* is offered.

Sikh chronicles describe the *kār-sevā* at the sacred tank, Amritsar, on several occasions. This *sarovar* was dug initially by Gurū Rām Dās (1534-81). Being unlined and rain fed, it soon started getting shallow. Gurū Arjan (1563-1606) took up the first *kār-sevā*. He had the Harimandar constructed in the middle of it as also the causeway connecting the shrine to the bank. No *Kār-sevā* is recorded to have taken place for a century and more thereafter. The Amritsar *sarovar* was first filled up by Lakhpāt Rāi and then by Jahān Khān (1757) and then by Ahmad Shāh (1762), but Sikhs were able to clean the *sarovar* each time through *kār-sevā*. The next *Kār-sevā* was carried out in 1842, 1923 and then in 1973. Even Mahārājā Bhupinder Singh of Patialā (1891-1938), and other Sikh chiefs participated in the sacred labour in 1923. Such *sevā* is performed at other *sarovars* also. Building activities through *kār-sevā* go on continuously at different places throughout the country keeping the Sikh tradition of *sevā* alive and inculcating among the followers value of manual labour.

Bh. K. S.

KARTĀRPUR, village in the present Siālkoṭ district of Pakistan. Gurū Nānak (1469-1539) founded the village and settled here at the end of his long *udāsīs* in India and abroad to preach the word of God. Gurū Nānak spent the last two decades of his life with his wife and children at Kartārpur which became the principal seat of the Sikh faith. It was here that Bhāi Lahinā, later Gurū Aṅgad, came to receive instruction and it was here that, after nominating (Gurū) Aṅgad his spiritual successor, he passed away on Assū *vadī* 10, 1596 Bk/7 September 1539. Most of the habitation was washed away by the ever encroaching Rāvī whereupon the Gurū's descendants and followers moved to Derā Bābā Nānak, a new town they had raised on the other side of the river.

M. G. S.

KARTĀRPUR, municipal town now famous for its furniture industry, near Jalandhar, was founded by Gurū Arjan (1563-1606) in 1594 on the land granted during the reign of Emperor Akbar (1556-1605). Gurū Hargobind (1595-1644), resided here too for some time. Two of his sons, Sūraj Mall and

Tegh Bahādur, were married at Kartārpur. In April 1635, the garrison commander of Jalandhar attacked Kartārpur. After a three-day battle, Gurū Hargobind left the town and retired with his family to Kiratpur. His young grandson, Dhīr Mall (1627-77), neither left Kartārpur nor parted with the original recension of Gurū Granth Sāhib, and declared himself Gurū forming a sect of his own. The sect, Dhīr Malliās, was rejected and Sikhs were forbidden to have any dealings with them. They returned to the Sikh fold accepting vows of the Khālsā later on. There are now the following sacred places in Kartārpur.

GURDWĀRĀ THAMMŪ SĀHIB (popularly called Thamm Sāhib) is named after a massive wooden log (*thamm*, in Punjabi) used as central support for the first house that Gurū Arjan got built for use as an assembly hall for the *saṅgat* at the new habitation. The *thamm* was later treated by the Sikhs as a sacred relic. The building was destroyed in 1757 by Ahmad Shāh Durrānī, and a new one was raised.

GURDWĀRĀ GAṆGSAR PĀTSHĀHĪ PAṆJVĪN TE CHHEVĪN is named after the well got sunk in 1599 by Gurū Arjan who pronounced it to be as sacred as the River Gaṅgā.

GURDWĀRĀ VIĀH ASTHĀN GURŪ TEGH BAHĀDUR TE MĀTĀ GUJARĪ JĪ marks the house where Bhāi Lāl Chand Subhikkhī, father of Mātā Gujarī, stayed and where Mātā Gujarī's marriage with Gurū Tegh Bahādur was solemnized on 4 February 1633.

GURDWĀRĀ CHUBACHCHĀ SĀHIB PĀTSHĀHĪ CHHEVĪN is located in a walled compound about 100 metres northwest of Gurdwārā Thamm Sāhib. GURDWĀRĀ TĀHLĪ SĀHIB PĀTSHĀHĪ VII, marks the site where Gurū Har Rāi (1630-61) halted while on his way from Kīratpur to Goindvāl in 1658. The Gurdwārā is named after a *shīsham* tree (*Dalbergia sissoo*, *tahlī* in Punjabi), still extant, to which, according to local tradition, the Gurū's own horse was tied.

GURDWĀRĀ BĀBE DĪ BER or simply Ber Sāhib is dedicated to Bābā Gurdittā (1613-38). It is here that Bābā Sṛī Chand (1494-1629), held discourse with Bābā Gurdittā under a *ber* tree (*Ziziphus*

marutiana) before he chose him his successor as head of the Udāsī sect. The *ber* tree still stands as also the old well known as Khūh Mālīān.

SHISH MAHAL (lit. palace of mirrors), originally the residence of Gurū Arjan, and Gurū Hargobind during their occasional visits to Kartārpur, is within a fortress like house, the property of the Sodhī descendants of Bābā Dhīr Mall. A number of sacred relics are preserved here, including the original copy of the Holy Book.

Other historical monument at Kartārpur are the *samādhi* of Bibī Kaulān; Nānakīānā Sāhib, a shrine commemorating Mātā Nānakī, the mother of Gurū Tegh Bahādūr; Damdamā Sāhib, a platform dedicated to Gurū Hargobind; and Dērā Bhāī Bhagatū Jī, marking the site where Bhāī Bhagatū was cremated.

B.S.N.

KARTĀR SINGH, BĀWĀ (1886-1960), a direct descendant of Gurū Amar Dās and a scientist of repute, was born at Vairovāl in Amritsar district on 17 April 1886, the son of Bāwā Jīvan Singh. He had his early education at D.A.V. School, Lahore, and Collegiate School, Rangoon. He passed the Entrance Examination of Calcutta University in 1903, standing seventh in order of merit. He proceeded to England in 1904 and studied at the Downing College of the Cambridge University, where he distinguished himself as a prizeman of the College in 1905 and obtained a Tripos in Natural Sciences in 1906. He was awarded Sc.D. degree by the Dublin University in 1921 for his researches in Stereochemistry. Cambridge University also awarded him Sc.D. degree in 1941 for his outstanding research work. On his return to India, he taught chemistry at various Government colleges and in 1940, joined Allahabad University as Professor of Chemistry and became Professor Emeritus in 1946. Back at Lahore he was appointed Honorary Professor of Chemistry and Associate Director of Punjab Institute of Chemistry. After the partition of the country in 1947, he joined the Hindu University, Vārāṇasī, where he worked in an honorary capacity till March 1960. He shifted to Chanḍigarh in 1960 where he died on 16 June 1960.

Bāwā Kartār Singh's devotion to science earned him widespread reputation in India and abroad. He held membership of various research institutes and was honoured with numerous awards, honorary positions and degrees. He is known as father of Stereochemistry in India. In personal life, he was deeply religious and was once the President of the Takht Harimandar Patnā Sāhib.

H.S.V.

KARTĀR SINGH DĀKHĀ, PANDIT (1888-1958), scholar, grammarian and theologian, was born the son of Rām Singh on 13 September 1888 at Dākhā, near Ludhiānā. After receiving elementary education in his village, he was admitted to Khālsā Collegiate School, Amritsar, but owing to his father's death in 1907, he left off without taking the matriculation examination and joined the Nirmalā Dērā at Thikrīvālā (Saṅgrūr district). He passed out as a learned scholar and practised debater. He worked for a time as a teacher in Khālsā Prachārak Vidyālā, Tarn Tāran, at Sikh Missionary College, Amritsar, and then Gurmat Updeshak College, Talvaṇḍī Sābo. He traveled extensively in the Punjab and Uttar Pradesh as well as to Singapore and Malaya preaching Gurū's word. On return from abroad in 1939, he served for some time as a lecturer in divinity at Gurū Hargobind Khālsā College, Gurūsar Sadhār. He also served in the Punjab Languages Department at Patīālā (1951-53). He died of heart attack on 25 November 1958 at Qilā Rāipur, near Ludhiānā.

Pandit Kartār Singh Dākhā was a prolific writer. His published works included books on linguistics, philosophy, prosody, grammar and commentaries on sacred texts.

S.S.S.

KARTĀR SINGH, GIĀNĪ (1902-1974), Akali leader who was known for his political astuteness and for his single-mindedness of purpose and who dominated Sikh politics during the 40's and 50's of the 20th century, was born the son of Bhagat Singh on 22 February 1902 at Chakk No. 40 Jhaṅg Branch in Lyallpur district (now in Pakistan); the family, originally belonged to Nāgoke village in Amritsar district. Kartār Singh matriculated in 1921 from the Khālsā School in the neighbouring Chak

No. 41. He led during his school days a *kīrtanī jathā* or group of hymn singers which earned him the epithet *giānī* (learned in religious texts). He joined *Khālsā* College, Amritsar, but owing to an attack of smallpox two years later he left without taking a degree. The only son of his parents, Kartār Singh was married at an early age to Harnām Kaur.

Giānī Kartār Singh was attracted to politics in his early youth. The Jallīānwālā tragedy to which he was an eye-witness left a deep impact on him. He attended a Sikh conference at Dhārovālī village in early October 1920, which paved the way for the formation of the Shiromaṇī Akālī Dal. He became general secretary of the Lyallpur district branch of the Shiromaṇī Akālī Dal (1924). The same year, he was arrested and imprisoned for participation in the Jaito agitation. In 1926, he was elected a member of the Shiromaṇī Gurdwārā Parbandhak Committee and became a member of its executive committee in October 1927 and again in 1933. He took part in the protest rally against the Simon Commission in 1928, and was arrested and sentenced to one year's imprisonment during the Civil Disobedience movement (1930-31). In 1937, he was elected to the Punjab Legislative Assembly from Samundarī Japhānwālā constituency of Lyallpur district.

Reacting to Muslim League's demand for a separate Muslim State, Giānī Kartār Singh put forward in 1943 some concrete formulations including *Āzād Punjab* which formed the basis of the Akālī standpoint at the subsequent political negotiations. In 1942 he had played a crucial role in bringing about rapprochement in the form of Sikandar-Baldev Pact. He was responsible for amendment in the Sikh Gurdwārās Act, 1925, providing for representation to the so-called backward classes among the Sikhs, greater administrative control over the local *gurdwārās* and more freedom for the Committee to spend money from its funds for missionary, educational and charitable purposes. In 1947, as President of the Akālī Dal, he got a resolution passed on 14 June 1947 advocating transfer of population and property as an essential concomitant of the proposed partition. After 15 August 1947, he at

grave personal risk helped the migration of non-Muslims, especially of Lyallpur and Sheikhūpurā districts to India. In 1948, Giānī Kartār Singh became a minister in the East Punjab government under Chief Minister Gopī Chand Bhārgava. He continued in the ministry headed by Lālā Bhīm Sain Sachar which he had helped to form in March 1949. He was the architect of what came to be known as the Giānī-Sachar formula, according to which East Punjab was demarcated into Punjabi-speaking and Hindi-speaking areas. Later on Giānī Kartār Singh became one of the principal advocates of Punjabi Sūbā and courted arrest in this agitation. Earlier, as a member of the Constituent Assembly Giānī Kartār Singh had advocated some statutory guarantees for the Sikhs as a minority. He won the assembly elections in 1957 and 1962 also. His last days were marked by failing health and political career came to an end. He died on 10 June 1974 at Paṭiālā

K.S.V

KARTĀR SINGH JHABBAR (1874-1962), famous for his spirited role in the Gurdwārā Reform movement, was born the son of Tejā Singh in 1874 at Jhabbar, in Sheikhūpurā district, now in Pakistan. Kartār Singh had no formal education, except that he went through a course of Sikh religious learning and trained as a missionary at *Khālsā* Updeshak Mahāvīdyālā, Gharjākh, from 1906 to 1909. He set up *Khālsā* Dīwān Kharā Saudā Bār at Gurdwārā Sachchā Saudā, Chūharkāṇā (1912), and also opened a middle school (1917). In 1919, Kartār Singh took active part in demonstrations against the Jallīānwālā Bāgh massacre, and was arrested and sentenced to death on 22 May 1919 which was first reduced to transportation for life and in March 1920, he was released. In early October 1920, Kartār Singh successfully led a *jathā* of Sikh volunteers to Siālkoṭ to liberate Gurdwārā Bābe dī Ber and then got the Akāl Takhat released on 12 October 1920. He was included in the 9-member committee set up for the management of the Golden Temple. He courted arrest several times and suffered imprisonment in the cause of *gurdwārā* reform. After 1925, Kartār Singh retired to a comparatively

quiet life at his village. In August 1947, Kartār Singh shifted to Hābrī, in Karnāl district, where he died on 20 November 1962.

K.S.V.

KARTĀR SINGH KALĀSVĀLĪĀ, GIĀNĪ (1882-1952), theologian, poet and historian who started a new line in modern Punjabi verse making a departure from the traditional love romance in *Braj*, was born in 1882 in Kalāsvālā, in Pasrūr *tahsīl* of Siālkoṭ district, now in Pakistan. Kartār Singh mastered scripture-reading in the village *gurdwārā* and joined the 47th Sikh Battalion, later 4th Battalion of the 11th Sikh Regiment, as a *granthī* or Sikh religious teacher. After leaving the army, he became a *granthī* at the Darbār Sāhib at Amritsar, rising subsequently to the position of head *granthī*. An avid reader of Sikh historical texts and blessed with a natural flare for poetry, he took up a comprehensive history of the Sikhs in Punjabi verse. His voluminous biography of Gurū Gobind Singh is titled *Srī Kalgīdhar Darshan* and two of his minor works include *Sardārī Jhālā Kaur* and *Bhāī Kalyāṇā*. His total work, about 45 books, covers the entire gamut of Sikh history.

S.S.S.

KARTĀR SINGH SARĀBHĀ (1896-1915), *Ghadr* revolutionary, was born in 1896 at Sarābhā (Ludhiānā district), the only son of Maṅgal Singh, a well-to-do farmer. Having passed his matriculation from the Mālva Khālsā High School, Ludhiānā, he sailed in 1912 to the U.S.A and joined the University of California at Berkeley, enrolling for a degree in chemistry. His association with the Nālandā Club of Indian Students at Berkeley aroused his patriotic sentiment and he gave up his studies and joined Har Dayāl to help run the revolutionary newspaper *Ghadr*, especially the printing of *Gurmukhī* edition. He composed patriotic poetry for it and wrote articles. He also went out among the Sikh farmers urging them to return to India and revolt against the British. Kartār Singh also left for India (1914), resolved to set up in his village a centre on the model of the *Ghadr* Party's Yugantar Āshram in San Francisco. When Bhāī Parmānand arrived in India in December 1914 to lead the movement, Kartār Singh was charged

with spreading the network in Ludhiānā district. In this connection he went to Bengal to secure firearms, and made contacts with revolutionaries there. He also visited various cantonments with a view to inciting the soldiers to revolt. Kartār Singh and his associates succeeded in manufacturing bombs on a small scale at Jhabevāl and later at Lohaṭbaddī, both in Ludhiānā district. In February 1915, following the leak of news of the planned revolt, Kartār Singh escaped to Kabul, but was arrested on 2 March 1915 along with some companions and was sentenced to death on 13 September 1915. He received the hangman's noose on 16 November 1915 singing his favourite patriotic song.

M.J.

KASHMĪRĀ SINGH, KANVAR (1819-1844), son of Mahārājā Raṇjīt Singh, was born to Rāṇī Dayā Kaur in 1819 when Kashmir fell to the Sikh army. Kashmirā Singh fell victim to the Dogrā intrigue and was killed, along with Bābā Bīr Singh of Naurāṅgābād, in the latter's *qerā* on 7 May 1844.

S.S.B.

KĀSHĪ RĀM (b. 1658), a poet in Gurū Gobind Singh's court as per internal evidence in his *Pāṇḍava Gītā* which is a versified dialogue between Nārād and Bhīṣma.

P.S.P.

KAṬĀNĪ KALĀN, a village near Ludhiānā, is famous for the historical shrine Gurdwārā Pāṭshāhī Chhevin Ate Dasvin, commonly known as Katānā Sāhib. Kaṭānī is believed to have been visited by Gurū Hargobind during his journey through the Mālva in 1631-34. Gurū Gobind Singh passed through this village on his way from Māchhivārā to Dīnā-Kāṅgar in December 1705.

M.G.S.

KATHĀ is the noun form of the Sanskrit word *Kath*, meaning to speak, describe, narrate or interpret. In religious terminology, *kathā* stands for exposition, analysis and discussion of a passage from a scripture. It involves a full-length discourse on a given text, with a proper enunciation of it and elucidation with anecdotes, parables and quotations, of the underlying spiritual and theological doctrines and ideas. Since scriptural

KATTŪ

utterances and verses were generally pithy and aphoristic, they needed to be expounded for the laity and there emerged in the Indian tradition forms such as, *tīkā* (paraphrase), *śabdārtha* (gloss) and *bhāṣya* (commentary), with *pramāṇas* or suitable authoritative quotations from religious and didactic works. These three modes of elucidation converge in the Sikh *kathā* which is verbal in form.

The tradition of *kathā* in Sikhism has its formal beginning in the time of Gurū Arjan (1563-1606), who is said to have ordained Bhāī Gurdās to expound, briefly and precisely, daily a hymn from the Gurū Granth Sāhib. The *masands*, i.e. *saṅgat* leaders, also started delivering *kathā* in a like manner at local gatherings. Since *śabda* forms the essential base of Sikh spirituality and religion, correct interpretation of the sacred text is of the utmost importance. Gurū Gobind Singh (1666-1708) is said to have himself instructed Bhāī Manī Singh in the explication of the Holy Writ. The performance of *kathā* has continued in the Sikh system over the centuries. There are numerous institutions, classical as well as modern, training scholars in the art. *Kathā* is generally delivered in the presence of the Gurū Granth Sāhib. The *kathākār* quotes, all from memory, passages from the religious texts, and anecdotes from the lives of the Gurūs.

T.S.

KATTŪ, village in Saṅgrūr district of the Punjab, claims a historical shrine, Gurdwārā Sāhib Gurū Sar Pātshāhī IX, commemorating the visit of Gurū Tegh Bahādur in 1665. The Gurū is said to have met here a recluse, Dhiān Dās, and held discourse with him.

M.G.S.

KATTŪ SHĀH, a Muslim resident of Kashmīr who converted a Sikh, was known for his piety and devotion. Journeying through Kashmīr once, Gurū Hargobind put up with him in his house for a night.

B.S.

KAUDĀ was, according to *Janam Sākhī* accounts, the head of a clan of cannibals somewhere in Central India. Once as Gurū Nānak was passing through that country, his companion Mardānā

separating from him fell into the hands of Kaudā. He would have met the fate of many of his luckless victims in his ever-boiling oil-cauldron, but for Gurū Nānak's timely appearance. The cauldron, says the *Bālā Janam Sākhī*, cooled as Gurū Nānak arrived and the fire underneath it died out. Kaudā fell at the Gurū's feet and begged forgiveness.

Gn.S.

KAUL, SODHĪ, or Sodhī Kaival Nain (1638-1706), son of Bābā Harijī and a great-grandson of Bābā Prithī Chand, was born at Muhammadpur village in Lahore district. He was educated under eminent men of letters at Amritsar and Lahore. He became head of the Mīnā sect after the death of his father (1696) and moved from Amritsar to Dhillvān Kalān (1699). Gurū Gobind Singh visited that village in December 1705 when Sodhī Kaul and his four sons received him with honour. Bābā Kaul's last days were spent at Koṭha Gurū where he died in 1706. A shrine and a *samādh* in the village honour his memory.

G.B.S.

KAUR, from Sanskrit *kumārī* or *kuṭivārī* meaning a princess, young girl, or virgin, is a suffix which, by tradition and under stipulated code of conduct, is added as a common surname to the names of all Sikh females.

N.S.S.

KAURĀ MALL, DĪWĀN, MAHĀRĀJĀ BAHĀDUR (d.1752), a Sahajdhārī Sikh and trusted officer under the Mughals in the 18th century Punjab, was the son of Vallū Rām, of Jhaṅg district, now in Pakistan. Little is known about the early life of Kaurā Mall. It seems he began his career as a revenue official in Multān province and later shifted to Lahore where he rose to be a senior military general and courtier. His successful military expedition in 1738 against Panāh Bhaṭṭī which resulted in the latter's defeat and execution earned him the position of Dīwān of Multān. In 1746, he pleaded with Lakhpat Rāi, Dīwān of Lahore, against the arrest and execution of Sikhs of Lahore. Shāh Nawāz Khān, after winning the civil war against younger brother Yāhiyā Khān in November 1746, appointed Kaurā Mall *dīwān* of Lahore. Although Lahore was occupied by Ahmad

Shāh Durrānī on 11 January 1748, Kaurā Mall was retained *dīwān*. He handed over Lakhpāt Rāi to the Sikhs after paying the fine to get his release. The Sikhs consigned him to a dungeon where he died a miserable death after six months of indignities and torture.

Kaurā Mall led expeditions against the Dogrā chiefs of Jammu region and Shāh Nawāz Khān at Multān; in the latter, he enlisted the help of about 10,000 Sikhs under Sardār Jassā Singh Ahlūvālīa. Shāh Nawāz Khān was killed in battle and Kaurā Mall reoccupied Multān. Mīr Mannū conferred the title of Mahārājā Bahādur on him and appointed him governor of Multān. Kaurā Mall, in fulfilment of the promise given to the Sikhs, constructed Gurdwārā Bāl Līlā and a *sarovar* at Nankānā Sāhib and got desilted the Amritsar pool filled up by Lakhpāt Rāi. The Sikhs called him Mīṭhā Mall, *mīṭhā* in Punjabi meaning 'sweet' over against *kaurā* meaning 'bitter'. During his governorship of Multān, Kaurā Mall established friendly relations with the neighbouring states and realized huge arrears of revenue due from several others. In October 1751, he tried unsuccessfully to buy peace with Ahmad Shāh, and in the ensuing battle at Mahmūd Būṭī, on 6 March 1752, Kaurā Mall was shot at and killed by one Bazīd Khān of Kasūr at the instance of his treacherous and jealous ally, Adīnā Beg.

B.S.

KAURĀ SINGH, a prominent associate of Bhāī Mahārāj Singh, was an influential resident of Sūjovāl, near Baṭālā, (Gurdāspur district). At Sūjovāl, Mahārāj Singh and his revolutionary group had established their headquarters after the second Anglo-Sikh war. Kaurā Singh also worked among the people of his area to prepare them for the uprising.

M.L.A.

KAUR SINGH NIHAṆG, AKĀLĪ (1886-1953), scholar and religious preacher, was the eldest son of Bhāī Mahān Singh of Paddhar, now a part of the Pakistan occupied Kashmir. The family traced its descent from one Trilokī Nāth, one of the Kashmirī Brāhmins who called on Gurū Tegh Bahādur at Anandpur in 1675. Born as Pūran Singh on 28

June 1886, Kaur Singh studied Sikh scriptural texts, Sanskrit and Braj languages and Indian system of medicine under Bāvā Mahān Singh Bedī of Dupattā village in his native state. In 1904, he came to Giānī Bāgh Singh, a well known scholar of Peshāwar. Pūran Singh became a skilled speaker and participated in various polemics with Ārya Samāj spokesmen. In 1906 he went on a pilgrimage to Takht Sri Hazūr Sāhib Abchalnagar, Nānded, where he took the Khālsā *pāhu* and became a Nihāṅ, renamed Kaur Singh, signing himself as Akālī Kaur Singh Nihāṅ. Then followed a long period of travels throughout India and Afghanistan preaching the message of the Gurūs. In 1907, he started work on a line-wise alphabetical index of the Gurū Granth Sāhib. Completed in 1920, it was published in March 1923 under the title *Gurū Shabad Ratan Prakāsh*, popularly known as *Tuk-tatkarā*. Sometime after 1920, Akālī Kaur Singh returned to his native Kashmir where he became very popular as a deeply religious man and social reformer. In June 1928, he established at Chakar an institution named Gurū Nānak Ashram, with a residential school for imparting general as well as religious education. He also opened a chain of schools in small villages around Chakar. After 1947, Akālī Kaur Singh devoted himself to the task of resettling the Kashmirī refugees.

He wrote several other books on different subjects before his death at Patīālā on 23 January 1953.

Gr.S.

KEDĀRĪ, BHĀĪ, or Bhāī Kidārī, a Lūmbā Khatri of Baṭālā, received initiation at the hands of Gurū Anḡad. He was one of the Sikhs chosen by Gurū Amar Dās to accompany Bhāī Jethā (later Gurū Rām Dās) to the Mughal court at Lahore to answer a complaint lodged by some jealous persons against the teachings of Gurū Nānak. Bhāī Kedārī also held a *mañjī*.

B.S.D.

KEHAR SINGH, a Ghadr leader, was the son of Nihāl Singh of Maṛhānā (Amritsar district). He left home to seek his fortune in America. Responding to the call of the Ghadr Party to make a revolution in India, he arrived at Delhi in January

1915. By now he was 62 years old. He was arrested and tried in the first Lahore conspiracy case on charges of possessing weapons and helping revolutionaries. He was sentenced to transportation for life and forfeiture of property. He died in the Andamans fighting against the inhuman treatment meted out to the prisoners.

S.S.J.

KEHAR SINGH, BHĀĪ (1869-1921), one of the Nankānā Sāhib martyrs, was the eldest of the three sons of Bhai Jīvan Singh of Jarg. Kehar Singh joined army service in 1887, during which he rendered distinguished service in several anti-tribesmen operations in the North West Frontier Province winning seven medals. He was a known marksman in his battalion. He remained a bachelor until towards the end of his service when he married the childless widow of a comrade who had died while still in service. He retired from the army in 1908. He was among the *jathā* of Bhāī Lachman Singh which was massacred to a man inside Gurdwārā Janam Asthān, Nankānā Sāhib, on the morning of 20 February 1921.

G.S.G.

KEHAR SINGH SANDHĀNVALĪĀ (d.1864), son of Atar Singh SandhānvalīĀ, a collateral of Mahārājā Raṇjīt Singh, was imprisoned, along with his uncle Lahiṇā Singh, by Mahārājā Sher Singh in January 1842 for conspiring against the State. As long as he remained in Lahore he endeavoured to foment trouble and subvert the authority of Sher Singh.

B.J.H.

KESĀDHĀRĪ, a term defining a Sikh as one who carries on his head the full growth of his *kes* (hair) which he never trims or cuts for any reason. Anyone, Sikh or non-Sikh, may keep the hair unshorn, but for a Sikh, *kes*, unshorn hair, is an article of faith and an inviolable vow. The *Sikh Rahit Maryādā* or the Sikh code of conduct makes it obligatory for a Sikh, after he receives the *Khālsā pāḥul*, to keep unshorn hair. The *Rahitnāmās* also support this. Bhāī Desā Singh, in his *Rahitnāmā*, imparts a theological edge to his statement when he says that maintaining hair implies submission to the Divine will. Trimming or shaving of hair is

apostasy. There are instances in history when Sikhs preferred death to giving up hair.

A term which has had parallel usage in the Sikh system is *Sahajdhārī*, a gradualist who would gradually tread the path and eventually become a full grown *Khālsā*. The more recent Gurdwārā enactment, passed by Indian Parliament in 1977, at the instance of Sikhs laid down "untrimmed hair" as an essential condition for being treated as a Sikh under the Act.

P.S.S.

KESARĪ CHAND, Rājā of Jasvān, a tiny hill state situated in the foothills of the Śivāliks. A close relation, confidant and ally of Rājā Bhīm Chand of Kahlūr, he once visited Gurū Gobind Singh at Anandpur to seek for Bhīm Chand the loan of an expensive tent and a rare elephant. Kesari Chand joined the hill chiefs who fought Gurū Gobind Singh in the battle of Bhaṅgānī in 1688. He also took part in the battle of Anandpur (AD 1700), and was killed in action.

K.S.T.

KESAR SINGH (1875- ?), one of the leading organizers and first vice-president of the Hindustānī Association of the Pacific Coast (of the United States), more commonly known as the *Ghadr Party*. Son of Bhūp Singh Thātgarh, in Amritsar district, he served for two years in a cavalry regiment in India, and then went to Shanghai in 1902 and then emigrated to the United States. In early 1912, Kesar Singh was elected president of the Astoria branch of Hindustānī Association Portland (Oregon) and soon thereafter he became Vice-President of the Hindustānī Association of the Pacific Coast. He later went to San Francisco and assisted in the setting up of a press at the Yugāntar Āshram. He was one of the participants in the meeting of the *Ghadr Party* (August 1914) when it was decided to exhort all Indians to return to India to make an armed rebellion against the British. He left for his native land at the end of that month. On the voyage he addressed the passengers on several occasions to sustain their ardour. Reaching Hong Kong, Kesar Singh lectured to gatherings at the Gurdwārā and took part in meetings with other groups of *Ghadrites* who had arrived by different ships. He

was elected a member of the central committee which was to plan action in India. En route from Hong Kong, Kesar Singh attempted to win over the troops at Penang, and when his ship was held over because of the activities of its passengers, he was one of the delegation which called upon the Governor of the State to have the ship released. On arrival in India, he was arrested and tried in the first Lahore conspiracy case (1915): he was convicted and sentenced to death (later commuted to transportation for life) with forfeiture of property.

Kesar Singh is said to have been taken ill after Independence and was admitted to a hospital in Amritsar from where, according to some reports, he "disappeared and never returned."

G.S.D.

KESAR SINGH (d. 1935), a Sikh virtuoso of the Quran which he knew by heart. Born as Akbar Singh, he was the youngest of three sons of Thaman Singh of Dāngrī village, in Patialā state. He passed middle school examination in 1885 from Deherū, did graduation from Mohindra College, Patialā and postgraduation in Arabic from Lahore Oriental College, topping the University in both examinations. He began his career as a science master in Government Middle School, Bhavānīgarh, shifting soon as Lecturer-cum-Librarian at Mohindra College, Patialā. Kesar Singh's last assignment was that of a *vakīl* or representative of Patialā state at Toorāvatī in Jaipur state. Kesar Singh quoted from the holy Quran, Hadīth, renowned Persian poets like Shaikh Sā'di and Hāfiz and from Sanskrit classics as fluently as he quoted Gurbānī. He died in 1935, of pneumonia, after a short illness.

R.S.D.

KESAR SINGH, BHĀĪ (1875-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Mīhān Singh of Bharokī in Gujrānwālā district, who later migrated to Sheikhūpurā district. He was a simple peasant with a large family of three sons and six daughters to support. Bhāī Kesar Singh had Nāmdhārī leanings until, under the influence of the Gurdwārā Reform movement, he turned an Akālī. He accompanied Bhāī Lachhman Singh Dhārovālī's *jathā* which perished at the hands of

the hired assassins of Mahant Narain Dās, the custodian of Gurdwārā Janam Asthān.

G.S.G.

KESAR SINGH, BHĀĪ (1893-1921), one of the martyrs of Nankānā Sāhib, was born on 17 August 1893, the son of Bhāī Pāl Singh of Chakk No 38 Nizāmpur Devā Singhvālā, in Sheikhūpurā district. Blessed with a sweet singing voice, he used to recite Sikh hymns in the village *gurdwārā*. Bhāī Kesar Singh joined Bhāī Lachhman Singh Dhārovālī's *jathā* which was massacred to a man on 20 February 1921 at Nankānā Sāhib.

G.S.G.

KESHO DĀS, a *tāntrik* (practitioner of magical techniques) of Vārāṇasī, once came to Gurū Gobind Singh at Anandpur and boasted that he could make the goddess Durgā manifest. The Gurū, in order to belie his boasts, permitted Kesho Dās to carry out his experiment. When after months of incantations no goddess appeared, the Brāhman, for fear of exposure, absconded, the Gurū declared to the *saigat* that the real goddess was the sword (as symbol of armed strength) which alone could overcome oppression and injustice.

P.S.P.

KESHO GOPĀL, PAṆDIT, a learned Brāhman, became a devotee of Gurū Amar Dās. He is perhaps the same Kesho Gopāl as referred to in the Gurū's *Sadu* though the word is generally taken to mean a holy man of God.

B.S.D.

KESRĀ SINGH, Gurū Gobind Singh's warrior Sikh, who according to Sarūp Singh Kaushish, *Gurū kīān Sākhiān*, fell a martyr during a rearguard action while Gurū Gobind Singh and his Sikhs, disengaging themselves from the battle of Nirmohgarh, crossed the Sutlej and went towards Basālī on 14 October 1700.

M.G.S.

KEVAL, in Sirsā district of Haryānā where Gurū Gobind Singh, leaving Talvaṇḍī Sābo for the South on 30 October 1706, made his first overnight halt. Gurdwārā Pātshāhī X, commemorates the visit.

M.G.S.

KHADŪR SĀHIB, in Amritsar district of the Punjab, is sacred to the first three Gurūs. Gurū Nānak is

KHAIHRĀ

said to have visited Khaḍūr once to meet his disciple, Bhāī Jodhā. Following Gurū Nānak's instructions, Gurū Aṅgad made it his headquarters after his spiritual succession. It was at Khaḍūr that Amar Dās served him as a disciple and was later anointed Gurū. Khaḍūr Sāhib has several *gurdwārās* commemorating the holy Gurūs.

GURDWĀRĀ TAPIĀNĀ SĀHIB, marks the site where Gurū Nānak preached the gathering of devotees.

GURDWĀRĀ TAP ASTHĀN SRĪ GURŪ AṅGAD DEV JĪ, marks the site where Gurū Aṅgad used to sit in meditation.

GURDWĀRĀ DARBĀR SĀHIB AṅGĪTHĀ SĀHIB, within a high walled compound entered through an old two-storeyed gateway, marks the site where Gurū Aṅgad's body was cremated. Close by is a square domed marble pavilion called Killā Sāhib or Khaḍḍī Sāhib. This was a weaver's pit, *khaḍḍī* in Punjabi, where Bābā (later Gurū) Amar Dās, carrying a pitcher of water for Gurū Aṅgad during a pitch dark night, stumbled against a *killā* or peg. An old well near the gateway, is called Bibī Amaro Jī dā Khūh, or the Well of Bibī Amaro.

GURDWĀRĀ MĀI BHARĀĪ, constructed where Māi Bharāī's house once stood, marks another site consecrated by Gurū Aṅgad.

GURDWĀRĀ MALL AKHĀRĀ, marks the site where wrestling bouts for the youth were held in the time of Gurū Aṅgad. Here the Gurū also taught children Gurmukhī letters.

GURDWĀRĀ THARĀ SĀHIB GURŪ AMAR DĀS, a small domed room, marks the spot where Bābā (Gurū) Amar Dās used to sit in meditation when free.

D.S.B.

KHAIHRĀ, in Amritsar district of the Punjab, has a historical shrine sacred to Gurū Hargobind, who once passed through here on his way from Lahore to Amritsar. Gurdwārā Bāolī Sāhib Pātshāhī Chheviṇ, named after the *bāolī* exists.

Gn.S.

KHAIRĀBĀD, village near Amritsar, is sacred to Gurū Hargobind (1595-1644), who came here often following the chase and rested under a *Palāh* tree (*Butia fondosa*). Hence the name of the memorial

shrine Gurdwārā Gurpalāh Pātshāhī Chheviṇ or Gurdwārā Palāh Sāhib for short.

Gn.S.

KHĀLRĀ, 7in Amritsar district of the Punjab, is sacred to Gurū Nānak (1469-1539) who passed through here during his travels in these parts.

Gn.S.

KHĀLSĀ, from Arabic *khālis* (lit. pure, unsullied) and Perso-Arabic *khālisah* (lit. pure; office of revenue department; lands directly under government management), is used collectively for the community of baptized Sikhs. The term *khālisah* was used during the Muslim rule in India for crown lands administered directly by the king without the mediation of *jāgīrdārs* or *mansabdārs*. In the Sikh tradition, the term appears for the first time in one of the *hukamnāmās* of Gurū Hargobind (1595-1644) where a *saṅgat* of the eastern region is called *Gurū Kā Khālsā* (Gurū's own or Gurū's special charge). It has also been employed in the same sense in one of the letters of Gurū Tegh Bahādur (1621-75) addressed to the *saṅgat* of Paṭnā. The word occurs in Sikh Scripture once, but there it carries the sense of pure. The term "*Khālsā*", however, acquired a specific connotation after Gurū Gobind Singh (1666-1708) introduced, on 30 March 1699, the new form of initiatory rites - *khaṇḍe dī pāhul* (rites by *khaṇḍā* or double-edged sword). Sikhs so initiated on that Vaisākhī day were collectively designated as the *Khālsā*. Shortly before the inauguration of the *Khālsā*, Gurū Gobind Singh had abolished the institution of *masands*, establishing a direct relation between the *saṅgats* and the Gurū. Saināpati, a poet enjoying the patronage of Gurū Gobind Singh, in his *Srī Gur Sobhā*, explains the term in this sense. Gurū Gobind Singh, at the time of his departure from this mortal world, conferred gurūship itself upon the *Khālsā* along with the holy Gurū Granth Sāhib. During the 18th century the volunteer force organized by the Sikhs was known as Dal *Khālsā* (lit. the *Khālsā* army). Even the government of Mahārājā Ranjīt Singh (1780-1839) was called Sarkār-i-*Khālsā*. The words "*Khālsā jī*" are also used loosely for addressing an individual Singh or a group of them. The entire community or a representative gathering

of Sikhs is also called "Khālsā Panth" or "Sarbat Khālsā." The Khālsā in this context implies the collective, spiritually directed will of the community guided by the Gurū Granth Sāhib.

G.S.

KHĀLSĀ BAHĀDUR, by Chūhar Singh, is a 55-page-long poetic composition in the Malvā dialect of the Punjabi language, describing the unique chivalry and sacrifice of the twenty-one Sikh soldiers of the 36th Sikh Regiment at Sārāgarhī in AD 1897. Completed on 13 November 1915, the poem is based on information he gathered from the Sikh soldiers on leave. Beginning with a supplication to God and the Gurūs, the narrative deals with the strong resistance put up by twenty-one Sikh soldiers who died to a man defending the Sārāgarhī post (12 September 1897) against a horde of thousands of Afrīdī Pathāns.

G.S.

KHĀLSĀ BARĀDARĪ, a social organization of Sikhs belonging to the so-called low castes, founded in 1914. The moving spirit behind it was Mahitāb Singh Bīr whose father, Maulawī Karīm Bakhsh, had, along with his children, embraced Sikhism in June 1903 and become famous as Sant Lakhmīr Singh. The society was set up with the object of preaching Sikh tenets. Besides the central office in Amritsar, branches of Khālsā Barādārī were opened at several places. Bhāī Mahitāb Singh also launched a weekly journal in Punjabi, the *Bīr*, to promote the interests of the Barādārī and to campaign especially against caste and untouchability. At the end of the two-day gathering of the Barādārī on 11-12 October 1920 at the Jallīānwālā Bāgh, Amritsar, the newly initiated Sikhs went to the Darbār Sāhib to offer *karāh prasād*. The priests there refused to accept the *karāh prasād* and recite *ardās* on their behalf. Protest was raised against this discrimination. As they went to the Akāl Takht to offer prayers, they found that the priests had disappeared, leaving the shrine unattended. The reformist Sikhs formed a 25-member committee, including some from backward classes, to take over control of the Akāl Takht. In this way the Khālsā Barādārī indirectly heralded

the Gurdwārā Reform movement and highlighted the right of the so called low-caste Sikhs as equal members of the community. Khālsā Barādārī demanded reservation of seats for them in the Shiromani Gurdwārā Parbandhak Committee and enrolment in the armed forces. With most of its demands conceded in course of time and the death in 1960 of its founder, the Barādārī ceased to exist.

P.S.G.

KHĀLSĀ CENTRAL COUNCIL, a society formed in Lahore in 1933 to safeguard the interests of the Sikhs, had a very short career. It was formed on 28 September 1933 by Giānī Sher Singh and others who were opposed to Master Tārā Singh when the latter established in 1932 an organization, Khālsā Darbār to agitate against the Communal Award. The new organization comprised three sub-organizations called the Khālsā Akālī Dal, the Khālsā Missionary Society and the Khālsā National League. These bodies were to spread Sikh religion, work for the freedom of the country, and campaign against the Communal Award. The Khālsā Central Council ceased to exist without leaving any perceptible mark on Sikh affairs.

K.C.G.

KHĀLSĀ DARBĀR, an organization representing different Sikh parties established on 27 September 1932 at Lahore to resist the Communal Award (1932). An all-party Sikh conference, held on 28 July 1932, nominated a 17-member Council of Action which at its meeting on 26-27 September 1932, resolved to establish Khālsā Darbār, with a maximum membership of 250 of whom 200 were to be elected by Sikhs within the Punjab and the remaining by those residing in other parts of India. In response to a resolution of this Council, Ujjal Singh and Sampūran Singh Lyāllpurī resigned from the consultative committee of the Round Table Conference. However, the Darbār soon became subject to internal dissensions. Proposals for its merger with the Central Sikh League were also mooted but not carried through. A joint conference of the various Sikh parties then came out with the claim that the Khālsā Darbār was the premier political organization of the Sikhs. Notwithstanding this support, it could never

become a strong and united political party of the Sikhs. After a somewhat effete role in the Punjab politics, it became defunct in 1947.

K.C.G.

KHĀLSĀ DARBĀR RECORDS, official papers in Persian, written in a running *shikastā* hand, pertaining to the civil, military and revenue administration of the Punjab under the Sikhs covering a period of 38 years (AD 1811 to March 1849). These documents, which came into the hands of the British, in 1849, lay in heaps and remained untouched until work on arranging and classifying them started by Sītā Rām Kohli who took four years putting them into order. The first volume was published in 1919. The records make up a total of 129 bundles, some of which contain several thousand sheets each. Supplementary to these bundles are 15 manuscript volumes, bound in leather, containing duplicates of the orders issued to various government officials and the voluminous correspondence between the Sikh Darbār and the Ambālā and Ludhiānā political agencies of the British. The documents fall into four different categories: *Daftar-i-Fauj*, *Daftar-i-Māl*, *Daftar-i-Toshākhānā* and *Jāgīrāt*. These records were extant in the Archives Cell, Rām Bagh, Amritsar, in 1984.

B.J.H.

KHĀLSĀ DEFENCE OF INDIA LEAGUE was formed on 19 January 1941 at Lahore with the object of launching a movement among the Sikh masses for increased military enlistment during the World War II and for maintaining and strengthening the special position of the Sikhs in the Indian army. The British government had appointed a committee to look into the causes of the slow rate of Sikh recruitment. It suggested that the good offices of Mahārājā Yādavinder Singh of Paṭiālā be utilized to step up the enlistment of Sikhs, but Sir Sikandar was against it. As the news leaked out, the Sikhs themselves took the initiative. A representative group of them waited upon the Mahārājā and requested him to lead a campaign among the Sikhs for recruitment. As a result of these parleys, the Khālsā Defence of India League came into being, with the Mahārājā of Paṭiālā as

the President General. An extensive campaign was launched to rally Sikh youths to join the defence forces. Representations were made to the government to encourage the Sikh intake. Pre-cadet training classes were started for college students at some colleges to enable young Sikhs to qualify for entry into the army as commissioned officers. With the end of War in 1945 ended the work of the League, and it ceased to function.

B.S.N.

KHĀLSĀ DHARAM SHĀSTAR, the Sikh manual of conduct enunciating Sikhs' social and religious duties, was prepared under the patronage of Sodhī Rām Narāiṇ Singh, a scion of the Sodhī family of Sṛī Anandpur Sāhib and was published in 1914. Authored by Avtār Singh Vahīrīā, the book contained 430 pages. Written to preserve Sikhism in its pure form which appeared to him to be becoming garbled, it denies scriptural status to the Vedas, but contends that Sikhism is part and parcel of Hinduism. The contents are divided into nine parts, each with a separate heading, establishing the superiority of Sikh faith, describing rituals, Khālsā pāhu, code of conduct, rituals and practices, shrines, institutions, etc. Yet there are assertions contrary to Sikh belief and norms.

At.S.

KHĀLSĀ DĪWĀN, afterwards renamed Central Mālva Khālsā Pritinidhī Dīwān, Nābhā, was formed on 1 January 1906 under inspiration of Tikkā Ripudaman Singh (1883-1943). Among the aims of the Dīwān were the propagation of the Sikh faith and the Sikh way of life and customs, spread of education among the Sikhs, uplift of women, and better management of Sikh religious places. The Dīwān remained fairly active till 1911, but after that it gradually lapsed into oblivion.

S.S.A.

KHĀLSĀ DĪWĀN AMRITSAR, established at Amritsar on 11 April 1883 to oversee and provide direction to the work of the Singh Sabhās. The Amritsar and Lahore Singh Sabhās joined hands to evolve on 11 April 1880 a common platform under the name of General Sabhā which turned itself into the Khālsā Dīwān, the central body to

which Singh Sabhās were affiliated. The Dīwān addressed itself to the tasks of religious and social reform and the promotion of education. It was the first representative organization of the Sikhs, but it suffered a setback as a schism occurred between the Amritsar and Lahore Singh Sabhās. Opinion was sharply divided at the annual meeting in April 1884 when a suggestion to change the nomenclature of Singh Sabhā was strongly opposed by the Lahore group. The publication in May 1885 of *Khurshīd Khālsā* caused further antagonism between the two groups. As the differences came to a head, the Lahore group split from the parent body and set up on 11 April 1886 a separate organization called the *Khālsā Dīwān* Lahore. A new constitution of the Dīwān adopted in September 1887 only accelerated the process. Under the new scheme the Dīwān split itself into two divisions - the upper house called Mahān Kharā representing the aristocracy and the lower house Samān Kharā representing the common people. The Dīwān became defunct with the establishment of the Chief *Khālsā Dīwān* in 1902.

Jg.S.

KHĀLSĀ DĪWĀN KHARĀ SAUDĀ BĀR was established in 1912 by Jathedār Kartār Singh of Jhabbar, who became famous in the struggle for the liberation of *gurdwārās*. Initially, this Dīwān was engaged in purely religious and reformist activities and the spread of education among Sikhs of this area. During 1919, in the wake of the Jallianwāla massacre, the Dīwān veered round to politics and redesignated itself Akālī Dal Kharā Saudā Bār, ultimately merging with the Shiromani Akālī Dal.

M.G.S.

KHĀLSĀ DĪWĀN LAHORE, formed on 11 April 1886 under the presidentship of Attar Singh of Bhadaur by a group of Sikhs who following a schism had severed their connections with the *Khālsā Dīwān* Amritsar. The Dīwān was formally registered with the government on 19 February 1892. The membership comprised representatives of the Singh Sabhās affiliated to it as well as those from states where no Singh Sabhās existed. Among the aims and object of the Dīwān were the

restoration of Sikhism to its pristine purity, propagation of education especially among women, development of Punjabi language and publication of books on Sikh history and religion. Through platform speeches and through newspapers and tracts the Dīwān leaders preached the reformist creed of the Singh Sabha and derided the Amritsar Dīwān and its policies as conservative. A monthly Punjabi magazine, *Sudhārāk*, was sponsored in April 1886, followed by the weekly *Khālsā Akhbar* which started publication from 13 June 1886. In the hands of Giānī Ditt Singh the latter became a powerful spokesman of the Lahore Dīwān and its ideology. The number of the Singh Sabhās affiliated to the Dīwān soon rose to above 125. But the Dīwān lost its verve and vigour with the death of Sir Attar Singh in 1896, of Gurmukh Singh in 1898 and of Ditt Singh in 1901. It was completely eclipsed after the formation of the Chief *Khālsā Dīwān* in 1902.

Jg.S.

KHĀLSĀ DĪWĀN MĀJHĀ, an association of reformist Sikhs representing the districts of Lahore, Amritsar and Gurdāspur, was set up in 1904 at Kairon primarily with the object of religious and social reform. Extravagance and ostentation at a marriage was the immediate cause. Its monthly meetings were to be held by rotation in neighbouring villages so as to maximize local participation. In its earlier years, the Dīwān focussed attention primarily on two-fold activity. First, it preached against the evils of dowry, alcohol, etc. Secondly, it attempted to reform the style of religious fairs at Srī Darbār Sāhib, Tarn Tāran. Apart from settling various local intracommunity issues, the Dīwān also set up missionary centres, each covering villages within a radius of 8 km, to provide a sustained and institutionalized form of *prachār* that would reach the largest number of Sikhs. The *Khālsā Prachārak Vidyālā* of Tarn Tāran was established on 6 November 1906 to train preachers. With this the headquarters of the Dīwān were also shifted to Tarn Tāran. On an initiative from the Chief *Khālsā Dīwān*, it decided on 8 February 1908 to merge with the Chief *Khālsā Dīwān* and re-designate

itself as the Mājha Prachār Sub-committee and by 1910 it became completely inoperative. During its short existence, the Khālsā Dīwān Mājha contributed to reform programmes and prepared the ground for future work by the Chief Khālsā Dīwān in both urban and rural areas.

Jg.S.

KHĀLSĀ DĪWĀN MALAYA, a religious organization of Sikhs in Malaysia established on 27 December 1903, was assigned to promoting Sikh religion, managing or *gurdwārās* in Malaya, securing the educational advancement of the Sikh youth and to providing facilities for the teaching of Punjabi language. The membership of the Khālsā Dīwān was restricted to baptized Sikhs. A missionary fund was opened to provide for a cadre of preachers and scripture-readers. Sikh scholars and lecturers were invited from India to address the religious *dīvāns* and a series of tracts and pamphlets on Sikhism was launched. In 1925, the Dīwān obtained legal recognition for the Indian Anand Marriage Act. In 1933 was convened a Sikh women's conference which led to the establishment of the Malaya Istri Satsang. On 24 September 1950, Gurū Nānak Institution, a regular school with admission open to all communities, was started in Ipoh. The Khālsā Dīwān Malaya was affiliated to the Chief Khālsā Dīwān of Amritsar. It also retained its interest in the religious and political developments in the Punjab. Differences of opinion arose on the questions of affiliation with the moderate Chief Khālsā Dīwān and the lukewarm attitude of the executive of the Khālsā Dīwān Malaya towards the *Kamagata Maru* sufferers. This led to the setting up of a parallel Dīwān at Selangor. Annual conferences continued to be held jointly till 1927, but repeated efforts to reunite the two Dīwāns proved abortive.

Mv.S.

KHĀLSĀ DĪWĀN SOCIETY, at Vancouver in Canada, formed on 13 March 1909, with Sevā Singh as president, was incorporated on 23 February 1915 under the Societies Act, with the primary object of promoting Sikh teaching and way of life, establishing and maintaining *gurdwārās* and appointing missionaries. With fresh

influx of Sikh immigrants during the 1960's the scope of the Society's activity widened. One of the major concerns then was to secure the immigrants their rights as full partners in the life of that nation, and the constitution was amended to this end in 1970. The Society influenced, both directly and indirectly, the individual and collective activities of its members. Besides providing them with a moral anchor, it was their meeting point socially as well. It established several *gurdwārās*, set up a library, published books on Sikh religion and history and sponsored competitions in *gurbānī* recital. The *gurdwārās* affiliated to it also published a bi-weekly newspaper, *Canadian Sikh Samāchār*. The society helped Indian immigrants acquire, in 1947, the municipal, provincial and federal franchise and, in 1951, a special agreement which annulled the 1908 legislation, commonly known as 'the continuous voyage legislation' and fixed a quota system for Indian immigrants.

K.S.S.

KHĀLSĀ MAHIMĀ, literally praise of the Khālsā, is a short poem, in Braj, by Gurū Gobind Singh in the *Dasam Granth*. Herein the Gurū exalts the Khālsā which confirms the deep fellow-feeling between the Gurū and the Khālsā.

C.H.L.

KHĀLSĀ NĀMAH, by Bakht Mall, a Persian manuscript prepared during 1810-14, is a history of the Sikhs from the time of Gurū Nānak (1469-1539) to the beginning of the 19th century. He claims to have attempted two books on the history of the Sikhs, a detailed one and an abridged one, at the instance of John Malcolm: the former, when only half-finished, was stolen, and the latter was taken away by Malcolm. What he rewrote has come down to us as *Khālsā Nāmah*. John Malcolm relied upon this work a great deal in the writing of his own *Sketch of the Sikhs*. The *Khālsā Nāmah* begins with an account of the Sikh Gurūs followed by the war of succession among the sons of Aurangzib; activities of Wazir Khān of Sirhind; the passing away of Gurū Gobind Singh; destruction of Sirhind by Sikhs; capture of Bandā Singh; rise of Ahmad Shāh Durrānī; persecution of the Sikhs; the rise of

Sikhs to power in the Punjab; Marāṭhā excursions into Sikh territories; rise of the British power in India; and the affairs of the cis-Sutlej Sikh chiefs. The lives of the Gurūs are narrated in the traditional style, but the author is on a surer historical ground as he approaches his own time. His account of events in the cis-Sutlej region around the turn of the 18th century is especially significant.

B.S.

KHĀLSĀ NATIONAL PARTY was founded in 1936 by two Sikh aristocrats, Sir Sundar Singh Majīthiā and Sir Jogendra Singh, with a view primarily to contesting legislative elections in the Punjab under the Government of India Act, 1935. The five point creed of the party was to work for the realization of the ideals of Sikhism, the attainment of *svarāj* or self-rule, abolition of the Communal Award, and socio-economic upliftment of masses. At the polls, out of a total of thirty-three Sikh constituency seats in the Punjab Legislative Assembly, the Khālsā Nationalists gained fourteen and co-operated with the Unionist Party to form the provincial government. The death in 1941 of Sir Sundar Singh Majīthiā considerably weakened the party and the Akālī-Unionist Pact in 1942 put the last nail in the Party's coffin.

G.R.T.

KHĀLSĀ PRACHĀRAK VIDYĀLĀ, TARN TĀRAN, an institution established in 1906 by the Khālsā Dīwān Mājhiā. To prepare specialists in Sikh theology, history and *kīrtan*, the Dīwān established this institution. The Vidyālā opened on 6 November 1906 and began instruction in Buṅgā Bahoṛū attached to Srī Darbār Sāhib, Tarn Tāran. Bhāī Ishar Singh became its headmaster and manager. Bhāī Mohan Singh Vaid was the secretary and honorary lecturer in medicine. The curriculum included a two-year course on Sikh religion, comparative study of religions, elementary knowledge of medicine (*hikmat*), Braj Bhāshā, exposition of the Sikh texts, and recitation with music.

Jg.S.

KHĀLSĀ UPDESHAK MAHĀVIDYĀLĀ, GHARJĀKH, a training institution for Sikh

preachers, was established in 1901 by Srī Gurū Singh Sabhā, Gujrānwālā, to meet the needs of Sikhs for religious education and to prepare preachers. Bhāī Lāl Singh was appointed its manager and Sundar Singh its headmaster. The school rapidly grew in popularity, and this put it in competition with the Khālsā High School, which was also run by the Gujrānwālā Singh Sabha. As a result, the interests of the Mahāvīdayālā began to be neglected. However, the Singh Sabhā of Gharjākh came to the rescue of the students and the faculty. Already running a *granthī* class, this Sabhā merged it with the Updeshak school on 15 January 1904 and appointed Bhāī Lāl Singh and Giānī Lahiṇā Singh as joint teachers. The subsequent history of the Gharjākh Updeshak Vidyālā reflects the manner in which Sikhs developed an institution and then broadened it, as necessary, to meet a variety of needs. An orphanage and an inn were subsequently added to it.

Jg.S.

KHĀN CHHĀPRĪ (locally known as simply Chhāprī), a small village in Amritsar district of the Punjab, was visited successively by Gurū Angad, Gurū Amar Dās, Gurū Arjan and Gurū Hargobind. Originally named Khānpur, the habitation had once been reduced to a ruined mound. Gurū Angad came to stay here when peasants of Khadūr wanted him to interfere in God's will. Amar Dās also came here to meet Gurū Angad. Gurū Arjun during one of his visits in this area put up with one Bhāī Hemā in his hut (*chhāparī* in Punjabi) and thereafter Khānpur came to be called Khān Chhāprī. Gurū Hargobind also visited the place on his way to the Mālwa area. Gurdwārā Chhāprī Sāhib commemorates the Gurūs' visit.

Gn.S.

KHANDŪR, village near Ludhiānā, has an historical shrine dedicated to Gurū Hargobind who visited the site in the course of his travels in these parts. The Gurdwārās consists of a Mañjī Sāhib, the sanctum, and a *dīvān* hall.

M.G.S.

KHĀRĀ, village near Tarn Tāran has two historical *gurdwārās* dedicated to Gurū Arjan (1563-1606).

who sojourned here while the *sarovar* at Tarn Tārān was being dug.

GURDWARĀ MAÑJĪ SĀHIB located inside the village marks the house where Gurū Arjan used to stay.

GURDWARĀ DUKHNIVĀRAN SĀHIB, about 200 metres south of the village, is an octagonal room with a brick paved terrace in front of it.

Gn.S.

KHARAK BHURĀ, in Jīnd district of Haryāṇā, was visited by Gurū Tegh Bahādur, who stayed here overnight while journeying from Dhamdhān to Jīnd. Gurdwarā Mañjī Sāhib Naumī Pātshāhī commemorates that visit.

M.G.S.

KHARAK SINGH, a close associate of Bhāi Mahārāj Singh (d. 1856), who was arrested near Shām Chaurāsī, Hoshiārpur district, along with Bhāi Mahārāj Singh, on the night of 28-29 December 1849, and banished to Singapore. Kharak Singh remained loyal to his leader, Mahārāj Singh, till the latter's death on 5 July 1856. He himself was released soon after, but was not permitted to return to India.

M.L.A.

KHARAK SINGH, BĀBĀ (1868-1963), Sikh political leader and virtually the first president of the Shiromani Gurdwarā Parbandhak Committee, was born on 6 June 1868 at Siālkoṭ, now in Pakistan. His father, Rāi Bahādur Sardār Hari Singh, was a wealthy contractor and industrialist. Kharak Singh, having passed his matriculation examination from Mission High School and intermediate from Murray College, both at Siālkoṭ, joined Government College, Lahore, and was among the first batch of students who graduated from the Panjab University in 1889. He then joined Law College, Allāhābād, but could not complete his course owing to the death of his father and elder brother in quick succession. He returned to Siālkoṭ to manage the family property. He started his public life in 1912 as chairman of the reception committee of the 5th session of the Sikh Educational Conference held at Siālkoṭ. However, the Jallianwālā Bāgh massacre of 1919 which brought Kharak Singh actively into Sikh politics.

In 1920, he became president of the Central Sikh League, and in 1921, president of the Shiromani Gurdwarā Parbandhak Committee, and the president of the Punjab Provincial Congress Committee (1922). He successfully led in 1921-22 the Key agitation and suffered imprisonment. He underwent jail terms on several other occasions also. Once when in a jail in Derā he discarded all his clothes except his *kachhahirā* or drawers to protest against the Government's order to remove turbans of the Sikh prisoners. He continued his protest until he was released after his full term (twice extended for non-obedience of orders). He had unanimously been elected president in *absentia* of the Gurdwarā Central Board (later redesignated Shiromani Gurdwarā Parbandhak Committee) and was re-elected to the high office after fresh elections in 1930. He was a firm protagonist of national unity and opposed both the demands of Pakistan and Azād Punjab. After 1947, he stayed in Delhi in virtual retirement, and died there on 6 October 1963.

M.G.S.

KHARAK SINGH, MAHĀRĀJĀ (1801-1840), eldest son of Mahārājā Ranjīt Singh, was born on 9 February 1801. He was married to Chand Kaur, daughter of Jaimal Singh Kanhaiyā, in 1812. The Mahārājā brought him up in the family's martial tradition and assigned him to a variety of military expeditions. While barely six years old, he was given the nominal command of the Sheikhpurā expedition (1807); was placed in charge of the Kanhaiyā estates in 1811; and deputed to punish the recalcitrant chiefs of Bhimbar and Rajaurī (1812). He was invested with the command of Multān expedition (1818) as well as of Kashmīr (1819). He was also sent on similar campaigns undertaken by Ranjīt Singh for the conquest of Peshāwar and against the Mazāris of Shikārpur.

Frail in constitution, Kharak Singh ascended the throne in June 1839 on the death of his father. From the very first day he had to encounter the envy of his powerful and ambitious minister, Dhiān Singh Dogrā. The created rift between Kharak Singh and his son, assassinated in 1839 Chet Singh, a trusted courtier of Kharak Singh and made

the king a virtual prisoner in his hands. Dhīan Singh put *Nau Nihāl* Singh on the throne and subjected Kharak Singh to strict restraint and gave him doses of slow poison. Kharak Singh died on 5 November 1840, a lonely and disgraced man.

M.L.A.

KHARAK SINGH, RĀJĀ (1850-1877), son of Rājā Randhīr Singh, ascended the *gaddi* of Kapūrthala state on 12 May 1870. He suffered from a permanent ailment for which reason the administration was entrusted to a council. Kharak Singh died in 1877.

S.S.B.

KHATKAR, a village near Jind in Haryānā, claims a historical shrine, Gurdwārā Naumī Pāṭshāhī, in memory of Gurū Tegh Bahādūr, who made a halt here on his way from Dhamdhān to Jind.

M.G.S.

KHEḌĀ, BHĀĪ, a Brāhman resident of Khem Karan, in Amritsar district, was a devout Sikh of the time of Gurū Amar Dās. KheḌā was initially a staunch worshipper of the goddess Durgā and regularly went on pilgrimage to Javālāmukhī. Once, on his way to the temple, he had a change of heart and became a disciple of the Gurū who appointed him head of a *mañjī* or preaching district. His successors built in his memory a shrine at Khem Karan which was destroyed in the Indo-Pakistan war of 1965.

B.S.D.

KHEM KARAN, a small border town in Amritsar district of the Punjab, has two historical shrines dedicated one each to Gurū Amar Dās and Gurū Tegh Bahādūr.

GURDWĀRĀ THAMM SĀHIB, near the Kasūr Gate, marks the site of a *mañjī* or preaching centre established by Gurū Amar Dās through Bhāī KheḌā.

GURDWĀRĀ GURŪSAR SĀHIB marks the spot, where Gurū Tegh Bahādūr once stayed during his visit to the town.

Gn.S.

KHEM KARAN, BHĀĪ, son of Pairā Mall of Pasrūr in Siālkoṭ district (now in Pakistan), married Bībī Rūp Kaur, daughter of Gurū Har Rāi at Kīratpur on 3 December 1662. The couple after a brief stay at Pasrūr shifted to Kīratpur.

M.G.S.

KHEM KAUR, daughter of Jodh Singh Kalālvalā and wife of Kharak Singh, eldest son of Mahārājā Ranjīt Singh. She survived her husband and helped anti-British forces in the second Anglo-Sikh war for which reason her *jāgīrs* were considerably reduced.

S.S.B.

KHEM SINGH BEDĪ, BĀBĀ SIR (1832-1905), a direct descendant of Gurū Nānak and one of the founders of the Singh Sabhā movement, was born on 21 February 1932 at Kallar, a small town in Rāwalpindī district, now in Pakistan. After the death of his father, Atar Singh, in 1839, he and his elder brother, Sampūran Singh, inherited huge *jāgīrs*. On the annexation of the Punjab to the British dominions in 1849, part of it was resumed by the new government. During the uprising of 1857, Bābā Khem Singh assisted the British and was honoured him with robe of honour and a double barrelled rifle and his *jāgīrs* were also enhanced from time to time. He was appointed a magistrate in 1877 and an honorary *munsif* in 1878. He was made Companion of the Indian Empire (C.I.E.) in 1879, was nominated to the Viceroy's Legislative Council in 1893, was among the first non-official members nominated to the Punjab legislature, and was knighted in 1898 (K.C.I.E.).

Bābā Khem Singh was sensitive to the decline that had set in Sikh society and to the inroads being made by Christian proselytizing. He was one of the founders of the Singh Sabhā movement and became president of the Khālsā Dīwān formed at Amritsar in 1883. However, his sitting on a cushioned seat in the presence of the Gurū Granth Sāhib earned severe criticism. Bābā Khem Singh, no doubt, succeeded in securing the excommunication of Bhāī Gurmukh Singh, his main opponent, under the seal of the Golden Temple, but he failed to retain his position among the Sikh masses.

Besides the propagation of Sikh faith, Bābā Khem Singh's important contribution lies in the spread of education among the Sikh masses, especially women. Fifty schools for boys and girls were opened in the Punjab through his help. He

was instrumental in the establishment in 1856 of the department of Public Instruction. He donated amount for setting up a college at Rāwalpiṇḍī. He was on a tour of the Western Punjab later in the spring of 1905 when he suddenly fell ill and died at Montgomery on 10 April 1905.

Gd.S.

KHIALĀ KALĀN, a village near Mānsā, is sacred to Gurū Tegh Bahādur. A local Brāhmaṇ peasant waited on him and served him. The Gurū blessed him and also gave him a bronze bowl which is still preserved in the family. A well on the other side of the village is also on the place suggested by the Gurū. There are now three *gurdwārās* commemorating the Guru's visit.

GURDWĀRĀ PĀTSHĀHĪ IX locally called Gurdwārā Mahantānvālā, marking the site where the Brāhmaṇ peasant had waited on the Gurū and offered him milk.

GURDWĀRĀ BER SĀHIB has been recently constructed around the *ber* tree under which the Gurū had sat.

GURDWĀRĀ TĪRSAR MITTHĀ KHŪH is near the well of sweet water (*mitthā khūh* in Punjabi), dug by the villagers where the *ṭīr*, or arrow, shot by Gurū Tegh Bahādur had fallen.

M.G.S.

KHĪVĀ KALĀN, in Mānsā district of the Punjab, is sacred to Gurū Tegh Bahādur who passed through here during one of his journeys across the countryside. Gurdwārā Sī Gurū Tegh Bahādur Sāhib Pātshāhī IX commemorates the visit.

M.G.S.

KHĪVĪ, MĀTĀ (d.1582), wife of Gurū Anḡad, was the daughter of Bhāī Devī Chand of village Saingar, near Khaḍūr Sāhib in Amritsar district of the Punjab. She was, on 15 November 1519, married to Lahiṇā (later Gurū Anḡad), then living at Khaḍūr. To her were born two sons, Dāsū and Dātū, and two daughters, Amaro and Anokhī. Mātā Khīvī stayed behind in Khaḍūr, looking after the children when Bhāī Lahiṇā stayed with Gurū Nānak for long intervals. Later on Mātā Khīvī took it upon herself to look after the pilgrims and supervise Gurū Kā Laṅgar. For her constant attention to it, the Laṅgar came to be called after her name. She

died at Khaḍūr in 1582.

M.G.S.

KHIZRĀBĀD, an old village in the interior of Ropar district of the Punjab, claims a historical shrine, Gurdwārā Damdamā Sāhib, commemorating the visit of Gurū Gobind Singh in 1688 while returning from Paonṭā to Anandpur. An old *pīpal* tree marks the site where the Gurū had stayed.

M.G.S.

KHOSĀ KOṬLĀ, near Mogā, is sacred to Gurū Hargobind who, during one of his tours of the Mālvā region, made a brief halt here. Gurdwārā Pātshāhī Chhevin commemorates the Gurū's visit here.

M.G.S.

KHUDĀ SINGH, BĀBĀ, alias JASVANT SINGH (1777-1861), a policeman-turned-saint, son of Bhāī Natthā Singh, of Syāmgarh, near Kurukshetra, was born in August 1777. When only four days old, he had a miraculous escape. Jasvant Singh was brought up in the true Sikh tradition, and administered *Khālsā pahul* at the age of six. He was married to Chand Kaur when 17, and had a son born to him when 25. Jasvant Singh was serving as a *thānedār* (police sub-inspector) at Kurāī, in Karnāl district, when in an encounter with a party of dacoits, he was badly wounded. The period of recovery induced a mood of introspection. A meeting with Sant Bābā Bīr Singh finally changed his life. He became a disciple. At Naurangābād (district Amritsar), headquarters of Bābā Bīr Singh, Jasvant Singh served in the *laṅgar* with devotion. Accompanied by a pious Sikh, Tahal Singh, he toured the northwest region up to Jalālābād and Kābul to preach the Sikh tenets. It was in the Afghān capital that he acquired the name Khudā Singh. In 1834, he settled in Multān where he stayed for eight years. Dīwān Sāwan Mall, governor of Multān, used to attend his sermons. After the annexation of the Punjab in 1849, he was confined at Wazīrābād and later at Gujranwālā by the British. He was arrested a second time on the suspicion of being in possession of arms. He was tried and sentenced to three years in jail. He spent the last twelve years of his life in

Lahore near Gurdwārā Janam Asthān. The place where he stayed came to be known as Dharamsālā of Bābā Khudā Singh. He died in Lahore in September 1861.

S.S.B.

KHULĀSAT UT-TWĀRIKH, a chronicle in Persian by Munshī Sujān Rāi Bhaṇḍārī of Baṭālā, completed in the 40th year of Aurangzib's reign (AD 1695-96), edited by Zafar Hasan and published at Delhi in 1918. Sujān Rāi was a professional *munshī* and had served as such under various Mughal provincial governors. For its style and tone of sobriety in dealing with historical events, the *Khulāsat ut-Twārikh* got instantly popular and became a model for future writers.

The *Khulāsat ut-Twārikh* covers the period from the early Hindu kings of Delhi to the war of succession among the sons of Emperor Shāh Jahān, cursorily dealing with the reign of Aurangzib also. Broadly, the work is divided into three parts: the geographical description of Hindustan, the Hindu kings of Delhi, and the Muslim kings of Delhi. In the part dealing with the divisions of the Mughal empire, while referring to Gurū Nānak's place on the bank of the River Rāwī, he inserts a whole section on the lives of Sikh Gurūs. Though the account is not free from errors, yet its overall accuracy is really striking. He gives the impression of care and diligence in the collection of his information. Of special significance is his impression of the Sikhs of his day. He observes: "Polite in conversation, they lead austere lives. They have purified their hearts of worldly affections and attachment, and have thus cast away the dark veil of temptations." A Punjabi translation of the work was published by Punjabi University, Patialā, in 1972.

J.S.G.

KHURĀNĀ, village near Saṅgrūr in the Punjab, is sacred to Gurū Hargobind, who passed through it while travelling across the Mālva region in 1616. Gurdwārā Pātsbhāhī Chhemī marks the spot where the Gurū alighted.

M.G.S.

KHURSHĪD KHĀLSĀ (*khurshīd* lit. the sun or rays of the sun) is a book in Urdu pertaining to the

history of the Sikhs from the time of Gurū Nānak. The book published in 1885 caused a considerable amount of controversy in contemporary Sikhism. Written by Bāvā Nihāl Singh, an employee of Farīdkoṭ State, the book contained passages favourable to Mahārājā Duleep Singh. The Khālsā Dīwān Lahore objected, disowned the publication to be subversive of Sikh tenets and threw the entire responsibility on the author and the publisher.

S.S.B.

KHUSRAU, PRINCE (1587-1622), the eldest son of Prince Salīm (later Emperor Jahāngīr) from Mān Bāī (later Shāh Begam), daughter of Rājā Bhagvān Dās of Amber, was born at Lahore on 6 August 1587. His grandfather, Emperor Akbar, had him brought up in the liberal tradition. Consequently, Khusrāu developed an eclectic interest in religion. His amiable disposition won him the favour of his grandfather and the goodwill of the liberal party at the court. Relations between Salīm and Khusrāu got strained as Salīm took him as rival for succession to the throne. When Salīm became king, Khusrāu was placed under strict surveillance at Āgrā from where the latter escaped on 6 April 1606 and hurried towards the Punjab with only a few horsemen. The fugitive prince met Gurū Arjan, probably at Tarn Tāran. It is said that the Gurū extended to him hospitality of Gurū Kā Laṅgar. Spending the night there, he resumed his journey. The Gurū's detractors exploited this incident and incited the emperor against the Gurū. Khusrāu himself was captured on 27 April 1606 at Shāhpur ferry on the River Chenāb. He was done to death on 29 January 1622.

K.A.N.

KHUSHĀL CHAND, RĀJĀ, or *Khushāl Rāi* (d. 1752), an official under the Mughal emperor Muhammad Shāh (1719-48) and a writer and poet of some merit, described himself as a follower of Gurū Nānak. *Khushāl Chand's Tārīkh-i-Muhammadshāhī* 1748, in Persian prose, contains among other things a detailed account of the massacre at Delhi of Bandā Singh Bahādur and of the Sikhs captured with him. Besides, *Khushāl Chand* composed many songs and hymns in Hīndī, Punjabi and Rekhtā, a manuscript of which is

preserved in the Central Public Library, Patialā (MS. 568).

P.S.P.

KHUSHĀL SINGH (d. 1795), son of Dān Singh, and younger brother of Nawāb Kapūr Singh, succeeded the Nawāb to the leadership of the Singhpurīā *misl*. He added to his estate a number of places including *pargana*hs, of Bahrāmpur, Nūrpur, Jalandhar, Haibatpur and Paṭṭī. At the time of the conquest of Sirhind by Sikhs in January 1764, he acquired Bharatgarh, Machhalī, Ghanaulī, Manaulī and several other villages as his share of the booty. He, along with other Sikh *sardārs*, kept making guerilla attacks upon the invading Afghān hordes of Ahmad Shāh whenever he could. Khushāl Singh and Rājā Amar Singh of Patialā seized from the Nawāb of Rāikot 23 villages around Chhat and Banūr which remained under their joint control for several years. Khushāl Singh built a bazar at Amritsar called Kaṭṛā Singhpurīān, now known as Bazar Kaseriān. Khushāl Singh died in 1795.

S.S.B.

KHUSHĀL SINGH, BHĀĪ (1889-1921), one of the Nankānā Sāhib martyrs, was born on 17 March 1889, the son of Bhāī Buddh Singh. He learnt to read Gurmukhī in the village *gurdwārā* and received the rites of Khālsā initiation. He was one of the Akālī volunteers from his village who laid down their lives on 20 February 1921 in an effort to free Gurdwārā Janam Asthān.

G.S.G.

KHUSHĀL SINGH, BHĀĪ (1862-1945), holy man with mastery of Sikh music, was the son of Bhāī Gurmukh Singh, of Daudhar, near Mogā. Blind from birth, Khushāl Singh received instruction in *gurbānī* and *kīrtan* from Bhāī Vīr Singh, of Daudhar. Khushāl Singh made swift progress and acquired uncanny proficiency in the art. A good vocalist, he not only sang the traditional classical measures, but also made his own innovations and earned much applause. Bhāī Khushāl Singh died in 1945.

B. J.S.

KHUSHĀL SINGH, JAMĀDĀR (1790-1844), born Khushāl Rām, was son of Hargobind, of Ikri in Meerut district of Uttar Pradesh. At a very young

age, he arrived in Lahore in search of employment, and joined the Sikh army as a trooper in 1807. In 1812, he embraced Sikhism and was, after initiation, called Khushāl Singh. He soon attracted the attention of Mahārājā Raṅjīt Singh and was appointed his personal attendant. From this humble start, he rose to the position of chamberlain. As chamberlain, he was master of royal ceremonies and superintendent of both the royal palace and the Darbār. None could have access to the sovereign or enter the palace without his prior permission. He also served in various military expeditions—Kashmīr (1814), Multān (1816), reduction of south western Punjab (1820), Mankerā, Leiah and Qerājāt (1820), Peshāwar (1823) and Kāngrā (1828). He enjoyed the esteem of Kanvar Nau Nihāl Singh, but his influence declined after the accession of Mahārājā Sher Singh, though he generally kept aloof from courtly intrigue. He died on 18 June 1844.

J.S.K.

KIDĀRĀ, BHĀĪ, of Maddar, now in Sheikhupurā district of Pakistan, was a devout Sikh of the time of Gurū Arjan. According to local tradition, with the Gurū's blessing he was cured of scrofula which did not respond to any medication earlier. The Gurū's shoes and the stick which he had gifted to Bhāī Kidārā were preserved in the village till partition of the country in 1947.

T.S.

KIKKAR SINGH, PAHILVĀN (1857-1914), wrestler of legendary fame, was born on 13 January 1857 to Javālā Singh Sandhū in Ghanīke, in Lahore district (now in Pakistan). Young Kikkar Singh began his apprenticeship first in his mother's native village, Nūrpur, under Ghulām, the potter, then under Vasāvā Singh of his own village and then under the tutelage of Būṭā Pahilvān, Rustam-i-Hind of Lahore. Soon Kikkar Singh came to be counted as the leading Indian wrestler and one among the best in the world. He enjoyed the patronage of the rulers of several princely states. He was over seven feet tall and many legends became current of his Herculean strength. Kikkar Singh fought and won many bouts during his lifetime, but lost the last contest of his life which

he fought in 1911 at the age of 54 with a relatively much younger Kallū of Amritsar. Kikkar Singh died on 18 February 1914 at his native village.

Sw.S.

KILĀ RĀIPUR, in Ludhiānā district, claims a historical shrine called Gurdwārā Damdamā Sāhib Pātshāhī Chheviñ. Gurū Hargobind is said to have halted here awhile during his journey from Dehlon to Gujjarvāl in 1631.

M.G.S.

KĪRATPUR SĀHIB, in Ropar district of the Punjab, was founded by Bābā Gurdittā under instructions from his father, Gurū Hargobind. The foundation was laid by Bābā Srī Chand, on 1 May 1626 on a tract of land acquired from Rājā Tārā Chand of Kahlūr. Gurū Hargobind settled in Kīratpur after the battles of Kartārpur and Phagwārā in 1635. It remained the seat of the Sikh Gurūs until Gurū Tegh Bahādur founded in 1665 the new village of Chakk Nānakī (present Anandpur Sāhib). The town has a number of shrines of historical importance. GURDWĀRĀ CHARAN KAVAL PĀTSHĀHĪ PAHILĪ marks the site where Gurū Nānak stayed when he visited this part of the country. Here he held discourse with a Muslim divine, Pīr Buḍḍhaṇ Shāh. The Pīr's *mazār* is located on a nearby hilltop. GURDWĀRĀ SHĪSH MAHAL is one of a complex of six shrines. Shish Mahal, standing in the midst of this complex, was the house in which Gurū Hargobind had shifted in 1635 and where Gurū Har Rāi and Gurū Har Krishan were born.

GURDWĀRĀ TAKHT KOT SĀHIB. Like the Akāl Takht at Amritsar, this was the seat at Kīratpur where Gurū Hargobind held his court. Important functions such as the anointing ceremony for Gurū Har Rāi (8 March 1644) and for Gurū Har Krishan (7 October 1661) were performed here.

GURDWĀRĀ SRĪ HARIMANDIR SĀHIB PĀTSHĀHĪ CHHEVIÑ marks the site used by Gurū Hargobind for meditation.

GURDWĀRĀ DAMDAMĀ SĀHIB is a single room, which marks the site for daily gatherings in the time of Gurū Har Rāi.

GURŪ KĀ KHŪH is an old narrow well close to Gurdwārā Shish Mahal.

GURDWĀRĀ CHUBACHCHĀ SĀHIB, marks the site where animals for riding by the Gurū were kept. Gurū Har Rāi himself came here at times to feed the horses with his own hands.

GURDWĀRĀ MAÑJĪ SĀHIB marks the residence of Gurū Har Rāi's daughter, Bībī Rūp Kaur, and her descendants. It was here that Gurū Tegh Bahādur came from Bakālā to condole with her the death of her brother, Gurū Har Krishan.

GURDWĀRĀ BIBĀNGARH SĀHIB marks the site where Gurū Gobind Singh received from Bhāī Jaitā on 16 November 1675 the severed head of Gurū Tegh Bahādur. Here it was placed on a *bibān* and taken to Anandpur for cremation.

BAOLĪ SĀHIB or GURŪ KĪ BAOLĪ is a large square shaped well covered with a domed pavilion, with steep steps descending down to water level. The well was got sunk by Bābā Gurdittā when Kīratpur was founded.

GURDWĀRĀ DEHRĀ BĀBĀ GURDITTĀ JĪ marks the spot where Bābā Gurdittā, laid down his life.

GURDWĀRĀ TĪR SĀHIB, sacred to Gurū Hargobind, is on a hillock on the right of Gurdwārā Dehrā Bābā Gurdittājī.

GURDWĀRĀ PATĀLPURĪ SĀHIB, on the left bank of the River Sutlej, marks the site where Gurū Hargobind passed away and where his body was cremated. Gurū Har Rāi was also cremated here. Although Gurū Har Krishan died in Delhi, his ashes were brought here for immersion in the Sutlej. It has now become customary for Sikhs to immerse the ashes of their dead in the River Sutlej at this point. Separate shrines for the three Gurūs were constructed. There were also several monuments in honour of the Gurūs' relations and descendants. SANT NIVĀS UDĀSĪ ĀSHRĀM commemorates Bābā Srī Chand's visit here on 7 July 1628. Here he is said to have given a cap and cord, emblems of the headship of the sect, to Bābā Gurdittā.

M.G.S.

KIRPĀL CHAND, son of Bhāī Lāl Chand Subhikkhī and maternal uncle of Gurū Gobind Singh. He began his career as a soldier in Gurū Har Rāi's army and maintained close contact with Tegh Bahādur during his long years of seclusion at Bakālā. He was one of those who protected the

Gurū's person against armed attack by Shīhān. He served Gurū Gobind Singh as treasurer and camp organizer. While Gurū Tegh Bahādur went farther into Bengal and Assam, Kirpāl Chand remained at Patnā to look after the family, and later, on the way back, he escorted his newly born son and the ladies from Patnā to Anandpur. After Gurū Tegh Bahādur's martyrdom he practically occupied for several years the position of the guardian of the young Gurū and managed the affairs of the Gurū's household. He fought in the battle of Bhaṅgānī. The date of his death is not known.

M.G.S.

KIRPĀL CHAND KATOCH (d. 1696), son of Rājā Udai Rām Chand (1687-90) and the younger brother of Rājā Bhīm Chand (1690-97) of Kāngrā, was ambitious and adept in diplomacy. He is said to have incited Rājā Bhīm Chand of Kahlūr to pick up a quarrel with Gurū Gobind Singh and expel him from his territory. He joined hands with the hill chiefs and fought against Gurū Gobind Singh in the battle of Bhaṅgānī (AD 1688). In the battle of Nadaun (20 March 1691), he fought on the side of the Mughal commander, Ālif Khān, and in the battle of Guler (20 February 1696) on the side of Husain Khān when he got killed in action.

K.S.T.

KIRPĀL DĀS, MAHANT, an Udāsī prelate, was putting up with Gurū Gobind Singh at Paonṭā Sāhib at the time of the commencement of the battle of Bhaṅgānī. He took part in the action, struck his heavy mace with such force on the Pathān Chief, Hayāt Khān as his skull was crushed. The scene is described by Gurū Gobind Singh in the *Bachitra Nāṭak* in an eloquent simile. Mahant Kirpāl Dās was later keeper of the Udāsī *ḍerā* at Hehar in Ludhiāṇā district.

S.S.B.

KIRPĀL SINGH (d. 1830) came from the neighbourhood of Baṭhīṇḍā in 1770 and received the village of Shāmgarh from Sāhib Singh, the Sardār of Lāḍvā, who had married his sister. He joined Sāhib Singh in most of his expeditions. Kirpāl Singh died in 1830.

S.S.B.

KIRPĀL SINGH, ARTIST (1923-1990), the creator of Sikh history in colour, was born the son of Bhagat Singh of Vārā Chain Singhvālā in Fīrozpur district of the Punjab on 10 December 1923. He inherited interest in art from his father who was adept in woodwork engraving, and his practical training started with drawing rough sketches in his school notebooks. He gave up his school studies owing to lack of means. He took up a smalltime appointment in the military accounts department (1942 to 1947) and thereafter settled at Jalandhar as an artist, then shifting to Delhi (1952) and then Indrī, near Karnāl. The first exhibition of his paintings was held in Dyāl Singh College, Karnāl, on 26 June 1955. In 1956 the Shiromani Gurdwārā Parbandhak Committee, Amritsar, employed him to produce exhibits for its Central Sikh Museum. He resigned this job in 1962 and went again to Delhi to return to Chanḍīgarh after a few years. This turned out to be the most creative period of his career. Kirpāl Singh died in an accident on 26 April 1990.

Kirpāl Singh painted hundreds of pictures, portraits and landscapes, but his particular interest and specialization was in capturing on the canvas episodes from Sikh history including realistic portrayal of battle scenes.

M.G.S.

KIRPĀL SINGH, SINGH SĀHIB GIĀNĪ (1918-1993), theologian and writer, was born on 10 June 1918, the son of Bhāī Mall Singh of Vairoke in Mogā district. He passed his middle school examination in 1932. For religious instruction, he studied Sikh scripture, philosophy, theology and history at Bhiṇḍer Kalān seminary under Sant Gurbachan Singh Khālsā Bhiṇḍrānvāle. In 1944 he set up a group of his own to preach Sikh religious tenet. He became general secretary of the district Akālī Jathā of Fīrozpur (1954-56) and was *granthī* (1958) and head *granthī* (1973-83) in the Harimandar Sāhib at Amritsar. He was nominated to the religious tribunal which tried and punished Master Tārā Singh and Sant Fateh Singh in 1962 for a disciplinary lapse. During 1963-65 he served as acting *jathedār* of Sri Akāl Takht and took over as *jathedār* of Sri Akāl Takht again and occupied

that office till 1986. Giānī Kirpāl Singh, well versed in Sikh lore, was a writer and researcher of repute. He prepared *Sam Arth Kosh* (a dictionary of Punjabi synonyms) and a 6-volume commentary on Giānī Giān Singh's *Panth Prakāsh*. He died suddenly at his residence in Amritsar on 26 July 1993.

M.G.S.

KIRPĀN MORCHĀ, campaign started by the Sikhs to assert their right to keep and carry *kirpān*, i.e. sword, religiously obligatory for them, which was denied to them under the Indian Arms Act (XI) of 1878. Early in the 20th century various Sikh religious bodies, particularly the Chief *Khālsā* *Dīwān*, made representations to the government demanding freedom to keep *kirpān* on their person. At the time of World War I, the government relaxed the enforcement of the provision, but the terms of these notifications were vague; the size and shape of the *kirpān* having remained undefined, prosecution of Sikhs for wearing, carrying and manufacturing the *kirpān* continued.

During the Gurdwārā Reform movement (1920-25) the issue became a major political issue. The Akālī Dal's *kirpān* agitation remained in full swing during the years 1921-22 when black turbans and *kirpāns* became the symbols of the Sikh defiance. Any Sikh carrying a *kirpān* could be arrested without warrant. As an act of defiance, the Akālīs began carrying full-sized *kirpāns*. Thousands of Sikhs were sent to jail. In 1922, the Punjab Governor opened negotiations with the Shiromanī Committee and a compromise was arrived soon and the Sikhs allowed to wear *kirpān* as a religious symbol.

Rj.S.

KIRPĀ RĀM, DĪWĀN (d.1843), civil administrator, soldier and statesman in Sikh times, was the youngest son of Dīwān Motī Rām. In 1819, Kirpā Rām was sent by Mahārājā Ranjīt Singh to Hazārā to settle that turbulent country. The same year he was transferred to the Jalandhar Doāb as governor. In 1823, Kirpā Rām took part in the battle of Naushehrā and took charge of Kashmir in 1827. In 1830, owing to Rājā Dhiān Singh's machinations, he was recalled to Lahore on charges

of corruption and imprisoned. Thus humiliated, Kirpā Rām secretly slipped and repaired to Banāras to join his father. He never returned to Lahore, and died at Haridvār on 11 November 1843.

S.S.B.

KIRPĀ RĀM, PANDIT or Kripā Rām (d.1705), was the son of Bhāi Arū Rām, of Maṭan, in Kashmir. Arū Rām had met Gurū Har Rāi and sought his blessing at the time of the latter's visit to Kashmir in 1660. In May 1675, Kirpā Rām led to Anandpur a group of Kashmiri Pandits driven to dire straits by State persecution. According to some chronicles, he helped Gurū Gobind Singh in his Sanskrit studies. In 1699, he received *Khālsā pāhul* and fell a martyr in the battle of Chamkaur on 7 December 1705.

A.C.B.

KĪRTAN (from Skt. *kīrti*, i.e. to praise, celebrate or glorify), a commonly accepted mode of rendering devotion to God by singing His praises, is a necessary part of Sikh worship. In Sikhism it is valued as the highest form of expression of adoration and counts as the most efficacious means of linking the soul to the Divine Essence. *Kīrtan* in the Indian tradition can be traced back to the Vedic times and was popularized in medieval India by Vaiṣṇava *bhaktas* and Sūfī saints. The Sikh Gurūs recommended *nām-simran* and *kīrtan* as a form of worship. Gurū Nānak, in one of his verses, says that music is a jewel born of the (supernatural) fairy family; from it rises the essence of nectar" (GG, 351). They who follow the Gurū's instruction are saved. Music and melody excel as they by the holy Word lead to concentration and serenity but in Sikh *kīrtan*, music, though an essential element, is subordinate to the holy Word.

Contents of the Gurū Granth Sāhib, compositions of Gurū Gobind Singh, *vārs* of Bhāi Gurdās and works of Bhāi Nand Lāl can alone be sung as *kīrtan* or *śabda-kīrtan*. Gurū Nānak kept with him as a constant companion a Muslim musician, Mardānā, who played the *rabāb* as the Gurū rendered the hymns composed by himself. Gurū Arjan, who compiled the Gurū Granth Sāhib, was an accomplished musicologist, who is said to have designed a new string instrument, *sāranda*,

for use by performers of *kīrtan*. The Gurūs employed professional *rabābīs* (rebeck players) and *rāgīs* (musicians) to perform *kīrtan* in their presence. It is the *rāgī* ensemble which now performs *kīrtan* in *gurdwārās* and other congregations. *Gurdwārā* music begins in the early hours of the morning. In the Harimandar at Amritsar, *kīrtan* starts very early in the morning and is continued by a relay of *rāgī jathās* or choirs till late in the evening. At other places, it may be intermittent or limited to morning and evening hours. Traditionally, there are four *chaukīs* or services of *kīrtan*. *Āsā Kī Vār* at early morning, Charan Kamal or Bilāval *chaukī* in the forenoon 4 hours after sunrise, Sodar *chaukī* at sunset, and Kalyān *chaukī* in the evening about an hour and a half after sunset. A *rāgī jathā* commonly comprises three members, a lead singer now a days usually playing the harmonium, a companion also at harmonium, and a *tablā* player. The more elaborate ensembles may have one or more additional singers playing traditional string instruments such as *tāūs*, *tānpurā* or *sāranda*. The *rāgīs* sit on the ground on a platform lower than, and usually to the left of where the Holy Book is seated. Only permissible texts are rendered, with no extra words or syllables added. Every hymn is sung, as far as possible, in its correct *rāga* and performed in appropriate *lai* (tempo), *sur* (melody), *tān* (tune) and *tāl* (rhythm). The *kīrtan* commences with an *ālāp* (long-drawn vocal tune) setting the pattern and tone of the music. The tempo is slow and words are pronounced in a mood of reverence and devotion. The refrain is presented in the first place by the lead singer and is repeated in chorus by the other *rāgīs*. Then the harmoniums and/or string instruments repeat the tune to be followed by a vocal recitation. *Rāga* phrases may be presented in their entirety or divided to suit the text and the tune. In either case, the phrase will end with a chorus. Interludes in the development section, i.e. melodic material from both *sthāī* (refrain) and *antarā* (crescendo), may occasionally be done by *tablā* alone or sung with a vowel sound to the same melody instead of a repetition by a reed or string instrument. Explanatory or

amplificatory passages, again out of permissible texts alone, may be inserted in the main composition and presented in a related *rāga* or in a recitative musical style. However, in no case must the holy text be garbled, not even for musical effect. Every single word must be accurately pronounced. Hymns should be sung with affirmation in a full voice. Musical ornaments should be limited to those essential to the correct performance of a *rāga*. Hand gestures, clapping and dancing are prohibited. Lately, *kīrtan darbārs*, continuous sessions, in which several choir groups take turns at singing Sikh hymns, *akhaṇḍ* (uninterrupted) *kīrtan* or *raīṇ sabāī* (night-long) *kīrtan* have come into vogue.

G.S.T.

KĪRTĪĀ, BHĀĪ, later Kīrat Singh (d. 1705), son of Bhāī Gurdās, a Sikh who had served Gurū Tegh Bahādur, joined the retinue of Gurū Gobind Singh as a young man. He fell a martyr in the battle of Chamkaur (7 December 1705).

P.S.P.

KIRTĪ KISĀN SABHĀ, a *Sabhā*, i.e. society or party, of the *kirtīs* (workers) and *kisāns* (peasants), fostered and, to some extent, funded by the Ghadr Party, was established on 12 April 1928 with a view to organizing small agriculturists and industrial workers and other low paid urban labour, for revolutionary activity. The Sabhā owed its origin to the Kirtī movement started by Bhāī Santokh Singh (d. 1927), a Ghadr leader, who had spent two years in Moscow "studying Soviet methods of village propaganda." The *Kirtī*, a monthly publishing from Amritsar from February 1926, was the monthpiece of the Sabhā. It was soon followed by *Mazdūr Kisān*, a weekly, to further its views. The Sabhā organized the first Kirtī Kisān conference on 28-30 September 1928 at Lyallpur. Among the 12 resolutions adopted was one declaring complete independence for the country as the goal. Every issue of the paper was proscribed and prosecution launched against its dummy editors and the press at which it was printed. The Kirtī Kisān Sabhā was declared unlawful in 1934.

S.S.J.

KISANĀ, BHĀĪ, of Muzaṅg near Lahore, became a disciple in the time of Gurū Arjan, when the Gurū appointed Bhāī Bhānū to preach in Muzaṅg. Bhāī Kisanā and Seth Maṅgīnā were the first who, along with their families, accepted the Sikh teaching. Bhāī Kisanā joined the voluntary digging of the sacred pool at Amritsar.

T.S.

KISHAN CHAND, RĀI (d.1873), news-writer and *vakil* or agent of the Sikh court at Ludhiānā, was son of Bakḥshī Anand Singh. Well versed in diplomacy, he accompanied Colonel Claude Wade on a political mission to Peshāwar in 1839. In 1840, Kanvar Nau Nihāl Singh conferred on him the title of Rāi. After the death of Mahārājā Sher Singh, he began exercising civil and criminal powers over the Lahore territories. As hostilities broke out between the British and the Sikhs in 1845, Kishan Chand left Ludhiānā and crossed the Sutlej into the Punjab. He was one of the signatories to the treaty of Bharovāl on behalf of the minor Mahārājā Duleep Singh and for some time attended on the British Resident at Lahore. Kishan Chand died in 1873.

G.S.Ch.

KISHAN KANVAR, DĪWĀN, son of Dīwān Hākim Rāi, served the Lahore Darbār in various capacities. Prince Nau Nihāl Singh bestowed upon him the title of *dīwān* and several other favours. Kishan Kanvar was appointed administrator of Rāwalpindī in 1841, and that of Baṭālā, Dīnānagar and Kalānaur in 1848. He fought against the British with his father in the second Anglo-Sikh war.

G.S.N.

KISHAN KAUR, MĀĪ (1860-1952), known for her fearless role in the Jaito agitation, was the daughter of Sūbā Singh of Lohgarh in Ludhiānā district of the Punjab. The family, goldsmith by profession, later migrated to Daudhar in Mogā district. Her husband, Harnām Singh, was a *dafādār* or sergeant in cavalry who later resigned from the army and migrated to Burma, where he died at the young age of 33. Three children, two sons and a daughter, were born to Kishan Kaur but all of them predeceased their father. Kishan Kaur, now a childless widow, came back to live at Kāonke. She

took the *Khālsā pāḥul* in 1907 and decided to devote the rest of her life to the service of the Gurū. She took a leading part, in 1912, in the construction of historical Gurdwārā Gurūsar, near her village. She also took active part in the Jaito agitation. The intelligence provided by her and Tej Kaur about government's plans and preparations helped first *jathā* going to Jaito to evade the police and reach Jaito by changing its route. She attended to the injured when the *jathā* was fired at on reaching near Jaito. She continued to serve Gurdwārā Gurūsar at Kāonke till her last day. She died there on 10 August 1952.

G.S.G.

KISHAN SINGH (d. 1846), the second son of Jamādār Khushāl Singh, an influential courtier in Sikh times. Chronicles of the Lahore district do not contain any mention of Kishan Singh until after the death of his father in 1844. As Hīrā Singh Dogra rose to power in 1843, the tribulations of the family began. Kishan Singh was offered stringent terms of succession to his father's estates. His *jāgīrs* were greatly reduced, was made to pay a heavy *nazrānā* to the State and was placed under restraint at Amritsar. He got liberty only after the death of Hīrā Singh. Kishan Singh died in the battle of Sabhraon in 1846.

J.S.K.

KISHAN SINGH, BHĀĪ (d. 1921), son of Bhāī Sundar Singh of Rattoke village in Amritsar district, later migrating to Burj, district Lyallpur, was a *granthī* (custodian) of Gurdwārā Mazhabī Singhān in his village. He was only about 20 years old when he joined Bhāī Lachhman Singh's *jathā* and attained martyrdom inside the compound of Gurdwārā Janam Asthān, Nankānā Sāhib, on 20 February 1921.

G.S.G.

KISHAN SINGH GARGAJJ (1886-1926), founder of the Babar Akālī movement, was the only son of Fateh Singh of Bariṅ, in Jalandhar district in the Punjab. He began his career by joining the army in 1906, but while in the army, he was much affected by Rikābgañj, *Komagata Maru* and Jalliānwālā Bāgh incidents. His criticism of the government led to his court-martial and 28-day rigorous

imprisonment. He resigned from the army in 1921 and joined the *gurdwārā* reform movement. At the time of the Sikh Educational Conference at Hoshiārpur (1921), he and Master Motā Singh held a secret meeting and resolved to avenge Nankānā Sāhib killings. An abortive attempt was made on Mr Bowering, the British superintendent of police at Lahore but the men involved were arrested on 23 May 1921, Kishan Singh and Master Motā Singh went underground. Kishan Singh continued making violent speeches whenever he had the chance. On account of his fiery speeches, he came to be known as Kishan Singh Gargajj (the Thunderer). Towards the close of 1921, he formed a secret group known as Chakravartī Jathā which favoured armed rebellion against the British. In October 1922, the Jathā joined with the band of Karam Singh of Daulatpur to form the Babar Akālī Jathā. Kishan Singh was elected president of the Jathā. The *Babar Akālī Doābā* was the Jathā's official organ to which Kishan Singh frequently contributed articles and poems. To obtain arms and ammunition, Kishan Singh established contact with two Sikh army soldiers—Amar Singh and Ude Singh. The Punjab Government came down upon the Babar Akālīs with a heavy hand. On 26 February 1923, Kishan Singh was seized at Panḍorī Mahal through the treachery of Kābul Singh, a resident of his own village. He was tried in the Babar Akālī conspiracy case and was hanged on 27 February 1926.

K.M.

KOH-I-NŪR ("Mountain of Light"), the peerless diamond which today takes the pride of place among the British crown jewels, once belonged to Mahārājā Duleep Singh, the last Sikh sovereign of the Punjab. Duleep Singh was made to surrender it to the British after the annexation of the Punjab in 1849. The stone, which weighed 1861/2 carat, was exhibited in London in 1851. In 1852, it was entrusted for recutting to a London firm of jewellers and was set in the crown of the Queen Consort in 1937 at the time of the coronation of George VI. In its present form, it weighs only 106 1/16 carats, but still remains the most brilliant and invaluable among gems in the crown.

The history of the stone's discovery and original ownership is shrouded in obscurity. The first authentic reference to it is found in Bābar's memoirs, the *Tuzak*, wherein it is said to belong to 'Alā-ud-Dīn' (1296-1316) who acquired it from the Rājā of Mālva in 1304. An Italian traveller claims to have seen it in the treasury of Aurangzib. In 1739, Nādir Shāh got it from Emperor, Muhammad Shāh of Delhi through stratagem. He called it Koh-i-Nūr, the Mountain of Light. The stone has since been known by this name. Nādir was murdered in 1747 and his grandson surrendered it to Ahmad Shāh Durrani. It passed by descent to Ahmad Shāh's grandson Shāh Zamān. It was with his brother, Shāh Shujā', when became a prisoner in Kashmir (1812). Ranjīt Singh got it from his wife, Wafā Begam, for saving his life. Ranjīt Singh used to wear it on his left arm on State occasions. It descended to his youngest son Duleep Singh who was made to surrender it to the British.

S.S.B.

KOLĀYAT, popularly pronounced Kulait, a town 52 km southwest of Bikāner, is famous for a temple dedicated to Kapila Muni, though Gurū Nānak and Gurū Gobind Singh also visited here. It was also here that Bhāī Dayā Singh and Bhāī Dharam Singh rejoined the Gurū after delivering to Aurangzib the *Zafarnāmah*. However, no Sikh shrine existed here until 1968 when some Sikh residents of the area constructed a *gurdwārā*.

M.G.S.

KOMAGATA MARU, a Japanese steamer, renamed Gurū Nānak Jahāz, launched from Hong Kong by Bābā Gurdit Singh (1860-1954) to take a batch of Indian emigrants to Canada. This was done to circumvent the new Canadian Immigration Ordinances which, aiming to stop the influx of Indians, prohibited entry into Canada of all immigrants from Asia except by a "continuous journey on through tickets from the country of their birth or citizenship." The plight of passengers in Hong Kong seeking passage to Canada captured the attention of Gurdit Singh who, making Singapore his headquarters, decided to test the Canadian restrictions. He formed the Gurū Nānak Navigation Company and chartered a Japanese

ship, the *Komagata Maru*, with a view to making a test voyage to Vancouver and, from then on running a regular service between the two ports. Gurdit Singh was arrested but released soon. The ship sailed from Hong Kong on 4 April 1914, reaching Vancouver on 23 May 1914 with 376 Indians aboard. When the ship arrived in Canadian waters, it was cordoned off and only 22 men who could prove their Canadian domicile were allowed to land. No effort proved to be of any avail, and after having been stalled in the sea for two months, the *Komagata Maru* slipped out into the Pacific.

The travails of the *Komagata Maru* were not yet ended. None of her passengers was allowed to land at Hong Kong or Singapore, where several had their homes. Sikhs became rebels in the eyes of the government and when the ship docked at Budge Budge, near Calcutta, on 29 September 1914, it was searched by police, but no arms were found. The passengers were ordered to board a train which was to take them to the Punjab. The Sikh passengers refused to obey government orders and forming themselves into a procession with the Gurū Granth Sāhib at the head of it, wended their way towards the city of Calcutta. In the ensuing high-handedness, by the police, nineteen of the Sikhs were killed and a score of others wounded. Gurdit Singh and 28 of his companions, escaped. The rest were rounded up and sent to the Punjab, where over 200 of them were interned under the Ingress Ordinance.

E.C.B.

KOT BHĀI, in Farīdkoṭ district of the Punjab, is named after Bhāi Bhagatū, a devout Sikh who served the Fifth, Sixth and the Seventh Gurūs. Gurū Gobind Singh also visited the village in 1706. There are two *gurdwārās* commemorating the Gurū's visit.

M.G.S.

KOT DHARMŪ, village near Mānsā, in the Punjab, has a historical shrine, Gurdwārā Sūlisar Sāhib Pātshāhī Nauvīn, commemorating the visit of Gurū Tegh Bahādur. According to the *Sākhī Pothī* Gurū Tegh Bahādur stopped here near a pool on his way back from Talvaṇḍī Sābo. It also relates the story

how one of the thieves who tried to break into the Gurū's camp died here running against a dry splintered branch of *janḍ* tree (*Prosopis spicigera*).

M.G.S.

KOTHĀ GURŪ, a village in the Bathīndā district of the Punjab, which was acquired from the Mughal emperor Jahāngīr by Bābā Prithī Chand, the elder brother of Gurū Arjan. The earlier name of Kothā Prithī Chand Ke was changed to Kothā Gurū by Gurū Gobind Singh. The story is also current about the Mughal official Sulhī Khān meeting a painful death in a burning kiln here.

G.B.S.

KOT KAPŪRĀ, town in Farīdkoṭ district of the Punjab, was founded by Chaudharī Kapūrā (d. 1708), a Brāhmin chief in the country and an ancestor of the Farīdkoṭ family. When Gurū Gobind Singh arrived here in December 1705 pursued by the *faujdar* of Sirhind, Kapūrā met him with presents and provided him with a guide to lead him to the pool of Khidrānā, now Muktsar, across a waterless waste. Gurdwārā Sāhib Pātshāhī Dasvīn, in the middle of the town, marks the site where Gurū Gobind Singh had put up camp on reaching here.

M.G.S.

KOTLĀ NIHAṄG KHĀN, near Ropar is named after the local chief, Nihāṅg Khān, a God-fearing Afghān, contemporary of Gurū Gobind Singh. The Gurū first visited Kotlā Nihāṅg Khān while on his way back from Paontā to Anandpur. The site of the present Gurdwārā Bhaṭṭhā Sāhib used to be a lime kiln which was the property of Nihāṅg Khān, and it was still smouldering when the Gurū arrived here on 12 November 1688. Inadvertantly or otherwise, the Gurū rode on to it. As soon as the hooves of his horse touched the kiln, it cooled. Nihāṅg Khān fell at the Gurū's feet and became a devotee. The Gurū again passed through Kotlā Nihāṅg Khān in 1702-1703 and 1705. In 1705, the Gurū relaxed a while in Nihāṅg Khān's house. Gurū Gobind Singh, bestowed upon Nihāṅg Khān a sword, a dagger and a shield. These relics were preserved in the family, but no shrine was raised until Gurdwārā Bhaṭṭhā Sāhib was constructed in 1923.

M.G.S.

KOT SHAMĪR or Kot Shamhīr, village near Bathindā, is sacred to Gurū Gobind Singh who visited here during his sojourn at Talvaṇḍī Sābo, in 1706. Bhāī Dālā, the local chieftain, met the Gurū at Janḍālīvālā Tibbā, a sandy mound close by. Gurdwārā Pāṭshāhī Dasamī commemorates Gurū Gobind Singh's visit.

M.G.S.

KRODH (Skt. *krodha*) or wrath is an emotion recognized in the Sikh system as a spring of conation and is as such counted as one of the Five Evils. It expresses itself in several forms from silent sullenness to hysterical tantrums and violence. In Sikh Scripture *krodh* usually appears in combination with *kām*. The coalescence is not simply for the sake of alliterative effect. *Krodh* (ire) is the direct progeny of *kām* (desire). The latter when thwarted or jilted produces the former. The Scripture also counts *krodh* (or its synonym *kop*) among the four rivers of fire (GG, 147). *Krodh* is to be vanquished and eradicated through humility and firm faith in the Divine (GG, 1381-82). Righteous indignation against evil, injustice and tyranny is, however, not to be equated with *krodh* as an undesirable passion. Several hymns in the Gurū Granth Sāhib, particularly those by Gurū Nānak and Kabīr, express in strong terms their disapproval of the corruption of their day.

L.M.J.

KUCHAJĪ lit. an awkward, ill-mannered woman, is the title of one of Gurū Nānak's compositions, in measure Sūhī in the Gurū Granth Sāhib. Antithetically, it is followed by another of his compositions called *Suchajī* (lit. a woman of good manner and accomplishment). In Sikh hymnology, the devotee is often presented in the image of the bride and God in that of the bridegroom. The repentant devotee in *Kuchajī* regrets being unworthy of the Lord. She realizes that she is full of faults, unredeemed by any virtues. She has been lured all the time by material gifts, remaining completely oblivious of the Giver. What is worse, she comprehended not her shortcomings. Now recounting her faults and failures, she expresses the hope that, in spite of what she has been, the

Lord God might still, in His mercy, admit her into His company.

T.S.

KŪKĀS or NĀMDHĀRĪS, the name given to the members of a sectarian group that arose among the Sikhs towards the close of the nineteenth century. *Kūk*, in Punjabi, means a scream or shout. While chanting the sacred hymns at their religious congregations, the adherents of the new order broke into ecstatic cries which led to their being called Kūkās. The other term Nāmdhārīs, also used for them, means devotees of *nām*. The principal concern of the sect was to spread the true spirit of the faith shorn of empty ritualism. These ideas were preached by Bābā Bālak Singh (1797-1862), a pious and saintly man, who collected around him a small following. He was succeeded by Bābā Rām Singh who made Bhainī in Ludhiānā district his headquarters, imparted to the movement vigour as well as form. He attached special importance to the administration of the rites of *Khālsā pāhul*. Those admitted to the discipline were distinguished by their peculiarly simple style of tying their turbans and by their woollen rosary and white dress. They were to adore the One Formless Being and to acknowledge but one Scripture, the Gurū Granth Sāhib. They were forbidden to worship at tombs and graves and to venerate scions of Sodhī and Bedī families, then claiming religious popularity. The importance of leading a life of regular prayer and meditation and of abstinence from falsehood, slander, adultery, and from eating flesh and use of liquor, hemp or opium was reiterated. Protection to the cow was made a cardinal principle. Beggary and parasitism were condemned as evil. Regard for personal hygiene, likewise, formed an essential ingredient of the Kūkā code. No caste distinctions were recognized. Women were freely admitted to the ranks of the brotherhood and were allowed to participate in all community activity. Female infanticide, enforced widowhood and dowry were forbidden. Simple and inexpensive marriage custom, following Sikh injunctions, was introduced. Bābā Rām Singh asked his followers to breed horses, learn horsemanship and carry clubs in their hands.

An hierarchical structure comprising *sūbās* (governors), *naib sūbās* (deputy governors) and *jathedārs* operated within their jurisdictions and maintained with the centre at Bhainī Sāhib. Special emphasis was laid on the use of *svadeshī* homespun cloth. Everything British was to be shunned.

The Kūkās activity made the government wary. The Kūkās' joining the armies of Indian princes also made the government apprehensive of their mobile. Their zeal for protecting the cow led to an attack on a slaughter house at Amritsar on the night of 15 June 1871. Four butchers were killed and three seriously wounded. Seven of the Kūkās were apprehended out of whom four paid the extreme penalty of the law. Another such incident took place at Rāikot. In early 1872, a group of Kūkās planned to plunder the armoury at Mālerkotlā, the capital of a princely state. In the fracas that followed, eight policemen and seven Kūkās lost their lives. Sixty-eight of the Kūkās were arrested and executed. Bābā Rām Singh was exiled from the Punjab and sent to Rangoon. Despite these repressive measures, the movement was sustained by the mystique that grew around Bābā Rām Singh. However with the turn of the century, the excitement had ebbed away. The Kūkās retained their religious fervour and evolved over the years a distinct identity. Bābā Rām Singh was succeeded by Bābā Hari Singh (d. 1906) who, in turn, was succeeded by Bābā Partāp Singh (d. 1959) and by Jagjit Singh. Kūkās emerged, under his leadership, as a cohesive social and religious group. Bhainī Sāhib, in Ludhiānā district in the Punjab, and Jīvan Nagar, in Hissār district in Haryānā, are today the two principal centres of the Nāmdhārīs. They instal the Gurū Granth Sāhib in their gurdwārās, but also believe in living Gurūs.

F.S.

KUL GURŪ GOBIND SINGH JĪ KĪ DASAM PATSHĀHĪ KĪ, lit. the family (*kula*) of Gurū Gobind Singh, the tenth (*dasam*) Gurū of the Sikhs, forms part of a collection of some unpublished Punjabi manuscripts, held in the Khālsā College, Amritsar, under catalogue No. 142. The work, anonymous and undated, recounts in rapid Punjabi verse the genealogy of Gurū Gobind Singh in the manner of panegyrics by family bards, for oral recitation in honour of their patrons. Such recitals run from the present to the past, from the known to the unknown. Beginning with the names of the four sons of Gurū Gobind Singh, the work traces the line back to mythological past.

S.S.Am.

KUNVARESH, one of the many poets and scholars kept by Gurū Gobind Singh, came from Barī, near Karā, in the present Fatehpur district of Uttar Pradesh. He translated into Bhākhā, written in Gurmukhī script, "Droṇa Parva" of the *Mahābhārata* and wrote *Ratī Rahasya Koś*, a panegyric on Gurū Gobind Singh.

P.S.P.

KURĀLĪ, a town in Ropar district of the Punjab, is sacred to Gurū Hargobind, who halted here on his way back from Kurukshetra in 1638. Gurdwārā Sī Hargobindgarh Sāhib commemorates his visit.

M.G.S.

KUSAL DĀS, BHĀĪ (early 19th century), was a minor poet in attendance upon Dīdār Dās, a lineal descendant of Bābā Prithī Chand, the eldest son of Gurū Rām Dās. Kusal Dās composed verses panegyricizing the preceptors of the Mīnā sect and the first five Sikh Gurūs as well. Besides, he also wrote three *bārāmāhās* and six *vārs*, mostly on mythological themes. A manuscript of his compositions was until recently preserved at the Takht Harimandar Sāhib at Patnā Sāhib.

P.S.P.

L

LĀBH SINGH, BĀBŪ (1895-1947), Akālī politician, was born in 1895 at Lasārā, in Jalandhar district, the son of Dūlā Singh. He passed his Matriculation examination from the high school at Quettā. In 1914, he took up service in the army as a clerk and earned the prefix "Bābū" there. He resigned his job as a protest against the Nankānā Sāhib massacre and joined the Gurdwārā reform movement. He was arrested in connection with the Gurū Kā Bagh agitation (1922) and Jaito *morehā* (1924). In 1926, he was elected president of the district unit of the Jalandhar Akālī Jathā. In 1928, he participated in a protest march against the Simon Commission, and in 1930 participated in the Civil Disobedience movement. He was taken into custody in Delhi, but was released after the Gāndhī-Irwin Pact (1931). He was arrested under the Defence of India Rules during the Quit India movement. He was elected president of the Shiromanī Akālī Dal (1945) which office he held until his death on 9 March 1947 at Jalandhar. He was stabbed by a Muslim fanatic while leading a peace march after communal disturbances in the town. The Civil Hospital and a *gurdwārā* in Rainak Bazār at Jalandhar commemorate his memory.

H.S.D.

LACHHMAN SINGH (1885-1921), one of the Nankānā Sāhib martyrs, was the leader of the *jathā* of more than one hundred Sikhs who were massacred to a man in Gurdwārā Janam Asthān by the custodian of the shrine, Mahant Narain Dās and his accomplices. Born to Mehar Singh in 1885 at Dhārovālī, in Gurdāspur district of the Punjab, Lachhman Singh's parents shifted to Chakk No 33 in Sheikhūpurā district in 1892. Lachhman Singh passed his boyhood herding cattle and learning to read Gurmukhī and recite *gurbānī*. In

1910, he joined Khālsā Parchārak Vidyālā, at Tarn Tāran, and returned after two years' training to devote himself to the cause of education and to spreading Sikhism in the canal colonies. He started a girls primary school and a Khālsā orphanage in his village with donations collected from people around.

Lachhman Singh called a public convention at Dhārovālī, on 1-3 October 1920 to discuss the issue of maladministration of Gurdwārā Janam Asthān. He and Kartār Singh Jhabbar decided on 17 February 1921 that they would proceed to Gurdwārā Janam Asthān and claim possession of the shrine on behalf of the Panth. The date fixed was 20 February when the Mahant, according to their information, was scheduled to attend a Sanātan Sikh conference at Lahore. Lachhman Singh and Kartār Singh, along with their *jathās*, were to join together at Chandarkot canal waterfall bridge, about 8 km north of Nankānā Sāhib. The Shiromanī Gurdwārā Parbandhak Committee did not approve of their decision and deputed Dalīp Singh of Sāhovāl to dissuade them. Dalīp Singh succeeded in contacting Kartār Singh Jhabbar and bringing him round to the viewpoint of the Committee. Lachhman Singh had left Dhārovālī along with his comrades after offering the *ardās* before he could be contacted. Volunteers from villages *en route* increased their number to more than 130. The *jathā* could not obey this edict as they were bound by the *ardās* they had offered. So the *jathā* entered Gurdwārā Janam Asthān at 5.45 a.m. chanting hymns. All of a sudden bullets began flying in, and all of them including Lachhman Singh fell to the bullets fired by the Mahant's men. This happened on 20 February.

Rj.S.

LACHHMAN SINGH GILL (1917-1969), Akālī politician and chief minister of the Punjab for a brief term, was born at Jagrāon in Ludhiānā district. He began his career as a government contractor in 1937 and entered politics by joining the Punjabi Sūbā *morchā*. In 1961, he became general secretary of the Shiromanī Gurdwārā Parbandhak Committee. When the Akālī Dal split following the renewal of the Punjabi Sūbā agitation in 1959-61, Lachhman Singh Gill sided with the group led by Sant Fateh Singh. He was elected to the Punjab Assembly from Jagrāon constituency (1962) and from Dharamkot (1967). In 1967, he joined as revenue minister in the Akālī government led by Gurnām Singh, but soon joined a dissident group and toppled the government. Lachhman Singh was sworn in as Chief Minister on 25 November 1967. His first action as chief minister was to declare Punjabi as the official language up to the secretariat level. His other historic decision was to connect all villages to market towns with metalled roads. His government fell on 20 August 1968. He died of a severe heart attack at Chandigarh on 26 April 1969.

M.G.S.

LACHHMAN SINGH GRANTHI, BHĀI (1867-1921), one of the martyrs of Nankānā Sāhib, was born in 1867, the son of Bhāi Nānak. As he grew up, he enlisted in the army as a cook. On his discharge from the army, he settled down as a Gurdwārā officiant at Chakk No. 83 Dālā Naṅgal, in Sheikhpurā district. He was drawn into the Gurdwārā reform movement and was one of the *jathā* killed in the Gurdwārā Janam Asthān on 20 February 1921.

G.S.G.

LADDHĀ, BHĀI, a Sikh widely respected for his piety, compassion and selfless service, lived in Lahore during the time of Gurū Arjan. He is said to have interceded to get the curse on Bhāi Buddhū's brick-kiln cancelled and seek the Gurū's forgiveness for Sattā and Balvaṇḍ.

T.S.

LAHILĪ KALĀN, near Hoshiārpur, in the Punjab, has an historical shrine, Gurdwārā Janḍ Sāhib Pātshāhī VII, raised in honour of Gurū Har Rāi,

who visited the site during a journey from Kiratpur to Kartārpur.

M.G.S.

LAHINĀ SINGH (d. 1797), one of the triumvirate who ruled over Lahore for more than 30 years before its occupation by Ranjit Singh, was the son of Dargāhā and was adopted by Gurbakhsh Singh Roṛānvālā, of the Bhaṅgī misl, after whose death in 1763 he succeeded him to his estates. The most spectacular achievement of Lahinā Singh, in collaboration with Gujjar Singh and Sobhā Singh, was the capture of Lahore and minting in 1765 the Sikh coin. Lahinā Singh ruled over Lahore for 32 years, with some intermissions, until his death in September 1797. Lahinā Singh retained a permanent body of 3,000 cavalry and 2,000 infantry and in an emergency he could muster a force of 7,000 horse and 4,000 foot. His territory yielded about 15 lakhs of rupees annually.

S.S.B.

LAHINĀ SINGH MAJITHIĀ (d. 1854), son of Desā Singh Majithiā, was commander, civil and military administrator, and one of the principal *sardārs* of the Sikh court. He succeeded his father in 1832 as the *nāzim* (governor) of Kāngrā and the hill districts, with the title of Qaisar ul-Iqtidār. Earlier, he had served the Mahārājā in various capacities. In 1831, he was assigned to the task of collecting monies from the Nakaīs; the same year, he along with General Ventura took part in the *Ḍerā Ismā'īl Khān* expedition. At the court, he often acted as chief of protocol, receiving and looking after important foreign dignitaries. On several occasions, he led goodwill missions on behalf of the Mahārājā. He also held charge of the management of *Sri* Harimandar Sāhib, Amritsar.

Lahinā Singh was a man of learning, especially interested in astronomy and mathematics. He was a skilful mechanic and designer of ordnance. He cast shrapnel shells made of pewter for the Sikh artillery. He invented gun shell that would explode at a fixed place and time. He also invented a clock which showed the hour, the day of month and the lunar changes. He is said to have translated *Euclid* into Punjabi. In March 1844, Lahinā Singh fell foul of the Jallā regime and left Punjab. He declined

to return to the Punjab even when he was offered the office of Wazir (minister) by Mahārājī Jind Kaur during her regency. He was arrested and kept under surveillance by the British from 23 January 1846 till the end of the first Anglo-Sikh war. Lahiṇā Singh returned to the Punjab in 1851, but after two years went back to Banāras where he died in 1854.

B.J.H.

LAHINĀ SINGH SANDHĀNVĀLĪĀ (d. 1843), son of Amīr Singh Sandhānvālīā, enjoyed at the court of Ranjīt Singh the title of "Ujjal Dīdār, Nirmal Buddh, Sardār i-bā-Waqār (Resplendent presence, pure of intellect, the Sardar with prestige marked) Sardār Lahiṇā Singh Sandhānvālīā Bahādur." Lahiṇā Singh was rich both in wealth and intrigue; in the courtly faction fighting, he changed sides often. He and his brothers continued their intrigues against their sovereign despite the latter's offers of conciliation. Interception of a letter from Atar Singh Sandhānvālīā, to him led to his arrest until September 1892 when Mahārājā Sher Singh granted amnesty to him and his brothers. Lahiṇā Singh Sandhānvālīā was one of the principal actors in the murder of the Mahārājā and his son Partāp Singh and Wazir Dhiān Singh on 15 September 1843 which shook the kingdom of Lahore. This aroused the anger of the Khālsā army which put him to a cruel death.

B.J.H.

LAHINĀ SINGH, SARDĀR (d. 1893) a military commander during Sikh rule in the Punjab and son of Kāhn Singh, began his career in the army under Ajit Singh Sandhānvālīā. He married Chand Kaur, daughter of Harī Singh Nalvā. Lahiṇā Singh's family continued to receive royal patronage until the murder of Mahārājā Sher Singh in September 1841. Thereafter Rājā Hīrā Singh, until his death in 1844, harassed him a lot. Lahiṇā Singh now retired to Gujrānwālā where, under the influence of Bābā Ratan Singh, he turned to spiritual pursuit adopting a simple way of life, and came to be known as Sant Lahiṇā Singh. He died at Gujrānwālā in 1893.

Atj.S.

LAHORE, provincial capital of West Punjab in Pakistan. The earliest recorded mention of the town is by the Chinese traveller, Hiuen Tsang, who visited it in AD 630 and describes it as a large Brāhmanical city. It gained importance in 1036 when it was made capital of the Ghaznavid dominions east of the Indus. Gurū Nānak in one of his hymns refers to its ransack by Bābar in 1524. However, it reached its zenith under Mughal emperors, Akbar, Jahāngīr, Shāhjahān and Aurangzib (1556-1707). Travel accounts of Europeans attest to its splendour during this period. The city regained its glory and importance under Mahārājā Ranjīt Singh made it his capital.

Lahore's connection with Sikh history dates from the days of Gurū Nānak, who visited it during his travels across the country. Gurū Rām Dās (1534-81) was born in Lahore. Gurū Arjan's martyrdom (1606), took place here. Gurū Hargobind, Nānak VI, visited Lahore more than once. Militarization of the Sikhs under Gurū Gobind Singh (1666-1708) alerted the Lahore government and it sent out several expeditions against the Sikhs. After the death of Gurū Gobind Singh, the successive governors of Lahore tried to suppress the Sikhs who rose in open rebellion under the leadership, first of Bandā Singh Bahādur and then under several local leaders. Those captured in battle or through informers were brought here, kept in dark, narrow cells, and tortured to death. A *Shahīdgañj* or memorial to the martyrs now marks the site. However, on 16 May 1764, the Sikhs of the Bhaṅgī misl occupied Lahore for the first time. On 7 July 1799, Ranjīt Singh occupied Lahore and made it capital of his kingdom. On the partition of India in 1947, Lahore was allocated to Pakistan.

Several historical Sikh shrines were located in Lahore. They include:

GURDWARĀ PĀTSHAHĪ I, within the walled city in *mohallā* Sirīānvālā commemorating the visit of Gurū Nānak and marking the site where Seth Dunī Chand, a wealthy merchant, received instruction from him.

GURDWARĀ JANAM ASTHĀN GURŪ RĀM DĀS in Chūnī Maṇḍī locality marks the birthplace of Gurū Rām Dās.

DHARAMĀLĀ GURŪ RĀM DĀS and DĪWĀN KHĀNĀ GURŪ ARJAN SĀHIB are located in Chūnī Maṇḍī area.

GURDWARĀ DEHRĀ SĀHIB marking the site of the martyrdom of Gurū Arjan close to the Fort is the principal Sikh shrine of Lahore. The shrine was established by Gurū Hargobind and the present building, a typical model of Sikh architecture, was raised by Mahārājā Raṇjīt Singh.

SHAHĪD GAṆJ BHĀĪ MANĪ SINGH commemorating the martyrdom in 1737 of Bhāī Manī Singh stands close to the Fort to the east of it.

BAOLĪ SĀHIB, a well with steps leading down to water level, constructed by Gurū Arjan is in the Dabbī Bazār area.

SHAHĪDGAṆJ BHĀĪ TĀRŪ SINGH and SHAHĪD GAṆJ SINGHANĀN are close to each other along Lanḍā Bazār, near the main railway station.

There are two *gurdwārās* dedicated to Gurū Hargobind. One is near Bhāī Gate and the other is in Muzaṅg in the southern suburbs of the city.

SAMĀDH (mausoleum) of MAHĀRĀJĀ RAṆJĪT SINGH, near Gurdwārā Dehrā Sāhib, has also become a place of pilgrimage for Sikhs.

I.J.K.

LAHORE DARBĀR, i.e. the Sikh Court at Lahore, denoted the government of Mahārājā Raṇjīt Singh and his successors (1799-1849). However, the Persian chroniclers refer to this government as Sarkār Khālsājī, and the term "Lahore Darbār" is not used even in British records until about the death of Mahārājā Raṇjīt Singh. The composition of the Lahore Darbār was highly diversified. In the direction of all State affairs, political, foreign and domestic, it was completely subservient to the will of the Mahārājā. Highly personalized, the Lahore Darbār was a creation of Raṇjīt Singh who at least publicly proclaimed that his government was based on the ideals of the Khālsā, but in actual practice it was totally secular. It comprised councillors, ministers, advisers of all religious denominations.

The court excelled in oriental pageantry and splendour. Personally, the Mahārājā was 'indifferent to external pomp' and usually dressed

in simple white, with no ornaments but a single string of pearls and, on special occasions, the celebrated Koh-i-Nūr diamond on his arm. But he liked to be surrounded by magnificently robed and fine-looking courtiers and others. Heir apparent Kharak Singh, Kaṇvar Sher Singh and Rājā Hīrā Singh were the only individuals privileged to sit on chairs in the Darbār. Golden pillars covered three parts of the Darbār hall; rich shawl carpets embroidered with gold and silver and inset with gems covered the floor. Behind the Mahārājā invariably stood Dhīān Singh; all others - ministers, officials, courtiers and *sardārs* stood with folded hands and lowered eyes at places according to their ranks and status. Yellow and green were court colours. There being no rigid classification or gradation of rank, the status of courtiers was normally determined by the degree of trust reposed in them by the Mahārājā. The Lahore Darbār treated all foreign visitors with decorum and hospitality. Strict protocol was observed according to the status of the visitor. The magnificence of the Lahore Darbār was unmatched on such ceremonial occasions. Full regalia and military might of the Darbār were then on display. State business was transacted in the buildings inside the Lahore Fort. A public court was held in the morning till noon, attended by princes, ministers, nobles and civil and military officers. The Mahārājā sat cross legged on a golden chair, clad in plain clothes. The Darbār kept itself fully informed of what was happening in the far-flung territories and in the neighbouring countries. The news-writers in the *sūbās* (provinces) sent to the royal court newsletters at regular intervals. *Vakīls* (agents) of foreign countries were attached to the court on a reciprocal basis. The Darbār had news writers in Afghanistan and *vakīls* in some of the cis-Sutlej Sikh states and in the British territory. It also had in its employ numerous European officers. Some of the royal princes and the Rājā Kalān Dhīān Singh were permitted to hold their miniature *darbārs*. None were allowed to lead a life of indolence. The main festivals observed by the Darbār were Vaisākhi, Dussehrā, Basant, Holī and Dīvālī.

The Lahore Darbār presided by Ranjīt Singh had become a byword for grandeur. To have established such precise standards of regal usage and dignity was remarkable for one born to a small worldly inheritance. He carved out sovereignty for himself in his own life time after a protracted and bitter struggle and set up a unique tradition of noble pomp and glory.

B.J.H.

LAHORE POLITICAL DIARIES is how volumes III to VI of the *Records of the Punjab Government* are collectively referred to. Comprising a part of the British Government records published in nine volumes during the early years of the 20th century, these four volumes deal with the regency period, 1846-49. They contain journals, reports and diaries of the British residents at Lahore, and the agents appointed in different districts of the Punjab. Altogether they afford an intimate glimpse of the administration of the Punjab during the period between the two Anglo-Sikh wars, and the settlement of various districts under British officers. These first-hand accounts form an original and authentic source on the history of that period. Volume III, *Political Diaries of the Agent to the Governor-General, North West Frontier and Resident at Lahore*, covers the period from 1 January 1847 to 4 March 1848 and the next volume, *Journals and Diaries of the Assistants to the Agent, Governor General, North West Frontier and Resident at Lahore*, comprises journals and diaries of Captain James Abbott, the Resident's assistant in Hazārā district, and political diaries from Peshāwar. Volume V, embodying political diaries of Lieutenant H.B. Edwardes, Assistant to the Resident at Lahore posted at Bannu in 1847-49, throws important light on Dīwān Mūlraj's administration and the Multān rebellion. Volume VI contains political diaries of several political officers serving in different parts of the Punjab. Besides dealing with matters political and administrative.

B.J.H.

LAILĪ or LAILĀ, a famous horse of superb beauty and grace, was originally owned by Yār Muhammad

Khān Bārakzaī, the Sikh tributary governor of Peshāwar. It was much coveted by Mahārājā Ranjīt Singh and he got possession of it after sending three military expeditions.

S.S.B.

LAIRDEE (d. 1846), an Englishman who deserted the East India Company's artillery and took up service under the Sikhs in 1842. He trained the gunners and was one of the few Europeans who actually fought against the English in the first Anglo-Sikh war.

G.I.S.

LAKHAN MĀJRĀ, in Rohtak district of Haryānā, has a historical shrine, Gurdwārā Srī Mañjī Sāhib, commemorating the visit of Gurū Tegh Bahādur who halted here while travelling from Jind to Delhi.

M.G.S.

LAKHBĪR SINGH, SANT (1860-1935), a convert to Sikhism, was born Karīm Bakhsh to Muslim parents, Natthū and Basrī, at Bakāpur, a small village near Phillaur, which became the site of a big Sikh convention at the advent of the 20th century. Karīm Bakhsh had a religious bent of mind from his childhood, was married when 12, and soon thereafter his quest for spiritual company took him to a Sikh saint, Bhāī Kahlā Singh (of Baṅgā, in Jalandhar district) and then Bhāī Dūlā Singh of Thākurvāl, in Hoshiārpur district. Karīm Bakhsh took up appointment as a Persian teacher in a school at Phillaur. He spent most of his time reciting *gurbāñī* from memory. Gradually, his wife was also converted to his way of life.

The story of Karīm Bakhsh's interest in Sikhism reached the Singh Sabhā, Bhasaur, in Patialā state, and they decided to fulfil his wish and convert him and his family to Sikhism. Karīm Bakhsh and his family embraced Sikhism on 13-14 June 1903 at Bakāpur.

S.S.B.

LAKHĪSAR, a small habitation in the neighbourhood of Goniānā Maṇḍī in Baṭhindā district of the Punjab, is famous for the historical shrine, Gurdwārā Lakkhī Jaṅgal, raised in honour of Gurū Gobind Singh. It is said that the Gurū stayed here for three days.

M.G.S.

LAKHMĪ DĀS, BĀBĀ, also called Lakhmī Chand (1497-1555), the younger son of Gurū Nānak, was born at Sultānpur Lodhī, in Kapūrthālā district of the Punjab, on 12 February 1497. Lakhmī Dās got married and led a householder's life. The Bedī families of the Punjab claim their descent from him. He died at Kartārpur (on Rāvī) on 9 April 1555.

Gn. S.

LAKHNAUR, near Ambālā City, was the ancestral village of Mātā Gujarī, mother of Gurū Gobind Singh. Returning from Paṭnā, Mātā Gujarī, accompanied by her four-year-old son and escorted by her brother, Kirpāl Chand, and other Sikhs, arrived at Lakhnaur on 13 September 1670, and stayed here for about six months. It was here that a Muslim divine, Sayyid Shāh Bhīkh or Bhīkhan Shāh, of Thaskā, came, guided by his spiritual vision, to pay homage to Gobind Singh. Another Muslim mystic, Pīr 'Araf Dīn, is also mentioned as having bowed before him perceiving the manifestation of heavenly grace in his earthly presence. At Mātā Gujarī's instance, a new narrower well was dug within an old ruined one, thus reviving this source of cold sweet water. The well, used by the villagers to this day, is reverently called Mātājī dā Khūh or Mātā Gujarī dā Khūh (The holy mother's well). The place where the Gurū had stayed was maintained for a time by someone from Mātā Gujarī's paternal line, and later by one Bābā Harbakḥsh Singh during mid-eighteenth century when Sikhs were being persented. When the Sikhs retaliated during 1763-64, they razed Kot Kachhūā, whose Muslim chief had participated in the Great Holocaust to the ground. Its debris were transported to Lakhnaur to construct a shrine in the form of a large *havelī*.

M.G.S.

LAKHPAT RAI (d.1748), *dīwān* or revenue minister at Lahore under two successive Mughal viceroys, Zakariyā Khān (1726-45) and Yahiyā Khān (1745-47). He came of a Hindu Khatri family of Kalānaur, in Gurdāspur district of the Punjab. In 1736 when Zakariyā Khān organized a mobile column of 10,000 to scour the country in search of Sikhs, Lakhpat Rāi was made one of the

commanders of this force. The Sikhs were driven to take refuge in the jungles south of the Sutlej. They, however, soon struck back and fell upon Lakhpat Rāi, defeating his mobile column at Hujrā Shāh Muqīm, near Lahore. In 1736, Lakhpat Rāi was deputed to proceed to Amritsar to molest Sikh gathering for the Dīvālī festival though the governor had given permission. He played a crucial role in the arrest and execution of Bhāi Manī Singh. Light cavalry bands organized by Zakariyā Khān to suppress the Sikhs impoverished the peasantry by their extortions as a result of which revenues dwindled and the treasury became empty. Lakhpat Rāi was held responsible for this and arrested. But Lakhpat's brother, Jaspat Rāi, paid a large sum and secured Lakhpat's release and reinstatement. The death of Jaspat Rāi at the hands of the Sikhs in 1746 greatly enraged him and he vowed revenge, declaring that he would not put on his headdress, nor claim himself to be a Khatri until he had "scourged the entire Sikh Panth." First, he had the Sikh inhabitants of Lahore rounded up and ordered their execution. Then, he set out at the head of a large force in search of the Sikhs who had taken shelter in the swampy forest of Kahnūvān, near Gurdāspur. The Sikhs, severely outnumbered, fought but lost 7000 of their rank in what is known as Chhoṭā Ghallūghārā (Minor Holocaust). Lakhpat Rāi brought with him 1,000 Sikhs in irons to Lahore, and got them beheaded.

In order to ensure total extinction of the Sikhs, he ordered their places of worship to be destroyed and their holy books burnt. He decreed that anyone uttering the word *Gurū* should have his belly ripped. However, in March 1747, he was arrested by Shāh Nawāz. Khān, got release when Ahmad Shāh seized Lahore (1748) was again taken prisoner when Ahmad Shāh was defeated. He was Mīr Mannū's captive when Dīwān Kauṛā Māl, who had opposed Lakhpat Rai's repressive policy towards the Sikhs, paid part of the indemnity, to Mīr Mannū and gave him into the custody of the Dal Khālsā. He was thrown into a dungeon where he died a miserable death after six months of indignity and torture (1748).

S.S.G.

LAKKHAN RĀI, son of Bīk Chand of Ūnā in Himāchal Pradesh, embraced Sikhism during the time of Gurū Tegh Bahādur (1621-75), and was later counted, along with his brother Bhoj Rāj, among the poets and scholars patronized by Gurū Gobind Singh. He translated into Hindī verse the Saṅskrit classic, *Hitopadeśa* (1680).

P.S.P.

LAKKHĪ SHĀH or LAKKHĪ RĀI (d. 1680), son of Godhū Rām of Khairpur in Muzaffargarh district of Pakistan. Also described as a *bañjārā* or roving trader, he was an affluent man with a permanent residence in Delhi. He was a disciple of the Gurūs. As Gurū Tegh Bahādur's body lay in the Chāndnī Chowk after execution, Lakkhī Shāh, accompanied by his son Nagāhīā, passed by the site with his convoy of carts, carried off the headless trunk in one of them and, finding cremation impossible, set aflame his house along with the body. A part of the remains of the burnt body was placed in an urn and buried. On this place was built in 1783 Gurdwārā Rikābgañj. With the other part of the ashes, Lakkhī Shāh went to Anandpur. Gurū Gobind Singh blessed him for his devotion and service and consigned the ashes to the River Sutlej. Lakkhī Shāh died at Delhi on 28 May 1680.

M.G.S.

LAKKHŪ, BHĀĪ, a pious Sikh of Lahore who lived in very poor circumstances, was once denied entry to the feast Bhāī Buddhū, the brick-manufacturer, had laid out for the Sikhs, seeking their blessing for the success of his venture. Bhāī Lakkhū thereupon pronounced a curse. Bhāī Buddhū begged Gurū Arjan to cancel it. But the Gurū said that he had no power to undo what his Sikh had done. It is said that Bhāī Laddhā, with great humility, interceded to partly persuade Bhāī Lakkhū.

T.S.

LAKKHŪ, BHĀĪ, a pious Sikh and a warrior who commanded a troop in the battle of Kartārpur Gurū Hargobind had to fight against the imperial army. It is said that he continued to fight even after his horse had been killed, but was felled as an arrow from Qutab Khān's bow hit him in the forehead. As he lay wounded, Qutab Khān severed his head

with a blow of his sword.

B.S.

LAKSHMĪPUR, in Kaṭihār district of Bihār, is predominantly a Sikh village and has a historical shrine dedicated to Gurū Tegh Bahādur. The ancestors of the inhabitants of this village lived in Kāntnagar, a flourishing port on the left bank of the River Gaṅgā, and it was in fact this latter village where Gurū Tegh Bahādur had stayed on his way back from Assam to Paṭnā in 1670. The whole village accepted the Sikh faith. Subsequently, owing to a change in the course of the river, inhabitants shifted to several different places near by. Each of these villages has a *gurdwārā*, but the one at Lakshmīpur is more famous.

M.G.S.

LAKSHMAN SINGH, BHAGAT (1863-1944), educationist and writer, was born on 8 June 1863 of Hindu parents, Kāhan Chand and Gurdittī: the prefix "Bhagat" for the family came down from an ancestor who was a reputed Vaiṣṇava devotee. Lakshman Singh received the Sikh rites in 1895 at the hands of Bābā Khem Singh Bedī. After his early schooling at Rāwalpīṇḍī Presbyterian Mission High School, he went to Lahore where he joined in 1881 the Municipal Board High School for Matriculation. Then he passed one-year course for teachers. He went through a variety of employments thereafter. He was teaching at the Gordon Mission School, Rāwalpīṇḍī (1894-1898) when he was offered editorship of *The Tribune*, which he declined. On 5 January 1899 he however launched his own weekly paper *The Khalsa* - the first ever English language Sikh journal to make its appearance. Through its columns, he vigorously espoused the cause of the Singh Sabhā, but the paper had to be closed down in April 1901 owing to financial difficulties. Lakshman Singh entered government service and worked as Assistant Inspector of Schools, Fīrozpur (1903), District Inspector of Schools, Jhulum (1906), second master at Government High School, Rāwalpīṇḍī, (1910-1914), and headmaster of Government High School, Fīrozpur, (1916-1918). He was also manager of the Bhupindra Khālsā High School, Mogā (1922-27). In 1929, he restarted *The*

Khalsa. He also contributed articles to *The Tribune* and other journals, and published two books- *A Short Sketch of the Life and Work of Gurū Gobind Singh* (Lahore, 1909) and the *Sikh Martyrs* (Madras, 1929), both written in energetic English style. A book of memoirs, *Bhagat Lakshman Singh : Autobiography*, was published (Calcutta, 1965) posthumously. Bhagat Lakshman Singh died on 27 December 1944 at Rāwalpindī.

S.S.B.

LĀLĀ, devoted Sikh of Gurū Angad. He is said to have accompanied Bhāi Bālā sent out by Gurū Angad in search of the horoscope of Gurū Nānak so that he might have a life story of him written. The two travelled to Talvaṇḍī Rāi Bhoi and obtained the horoscope from Gurū Nānak's uncle, Lālū.

Gn.S.

LĀL, BHĀI, headman of the village of Sursingh in Amritsar district of the Punjab, was led to Gurū Arjan's presence by Bhāi Laṅgāh. Bhāi Lāl served diligently during the digging of the sacred pool, and the construction of the Harimandar at Amritsar. The Gurū appointed him *masand* in his district.

T.S.

LĀL CHAND, a confectioner-turned-warrior, won praise from Gurū Gobind Singh for his feats in the battle of Bhaṅgānī (1688). A contemporary poet Saināpati also makes a reference to his bravery.

P.S.P.

LĀL KAUL, PANDIT (d.1849), a Kashmīrī Brāhman, served the Amīr of Afghanistan before entering Mahārājā Ranjīt Singh's service. He took part in the Sikh expedition to Kashmīr (1819). He was for three years employed as governor of Multān, then commander of a cavalry regiment known as Piṇḍivālā Dērā and also fought in the battle of Sabhrāon (10 February 1846). On the annexation of the Punjab in 1849 he was granted a life pension. Pandit Lāl Kaul died in 1849.

S.S.B.

LALL KALĀN, near Samrālā in Ludhiānā district possesses a shrine called Gurdwārā Gurū Sar, commemorating the visit of Gurū Gobind Singh. It was here that the palanquin in which the Gurū was travelling disguised as the Pīr of Uchch was

stopped and the party carrying it was interrogated. In a field next to the Gurdwārā compound there is a peculiar banyan tree having pointed leaves like those of a *pīpal* tree. The villagers see in this peculiarity Gurū Gobind Singh's own miracle.

M.G.S.

LĀLO BHĀI, was, according to *Bālā Janam Sākhā*, a carpenter by profession who lived at Saidpur, (Eminābād) in Gujranwālā district of Pakistan, and with whom Gurū Nānak put up for three days during his travel through those parts. Bhāi Lālo served him with devotion. That was the time when Malik Bhāgo, steward of the local Muslim chief, had announced a grand feast to which all caste Hindus and saints and sadhus in town and the vicinity were invited. Gurū Nānak, who had ignored this invitation, was later called in by the chief to explain why he declined his invitation. The Gurū is said to have silenced him and the assembled gathering that his delicacies contained the poor's blood having been earned through their exploitation. On the other hand, Bhāi Lālo's coarse food contained milk of his honest labour. Bhāi Lālo is counted among the earliest emissaries of the Sikh faith. The word Lālo occurs several times in one of Gurū Nānak hymns also.

Gn.S.

LĀL SINGH (1798-1875), of Talvaṇḍī in Gurdāspur district, saw, like his father Dal Singh, a good deal of service under Mahārājā Ranjīt Singh. He fought in the Multān and Kashmīr campaigns of 1818-19 and the famous battle of Jamrud (April 1837). Lāl Singh was appointed in 1848 to co-operate with the *adālatī* or chief justice of the Mājha region, holding the command of fifty horse. Lāl Singh held half of Talvaṇḍī in proprietary rights. He died in 1875.

S.S.B.

LĀL SINGH, BHĀI, ruler of the Sikh state of Kaithal, was the younger son of Bhāi Desū Singh, founder of the principality. Unlike other rulers of the cis-Sutlej states, the Kaithal chiefs did not assume the title of *rājā* (king), but preferred to use the family epithet of *Bhāi* (lit. brother). Lāl Singh was left as a hostage with the Delhi *wazīr* in lieu of the part payment due to him for his help to Desū

Siṅgh against the Paṭiālā ruler. Lāl Siṅgh was tortured for non-payment of dues. This embittered him against his father. On release he was interned at Kaithal, but he contrived to escape, killed his brother and took over all estates. He developed friendly relations with the rulers of Paṭiālā and Jind. He responded to the call of Bābā Sāhib Siṅgh Bedī for a religious war against the Afghāns of Rāikoṭ in 1798 and grabbed Rāi Ilyās' fort of Wākhā and its surrounding territory. He joined hands with the British in 1803 against the Marāṭhās. He was, at the time of the British advance northwards, in 1809, the most powerful cis-Sutlej chief, after the Rājā of Paṭiālā.

M.G.S.

LĀL SINGH MORĀNVĀLĀ, promoted a general in the Sikh army during the prime ministership of Jawāhar Siṅgh, was a member of the Council of Regency constituted by Mahārājā Jind Kaur in December 1844. He took part in the operation against Rājā Gulāb Siṅgh of Jammū (February 1845) and then in the battle of 'Alivāl (28 January 1846). In 1848, he was appointed chief justice of the Sindh Sāgar Doāb. During the Hazārā revolt of 1848 he showed sympathies with Chatar Siṅgh Aṭārīvālā, occupied Wazīrābād, joined Rājā Sher Siṅgh along with his troops and fought against the British. He took part in the battles of Rāmnaṅgar (22 November 1848), Cheliānvālā (13 January 1849), and Gujrat (21 February 1849).

G.I.S.

LĀL SINGH NAROTAM (1840-1926), also known as Sant Lāl Siṅgh Hare Rām, a Nirmalā scholar, was born the son of Bhāī Kirpāl Siṅgh on 14 September 1840 at Bherā, Jehlum district, now in Pakistan. The family claimed descent from Bhāī Mannā Siṅgh, one of Gurū Gobind Siṅgh's disciples. Lāl Siṅgh received his preliminary education in Sikh texts at home and, around 1880, he came to Amritsar where he established his own seminary. Here he spent the rest of his life, studying and teaching. The epithet *narotam* (lit. man. par excellence) came to be added to his name in recognition of his scholarship. He wrote both verse (Punjabi) and prose (Sadhukarī) and his known works number sixteen. His first original work,

completed in 1881 but still unpublished, is *Gur Bigyan Prakāsh or Salok Sahaskriti Tīkā*. This was followed by *Adi Gurū Granth Sāhib Jī Ke Prayāī* and several other works. His published works include *Srī Gur Bhagat Māl Satik* (1908), *Bachan Prakāsh* (n.d.), *Parlok Jhākī* (1926), *Giān Sāgar* (1966), *Narotam Mājāhānī* (n.d.) and *Istrī Bhagat Mālā* (1971). Sant Lāl Siṅgh Narotam died at Amritsar on 22 June 1926.

S.S.A.

LĀL SINGH, RĀJĀ (d. 1866), son of Misr Jassā Mall, a Brāhmaṇ shopkeeper of Saṅghoī, in Jehlum district in West Punjab, entered the service of the Sikh Darbār in 1832 as a writer in the treasury. He enjoyed the patronage of the Doga minister Dhiān Siṅgh and Wazīr Hīrā Siṅgh. Lāl Siṅgh rose to power during the hey-day of the latter's authority and increased his influence by winning the favour of those in power; he was so opportunistic as to ditch even his benefactor if it suited him: he engineered the murder of Belī Rām and ditched Hīrā Siṅgh as well. By his beguiling manner Lāl Siṅgh won the confidence of Mahārājā Jind Kaur and became her closest adviser. He was appointed a member of the Council of Regency under her (1844), and was made Wazīr (1845) after the assassination of Jawāhar Siṅgh. As Wazīr and as a commander, Lāl Siṅgh proved disloyal to the Sikh Darbār to help the British in the Anglo-Sikh war of 1845-46. After the reverse at Ferozeshāh, Lāl Siṅgh fled to Lahore. He was relieved of the office of Wazīr, but no change in the military command was made. On the eve of battle of Sabhrāon (10 February 1846), Lāl Siṅgh again betrayed the Sikhs. After the war, he was suitably rewarded by the British. He was confirmed as Wazīr of the State of Lahore. He, however, lost British patronage for his role in Kashmīr, and was tried by a Court of Inquiry and found guilty and was expelled from Punjab. He died at Dehrā Dūn in 1866.

J.S.K.

LĀLŪ, BHĀĪ, headman of Khaḍūr (Sāhib), in Amritsar district of the Punjab, became a devout Sikh of Gurū Aṅgad. During a visit to the Gurū, he was told that doing good to others was the best way to secure liberation. This included helping

the poor and the needy with one's wealth or by sharing one's victuals with them; one could render physical service to others; or one could impart knowledge or give good counsel to fellowmen.

Gn.S

LĀLŪ, BHĀĪ, also known as Bhāī Lālo, belonged to Ḍallā, now in Kapūrthālā district of the Punjab, who received spiritual instruction at the hands of Gurū Aṅgad. Gurū Amar Dās appointed him head of a *mañjī* or preaching district. Tradition attributes supernatural powers to him, especially as a healer. A shrine at Ḍallā honours his memory.

B.S.D.

LAMBE, near Chaṇḍīgarh, has a shrine called Gurdwārā Amb Sāhib Jī Pātshāhī 7 commemorating the visit of Gurū Har Rāi who came and stayed here in a mango grove belonging to a devotee, Bhāī Kākṛū. A tree believed to be the one under which the Gurū sat is still known as Gurū Kā Amb (Mango) or Kākṛū Kā Amb.

M.G.S.

LAMBVĀLĪ, near Jaito in Farīdkoṭ district, claims a historical shrine in the memory of Gurū Gobind Singh who made a brief halt here in 1705. Gurū Nānak and Gurū Hargobind are also said to have visited the village.

M.G.S.

LAMMĀN, also known as Lammān-Jatpurā, in Ludhiānā district, near Rāikot. Gurū Gobind Singh stayed in the village for a few days in December 1705 while Rāi Kalhā had despatched a fast messenger, Nūrā Māhī, to Sirhind to bring news of Māta Gujarī and two younger sons of the Gurū. As the messenger, on his return, narrated the tragic happenings at Sirhind, the Gurū pulled out a *dab* plant, saying "The roots of tyrants have been dug; they shall be uprooted". He blessed the Nawāb of Malerkotlā who had spoken in defence of the children at the Sirhind court. He also blessed Rāi Kalhā for his devotion and service, and gave him a sword and a jug as souvenirs. There are two *gurdwārās* to commemorate Gurū Gobind Singh's visit.

GURDWĀRĀ SĀHIB PĀTSHĀHĪ DĀSVĪN is on the site of the house of one Bhāī Rām Dīt Singh where the Gurū had stayed overnight.

GURDWĀRĀ GURŪSAR PAṆJUĀNĀ marks the spot where the Gurū sat during the day to meet the visiting devotees.

M.G.S.

LAṄG, near Paṭiālā, claims a historical shrine called Gurdwārā Dukh Bhañjan Sāhib Pātshāhī Nauvīn. The designation Dukh Bhañjan is only a recent addition, to the older name. According to local tradition, Gurū Tegh Bahādur halted here during his journey to the eastern parts in 1665. He arrived accompanied by his mother, his wife and a number of Sikhs. The shrine established to commemorate the holy visit was originally a small hut. It was replaced by a proper Mañjī Sāhib by Mahārājā Karam Singh of Paṭiālā (1798-1845), who also made an endowment of 500 *bighās* of land.

M.G.S.

LAṄGĀH, BHĀĪ, a well-known figure in early Sikh history, was originally a follower of Sultān Sakhi Sarwar. Son of Abu ul-Khair, of Jhabāl, in Amritsar district of the Punjab, he was a *chaudhārī* of six villages in the *parganah* of Paṭi. It is said that once Laṅgāh fell seriously ill and neither any medicine nor prayer worked. He met a Sikh who counselled him to pray to God Almighty and to Gurū Nānak. Laṅgāh soon recovered and was converted a Sikh. He lovingly contributed the labour of his hands as well as money for the excavation of the sacred pool and the construction of the Harimandar at Amritsar. His devotion and earnestness were applauded by Gurū Arjan, who appointed him a *masand* (officiant) in his own area. He was one of the privileged Sikhs who were included in the marriage party of Gurū Hargobind in 1604. Laṅgāh was also with Gurū Arjan on his last journey to Lahore and was a witness to the Gurū's martyrdom. Gurū Hargobind appointed him one of the commanders of his newly trained forces. Later, when the Gurū visited Lahore and had a small shrine constructed on the spot where Gurū Arjan's body had been cremated, Bhāī Laṅgāh was appointed to look after it. Bhāī Laṅgāh died at Dhilvañ, on the bank of the River Beās.

T.S.

LAṄGAR CHHANNĪ, near Ambālā cantonment, is sacred to Gurū Tegh Bahādur. According to local

tradition, the Guru halted in this village while travelling from Haridvār to Lakhnaur along with the members of his family. Laṅgar Chhannī at that time was inhabited by Raṅghar Muslims, and, at the place where the Gurdwārā Sṛī Gurū Tegh Bahādūr Sāhib stands now, there was a *takiāh* or seat of Muslim Faqīrs. Even long after the Gurū's visit the place continued to be called a *takiāh*. During the period following the fall of Sirhind in 1764, this territory around Kesarī and Shāhẓādpur was seized by Sardār Karam Singh of the Shāhid *misl*. The old *takiāh* in the course of time gave place to a *ḍerā* where *sadhus* of Udāsī and Nirmalā sects resided. The Gurdwārā was established during the 1920's.

M.G.S.

LAṄGAR SINGH, BĀBĀ, an 18th century Nirmalā saint, was the son of Bhāī Parshādā Singh, a devout Sikh contemporary with Gurū Gobind Singh (1666-1708) and living at Koṭ Kapūrā, now in Farīdkoṭ district of the Punjab. The names Parshādā (lit. bread or meal), Valṭohī (lit. kettle) and Laṅgar (lit. food, meal, kitchen), it is said, were given them by the people for their warm hospitality. Laṅgar Singh after his education under Bhāī Kesar Singh, settled down at Harīke Kalān, near Muktsar, where he established a *ḍerā* or seminary to teach Sikh texts and tenets. Bābā Laṅgar Singh helped identify the various spots connected with the battle of Khidrānā (Muktsar). The famous Māghī fair of Muktsar also owes its origin to his initiative. Bābā Laṅgar Singh died after a brief illness at Amritsar where he had gone on pilgrimage.

G.S.G.

LĀVĀN is the title traditionally given a short four-stanza composition by Gurū Rām Dās included in the Gurū Granth Sāhib. The word *lāvān*, in the Indian tradition, also stands for the marriage ceremony: in Hindu society the couple reverentially circumambulates the holy fire to the singing of holy hymns from Hindu scriptures. Among Sikhs the couple circumambulates the Gurū Granth Sāhib, completing a circuiting as each of the quartet of *Lāvān* is being sung or intoned.

The four quartets show the human mind

unlocking the Divine mystery. Man achieves mystical union with the Absolute One. This union results in indescribable bliss for the bride and all desires of 'her' heart are fulfilled. The four quartets of the hymn depict the four stages of human consciousness seeking realization. It begins in man's endeavour simultaneously to advance on the spiritual and social planes (1). To achieve this man is advised to live under the guidance of the Gurū. It is under the Gurū's guidance (2) that man cultivates in his mind an intense longing for the Lord and detachment from the world. He now revels in the company of the good and the holy (3). As love for the Divine is awakened in the human heart and man's grip on human values of life tightens, he gains proximity to the Divine and becomes one with Him (4).

D.S.

LAWRENCE, JOHN LAIRD MAIR (1811-1879), Governor-General of India, younger brother of Sir Henry Montgomery Lawrence, was born on 4 March 1811 at Richmond, in Yorkshire, England. In 1830, he took up appointment under the East India Company and served from 1830-46 in various capacities. In 1846, he was appointed commissioner of the newly annexed Jalandhar Doāb. In 1849, he joined the Punjab Board of Administration as a member, and, after its dissolution in 1853, became the Chief Commissioner of the Punjab and as such inherited unfettered powers of the Board.

John Lawrence, was a cold, practical administrator. He did not possess his brother's understanding of the Sikhs and their institutions. He ruled with severity and introduced several changes. He also disbanded and dispersed the 92,000-strong *Khālsā* army. He divided the province into seven districts, pacified and settled the northwest frontier, improved agriculture, reduced land tax, and introduced the system of European learning and education in the Punjab.

In 1859, John Lawrence returned home but came back in 1864 as Viceroy and Governor-General of India (1864-69). He died on 26 June 1879.

B.J.H.

government. Sir John Littler left the Punjab in January 1848 and died on 18 February 1856.

B.J.H.

LOBH, meaning greed, avarice, covetousness or cupidity arising out of the acquisitive instinct of man, has been denounced in almost every ethical system. Sikhism treats it as one of the Five Evils that hinder man's spiritual progress as well as his moral growth. *Lobh* is indeed a variant of *kām*. While the latter means desire in general or erotic desire in particular, the former implies inordinate desire to possess worldly goods, more often than not at others' cost. It may take one of the two forms. A greedy person may either desire to or actually grab and accumulate, becoming either a profligate or a miser. Greed leads to such vices as mendacity, exploitation and abuse of power. It destroys stability and tranquillity of the mind. Antidote to *lobh* is contentment (*sabr, santokh*) and not absolute renunciation. Sikhism does not recommended totally discard worldly possessions; what is disapproved is attachment to them and hankering after them.

L.M.J.

LOHĀRĪPĀ, a Gorakhpantī *yogi*, whose name occurs in Gurū Nānak's *Sidh Gostī* in the Gurū Granth Sāhib. Lohārīpā in Gurū Nānak's *Sidh Gostī* may be the name given to a contemporary Nātha *yogi* since the original Lohārīpā (Luipā in Tibetan for Matsyendranāth) belongs to 10th century AD.

Gn.S.

LOH SIMBLĪ, commonly called NASIMBLĪ, is an old village near Ambālā city. It has a historical shrine, Gurdwārā Mānjī Sāhib Pātshāhi X, dedicated to Gurū Gobind Singh who, according to local tradition, visited the site during his stay at Lakhnaur in 1670.

M.G.S.

LOPOŃ, village 25 km southeast of Mogā, was visited by Gurū Hargobind during one of his tours in these parts. Gurdwārā Gurū Sar in the village commemorates the event.

M.G.S.

LUDHIĀNĀ, one of the major cities in the Punjab, claims a historical shrine, Gurdwārā Gaū Ghāt Pātshāhi I, situated on the bank of the stream

Buddhā Nālā. According to local tradition, Gurū Nānak visited the site in the course of his travels during the early 16th century. The local chief, Nawāb Jalāl ud-Dīn Lodhī, living in the fort near by, came to pay obeisance and besought the Gurū to save the town from erosion by the River Sutlej. Gurū Nānak told him to be sympathetic and just towards his subjects and to leave the rest to God.

M.G.S.

LUDHIĀNĀ POLITICAL AGENCY, renamed North-West Frontier Agency in 1835, was established in 1810 as the main official channel of Anglo-Sikh political and diplomatic communications. When, in February 1809, Lt-Col David Ochterlony established a British military post at Ludhiānā during Charles Metcalfe's negotiations with Mahārājā Ranjit Singh, the town belonged to Rājā Bhāg Singh of Jīnd who was allowed a compensation of Rs 500 per month for the temporary occupation of his territory. The military detachments were withdrawn in May 1809 and the post was abolished in April 1810. Thereafter Ludhiānā was converted into a political agency. Lt Col Ochterlony was appointed agent to the Governor-General at Ludhiānā, and stayed at the post until 1815. When the Agent's office was shifted to Kanāl and then to Ambālā in 1822, Ludhiānā was reduced to a sub-agency to deal with only the Lahore Darbār. Lieut Murray held charge of Ludhiānā sub-agency as political agent till 1823, when Claude Wade succeeded him. In 1832, Ludhiānā regained the status of political agency, and Wade was authorized, as political agent, to deal with all British political affairs in relation to the Sikh Darbār, and to territories beyond the Sutlej and the Indus. The political officers who held charge of the agency for over three and a half decades (1810-1845) were Ochterlony, Murray, Wade, Clerk, Richmond and Broadfoot. The Sikh government at Lahore did not have a counterpart of the Ludhiānā political agency which played an important role in the evolution of Anglo-Sikh diplomatic relations. The vast mass of its records of transactions are, in spite of their bias and inaccuracies, is of great historical value.

B.J.H.

M

MACAULIFFE, MAX ARTHUR (1841-1913), English translator of the Sikh Scripture and historian of Sikhism, was born on 10 September 1841 in Ireland. He received his education in Ireland and, in 1862, was appointed to the Indian Civil Service and arrived in the Punjab in February 1864. He held several administrative positions but his career received no special historical note. Although his deep understanding and sympathy for the people of the Punjab and their religious traditions doubtless made him an able and just civil servant, it also brought him into conflict with his fellow Englishmen in India. His studies of Sikhism first appeared in the *Calcutta Review* in articles published between 1875 and 1881. It became increasingly evident to Macauliffe that the massive work of translating the Gurū Granth Sahib and writing a definitive history of Sikhism could not be combined with his responsibilities as a full-time civil servant. When, in 1893, the Khālsā Dīwān offered him financial assistance to carry on his work, he retired from the Indian Civil Service. However, long before his retirement, he had established deep and continuing contact with leading Sikh scholars and had mastered the necessary linguistic tools. His extensive works of translation and historical research were brought together in his magnum opus, *The Sikh Religion: Its Gurūs, Sacred Writings and Authors* in 1909. In order to make this work ready for the press, he returned to England with Bhāī Kāhn Singh. The work was published in six volumes by the Clarendon Press in Oxford. He spent about two lakh rupees on this work out of his own funds, apart from the assistance he received from certain Sikh chiefs. After this Macauliffe contributed articles on Sikhism to the eleventh edition of the *Encyclopaedia Britannica* and continued to

interpret Sikhism to both popular and scholarly audiences by lectures and articles. He died on 15 March 1913 in his London home. He was attended to the end of his life by a Punjabi servant, called Muhammad, who reported that Macauliffe recited Gurū Nānak's *Japu* shortly before he died.

The Sikh Religion, which received approval by the Sikhs in general, dealt with the lives of the Gurūs with passages from the scripture interspersed. The literary style of his translations has been kept simple and direct in the interest of clarity and also to reflect more accurately the style of the hymns themselves.

D.G.D.

MACHHINDARNĀTHA (Matsyendranātha), also known as Mīnanātha, i.e. Fish-Lord, and several others names, who flourished in 10th century AD, was one of the eighty-four *siddhas* or Perfect ones of Tāntric Buddhism. He was initiated by Mahādeva or Ādinātha and was the *gurū* of Gorakhnāth, the founder of the Nāth cult. The Janam Sākhī mention Machhindarnātha as having met Gurū Nānak and conversed with him. The reference may be to a contemporary adherent of his school of yogis. The name does not occur in Gurū Nānak's *Sidh Gostī*, but another of his hymns in Rāga Rāmkalī is addressed to a yogī by this name.

Gn.S.

MĀCHHĪVĀRĀ, in Ludhiānā district, is the place where Gurū Gobind Singh stayed after leaving Chamkaur on the night of 7 December 1705. He stayed in the house of Bhāī Gulābā, the *masand*. There are three *gurdwārās* to commemorate the Gurū's visit here.

GURDWĀRĀ CHARAN KAVĀL SĀHIB marks the site of the garden where Gurū Gobind Singh stopped first and where Bhāī Mān Singh, Bhāī Dayā Singh

and Bhāī Dharam Singh found him asleep after an arduous journey through the thorny forest.

GURDWARĀ CHUBĀRĀ SĀHIB marks the site where the house of Gulābā Masand once stood. *Chubārā* means a room on the first floor. It was in a first-floor room in Gulābā's house that Gurū Gobind Singh had put up.

GURDWARĀ UCHCH DĀ PĪR marks the place where the Gurū stayed for a while after leaving Gulābā's house and from where he was taken in a palanquin disguised as Uchch dā Pīr by Ghani Khān and Nabī Khān.

M.G.S.

MACKESON, FREDERICK (1807-1853), son of William Mackeson, started his career by joining in 1825 the Bengal Native Infantry. In 1832, he was appointed assistant political agent at Ludhiānā and in that capacity accompanied Claude Martin Wade on a Mission to Lahore and Bahāwalpur in connection with the Indus navigation scheme. From 1835 to 1838, he was agent for navigation of the Indus and the Sutlej, first at Bahāwalpur and then at Miṭhankot. He efficiently served British political interests in the name of commercial enterprise, keeping a vigilant watch over the Sikhs with a view to checking them from extending their influence towards Shikarpur and Sindh. He also played an important role in the negotiations resulting in the Tripartite treaty. In 1838, he proceeded to Peshāwar with the concurrence of the Lahore Darbār to win over the people of the Khaibar region to the side of Shāh Shujā'. He hobnobbed both with the Sikhs and the Afghāns soliciting help for the Khaibar operations. He remained at Peshāwar till 1842.

During the first Anglo-Sikh war Mackeson was with Sir Harry Smith's division at 'Alīvāl. In March 1846, he was appointed superintendent of the cis-Sutlej territory. In the second Anglo-Sikh war he was with Hugh Gough as Governor-General's agent. From 1851 to 1853, he served as commissioner at Peshāwar, where he was assassinated by a local guards-man on 10 September 1853.

B.J.H.

MACNAGHTEN, SIR WILLIAM HAY (1793-1841), born in August 1793, was the son of Sir Francis Macnaghten and he began his career with East India Company in 1809. He studied Hindustani, Persian and other Asiatic languages. His diplomatic career began towards the close of 1830, when he accompanied Lord William Bentinck as secretary on his tour through the upper and western provinces of India. He was also present at the Governor-General's meeting with Mahārājā Ranjīt Singh at Ropar in October 1831. Again in 1838, he headed a mission to the Sikh capital which led to the signing, on 26 June 1838, of the Tripartite treaty. Macnaghten's mission was undertaken in view of the growing Russian threat to the British possessions in India. He was instrumental in subverting, with Sikh help, the power of Amīr Dost Muhammad Khān and restore Shāh Shujā on the throne of Kābul. At the successful completion of this mission, he was appointed the British minister and envoy to Kābul. Amidst mounting disagreements between the Sikhs and the English, particularly on the Sikh-Afghān borders and the two frontier territories of Swāt and Buner, Macnaghten made wild accusations against the Sikh Darbār. He demanded the recall of the Sikh governor of Peshāwar, General Avitabile, who, he alleged, was extending Sikh influence beyond their borders and providing asylum to the rebel Afghān subjects. Macnaghten finally contended that after the death of Ranjīt Singh, the Tripartite treaty had lapsed and proposed that the Sikhs restore to the Afghāns their former territories.

On 23 December 1841, Sir William Macnaghten was assassinated by Prince Akbar Khān, the deposed Amīr's son.

B.J.H.

MADAN NĀTH, head of a band of Kanphāṭā yogīs, called on Gurū Gobind Singh as he was visiting Thānesar in 1702. He was surprised to see Gurū Gobind Singh in a warrior's dress and gave expression to his misgiving. The Gurū resolved his misgivings.

Gn.S.

MADAN SINGH, BHĀĪ (d. 1705), one of the martyrs of Chamkaur (7 December 1705), was the son of

Bhāī Diālā of Bhagrānā, in Fatehgarh district, who had served Gurū Tegh Bahādur when the latter had travelled through the territory. Madan and his brother later went to Anandpur to be in the service of Gurū Gobind Singh. They received the vows of the *Khālsā* in 1699. Madan Singh, who served in the Gurū's stables is also said to have been a poet of some merit. He, along with his brother, fought the battle of Chamkaur and laid down their lives. A memorial shrine, Shahīd Burj, marks the site where they died.

N.S.Sa.

MADDAR, village near Balloke headworks in Pakistan, was known to Sikhs in pre-partition Punjab for its Gurdwārā Sachchī Mañjī and some relics including a cot sacred to Gurū Nānak, a pair of Gurū Amar Das' shoes and a wooden staff of Gurū Arjan.

M.G.S.

MADDOKE, village 16 km southeast of Mogā, has a historical shrine, Gurdwārā Gurū Sar, dedicated to Gurū Hargobind who, according to local tradition, visited this place twice. The Gurū is said to have stayed with Mādho Dās, an Udāsī recluse and a devotee of the Gurūs. A memorial platform built on the spot.

M.G.S.

MADDŪ, BHĀĪ, a carpenter by trade, was a devoted Sikh of the time of Gurū Arjan and also remained in attendance on Gurū Hargobind. He revelled in serving in the Gurū kā Langar and split firewood for use in it. At his death, Gurū Hargobind led the obsequies.

T.S.

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MAGGHAR SINGH, SANT (1890-1924), Sikh divine, was born (father: Sobhā Singh) on 13 December 1890, and grew up a devoted Sikh of pious habits under the influence of Sant Atar Singh of Mastūānā. He was tall and sturdily built and enlisted, on 2 January 1911, in the British Indian army as a field gunner, seeing action in France during World War I. He got the release on 24 November 1919 and returned to his native Rāmgarh where he established to *gurdwārā* and began to preach teachings of the Gurūs. He travelled through the Mālvā region spreading the

Gurū's word: he also took part in the Akālī movement.

Sant Magghar Singh died at village Dherkā in Ludhiānā district on 4 December 1924.

H.S.DI.

MĀGHĪ, Makara Saṅkrānti, the first day of the month of Māgh when, according to the Zodiac, the sun enters the house of Capricorn. It is observed in India as a winter solstice festival. The eve of Māghī is the common Indian festival of Lohrī when bonfires are lit in Hindu homes to greet the birth of sons in the families and alms are distributed. In the morning, people go out for an early-hour dip in nearby tanks. For Sikhs, Māghī means primarily the festival at Muktsar, a district town of the Punjab, in commemoration of the heroic fight of the Chālī Mukte, who laid down their lives warding off an attack on 29 December 1705 (the last day of the solar month of Poh) by an imperial army marching in pursuit of Gurū Gobind Singh. The bodies were cremated the following day, the first of Māgh (hence the name of the festival), which now falls usually on the 13th of January.

S.S.V.B.

MĀGH SINGH, BHĀĪ, one of the martyrs of Jaito *morchā*, was the son of Bhāī Shām Singh of Lande in Mogā district. In his early youth Māgh Singh had enlisted in the army but left the army to resume his ancestral occupation of agriculture. When the first *shahīdī jathā*, martyrs column, on its way from Sri Akāl Takht, Amritsar, to Jaito, camped at Roḍe, Bhāī Māgh Singh joined it, and fell to a shot by police on 21 February 1924.

G.S.G.

MAHĀDEV, BĀBĀ (1560-1605), the second son of Gurū Rām Dās was born on 1 June 1560 at Goindvāl, in Amritsar district of the Punjab. As he grew up, he displayed little interest in worldly affairs and remained occupied in meditation. He also turned for a time against Gurū Arjan at the instigation of his elder brother, Prithī Chand.

Bābā Mahādev died at Goindvāl on 4 Bhādon 1662 Bk/3 August 1605.

P.S.P.

MAHĀ DEVĪ, MĀTĀ (d. 1645), also called Mātā Marvāhī after her ancestral caste-name, was the

daughter of Bhāī Dvārā (also known as Dayā Rām) of Maṇḍiālā to the southwest of Lahore. She was married to Gurū Hargobind on 7 July 1615. She gave birth to a son, Sūraj Mall, on 10 June 1617. Mātā Marvāhī died at Kiratpur in 1645.

Gn.S.

MAHALĀ, traditionally pronounced *mahallā*, appears in Sikh Scripture, the Gurū Granth Sahib, as a special term to credit the authorship of the compositions of the Gurūs recorded in it. *Mahalā* here refers to the person of the Gurū specified by a numeral following it which signifies his position in the order of succession, commencing with Gurū Nānak as Mahalā 1 (*pahilā* or first). *Mahalā* is a modified form of *mahal*, a word of Arabic/Persian origin. *Mahal* has also been used in the text of some hymns in its usual literal meaning as palace, grand building, house, dwelling, abode, and in its figurative connotations as human body, heart, mind or the mystic, mental state. It also appears with the same spelling *mahalā* but signifying the Sanskrit *mahilā* (lit. a woman, female). But the use of *Mahalā* as denominator of the Gurūs is peculiar to Gurū Granth Sāhib. The Sikh belief is that the spirit or light of Gurū Nānak informed the bodies of the successive Gurūs. All the Gurūs whose *bāṇī* is included in the Gurū Granth Sāhib use Nānak as their *nom de plume*. Mahalā I, Mahalā II, and so on were used to mark the authorship of the compositions.

Bb.S.N.

MAHĀN SINGH, son of Charhat Singh of Sukkarchakkiā *misl*, was young in years when his father died. As soon as he came of age, Mahān Singh embarked upon a career of conquest and took over the fort of Rohtās and Rasūlnagar (Rāmnagar). Continuing his campaign of conquest, Mahān Singh took Pinḍī Bhattiān, Sāhivāl, Isā Khel and Jhang. He then seized Kotli Lohārān, in the neighbourhood of Siālkoṭ. In 1782, he, like his father, got involved in the affairs of Jammū and plundered the town, collecting a huge booty, which he refused to share with his partners, the Kanhaiyās. The latter were defeated at Baṭālā though Gurbakhsh Singh, son of his ally Jai Singh, died in the battle. Later on, Gurbakhsh Singh's

Bhāi Diālā of Bhagrānā, in Fatehgarh district, who had served Gurū Tegh Bahādur when the latter had travelled through the territory. Madan and his brother later went to Anandpur to be in the service of Gurū Gobind Singh. They received the vows of the *Khālsā* in 1699. Madan Singh, who served in the Gurū's stables is also said to have been a poet of some merit. He, along with his brother, fought the battle of Chamkaur and laid down their lives. A memorial shrine, Shahīd Burj, marks the site where they died.

N.S.Sa.

MADDAR, village near Balloke headworks in Pakistan, was known to Sikhs in pre-partition Punjab for its Gurdwārā Sachchī Mañjī and some relics including a cot sacred to Gurū Nānak, a pair of Gurū Amar Das' shoes and a wooden staff of Gurū Arjan.

M.G.S.

MADDOKE, village 16 km southeast of Mogā, has a historical shrine, Gurdwārā Gurū Sar, dedicated to Gurū Hargobind who, according to local tradition, visited this place twice. The Gurū is said to have stayed with Mādho Dās, an Udāsī recluse and a devotee of the Gurūs. A memorial platform built on the spot.

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daughter, Mahitāb Kaur, was betrothed to Mahān Singh's only son, Ranjīt Singh.

Mahān Singh's next target was the Bhaṅgī *misl*. He picked a quarrel with his brother-in-law, Sāhib Singh Bhaṅgī, who shut himself up in the fort of Sodhrā. During the protracted siege, Mahān Singh fell seriously ill with dysentery, and was forced to retire. He died in April 1790.

J.S.K.

MAHĀN SINGH, son of Dātā Rām, came to Lahore from Jammū at a very early age to seek his fortune in the Sikh capital. Mahārājā Ranjīt Singh, who was struck by his skill and courage when Mahān Singh single-handedly killed a leopard with his sword, gave him an appointment in the army under Harī Singh Nalvā. Young Mahān Singh fought in several campaigns with gallantry, and at the last siege of Multān in 1818 was twice wounded. He also served in Kashmīr and Pesbāwar. He held out the Fort of Jamrud in April 1837 until Harī Singh Nalvā's arrival when the Afghān army attacked it in force.

Mahān Singh was murdered by his own men in 1844.

S.S.B.

MAHĀN SINGH, BHĀI (d. 1705), one of the martyrs of Muktsar, collectively called Chālī Mukte, the Forty Liberated Ones. He, in addition to Māi (Mother) Bhāgo, was the only one among the wounded who had some life still left in him when the Gurū visited the site of the battle. Asked about his dying wish, Mahān Singh humbly requested for the cancellation of the deed of renunciation he and some of his companions had signed before leaving Anandpur. The Gurū immediately granted the request. Mahān Singh died in peace with his head in the Gurū's lap.

M.G.S.

MAHANT, originally the superior of a *math* or any other similar religious establishment. In the Punjab of early Sikhism, its characteristic usage referred to the leaders of Nāth *derās*. The term acquired a distinctive Sikh application, during the eighteenth and nineteenth centuries, for the hereditary controllers of many Sikh *gurdwārās* which passed into their hands during that period. Many of them

were not initiated Sikhs and as a class they incurred considerable odium as self-seekers who exploited popular devotion for personal gain. They became the prime target of the Gurdwārā Reform movement and were eventually expropriated by the Sikh Gurdwārās Act of 1925. Now the term is used only for the superiors of Udāsī *akhārās*.

W.H.M.

MAHĀRĀJĀ RANJĪT SINGH JĪBAN VRITTĀNTA, by Brahmamohan Mallick, is a monograph in Bengali on the life of Mahārājā Ranjīt Singh (1780-1839). Published in 1862, it is one of the earliest biographies of the Mahārājā written in any language. The book, divided into eight chapters, begins with origins of Sikh faith, traces the ancestry of Ranjīt Singh and his military exploits including the Anglo-Sikh Wars.

H.B.

MAHĀRĀJ SINGH, BHĀI (d. 1856), a saintly person turned revolutionary who led an anti-British movement in the Punjab after the first Anglo-Sikh war, was born Nihāl Singh at Rabbon, in Ludhiānā district. He had a religious bent of mind and came under the influence of Bhāi Bīr Singh of Naurangābād. After the latter's death in 1844, he succeeded him as head of the Naurangābād *derā* and was held in high esteem by a vast following, including most of the Sikh chiefs and courtiers. Mahārāj Singh's revolutionary career started with the Premā conspiracy case involving him in a plot to murder the British resident, Henry Lawrence, and other pro-British officers in the Lahore Darbār. He went underground and the government confiscated his property at Amritsar and announced a reward for his arrest. He intensified his activities against the British when Dīwān Mūl Rāj revolted in April 1848. He left for Multān with 400 horsemen to join hands with Mūl Rāj. But soon differences arose between the two leaders, and Mahārāj Singh left Multān for Hazārā in June 1848 to seek Chatar Singh Aṭārīvālā's assistance in his plans to dislodge the British. In November 1848, he joined Rājā Sher Singh's forces at Rāmānagar and was seen in the battlefield riding his black mare and exhorting the Sikh soldiers. Thereafter he took part in the battles of Cheliānvālā and Gujrat,

but, when Rājā Sher Singh surrendered to the British at Rāwalpindī on 14 March 1849, he resolved to carry on the fight single-handed. He escaped to Jammū and made Dev Baṭālā his secret headquarters, but was arrested on 28 December 1849 at Ādampur and deported to Singapore where, after several years of solitary confinement, he got blind and died on 5 July 1856.

M.L.A.

MĀHARĪ CHAND, one of the five brave sons of Bībī Vīro, daughter of Gurū Hargobind, who along with his brothers, took part in the battle of Bhaṅgāni (18 September 1688). In his *Bachitra Nātak*, Gurū Gobind Singh reserves a verse for Māharī Chand's valour.

M.G.S.

MAHESHĀ, BHĀĪ, a rich and influential Dhīr Khatri of Sultānpur Lodhī, in Kapūrthālā district of the Punjab, once waited upon Gurū Amar Dās and begged to be initiated a Sikh. Bhāī Maheshā retained the equanimity of his mind when adversity befell him and when he regained riches once again. Gurū Amar Dās bestowed on him the headship of a *mañjī* or preaching district.

B.S.D.

MAHIMĀ, BHĀĪ, of Khaḍūr in Amritsar district, was a devoted Sikh of Gurū Aṅgad who once stayed with him in his house. He brought Bhāī Paīrā to the Gurū to transcribe in Gurumukhī characters Gurū Nānak's horoscope written in Devanāgarī.

M.G.S.

MAHIMĀ PRAKĀSH, by Sarūp Dās Bhallā, is a versified account, in Gurmukhī script, of the lives of the ten Gurūs, completed according to inner evidence, in 1833Bk/AD 1776. The work has since been published (1970) in two volumes by the Languages Department, Punjab, Paṭiālā. The first volume (pp. 348) contains sixty-five *sākhīs* relating to the life of Gurū Nānak, whereas the second volume (pp.900) comprises another 172 *sākhīs* dealing with the lives of the succeeding Gurūs. At the end of these, there is one more *sākhī* about Bandā Singh Bahādur (1670-1716). The main sources utilized by the author, according to his own testimony, were *Purātan Janam Sākhī* and

Ādi Sākhīān, and information received from the descendants of the Gurūs and some other prominent Sikhs. This is the first work giving a connected account of the lives of all the Gurūs, though not free from inaccuracies of fact.

M.S.A.

MAHIMĀ PRAKĀSH, known as *Mahimā Prakāsh Vārtak* (prose) is an anonymous (commonly believed to be the work of Bāvā Kripāl Dās Singh) and unpublished manuscript containing anecdotes from the lives of the Gurūs. The manuscript, copies of which are now available in the Khālsā College at Amritsar, Languages Department of Punjab at Paṭiālā and Dr Balbīr Singh's collection at Dehrā Dūn, was first discovered by Akālī Kaur Singh. *Mahimā Prakāsh Vārtak* contains in all 164 *sākhīs* or anecdotes and is the earliest work dealing with the Gurūs. The structure of the work is episodic. Each *sākhī* is independent in itself and has its own motif. Some of the stories are didactical, some interpret *gurbānī* in the style of *Miharbān Janam Sākhī*, while some others deal with historical events.

Kr.S.

MAHIMĀ SHĀHĀNVALĀ, one of the three adjacent villages sharing the name Mahimā in Baṭhiṇḍā district of the Punjab, has a historical shrine, Gurdwārā Gurūsar Pātsāhī X. The shrine marks the spot where, according to local tradition, Gurū Gobind Singh made a brief halt during his journey, early in 1706.

M.G.S.

MAHIMĀSHĀHĪĀS, followers of Mohar Singh (AD 1785-1815), a holy Sikh who earned the honoured nickname of Mahimā Shāh for his constant muttering God's *mahimā* or adoration. Mahimā Shāh claimed spiritual descent from Bhāī Dayā Singh, one of the Pañj Piāre or Five Beloved. Mohar Singh was born in 1758 to Bhāī Gurbakhsh Singh at Salānā, in the then Nābhā state. He received his early education at home, and received the Khālsā initiation at the hands of Sant Gurbakhsh Singh whom he served devotedly for many years. Then, he settled at Lopoñ, near Mogā, where he established his own *ḍerā* or seat to disseminate Sikh religion and philosophy. A *smādh*

(mausoleum) and a *darbār* (assembly hall) were got constructed in his memory by his successor, Bābā Bīr Singh. Besides, Lopoñ, another Mahimāshāhī centre was set up at Uggo, in Saṅgrūr district. To these centres were affiliated Mahimāshāhī *ḍerās* at various places. These centres still attract local Sikh populations.

T.S.

MAHĠGĀ SĠNH, BHĀĠ (d.1921), one of the Nankānā Sāhib martyrs, was born in a potter's family of Lahuke in Amritsar district, but they migrated to Chakk No. 75 Lahuke in Lyallpur district when that area was colonized during the 1890's. First he worked as postman and later set up himself as a commission agent. He took part in the Gurdwārā Reform movement, and a week before the Nankānā happening, he donated his house to the village *gurdwārā* and joined the *jathā* of Bhāī Ishar Singh Dhārovālī. All in the *jathā* were killed on 20 February 1921.

G.S.G.

MAHĠTĀB DEVĠ, (d. 1839), daughter of Rājā Saṅsār Chand Kaṭoch of Kāngrā, was married to Mahārājā Ranjīt Singh in 1829 and had great influence over him. At Lahore she introduced the art of Phulkārī embroidery, arranged marriages of orphan girls and established a school of hill music and dance. She had also a fine collection of hill miniatures and her palace was a treasure of art. She immolated herself on the funeral pyre of her husband on 28 June 1839.

S.S.B.

MAHĠTĀB KAUR (d. 1813), the first wife of Mahārājā Ranjīt Singh, was the daughter of Gurbakhsh Singh Kanhaiyā and Sadā Kaur. The marriage took place in 1796 with great eclat, but Ranjīt Singh failed to win her affection for she could not forget the fact that her father had been killed by the father of her husband. She lived mostly with her mother at Baṭālā. She gave birth to three sons - Ishar Singh who died in infancy and the twins, Sher Singh and Tārā Singh. She died in 1813.

S.S.B.

MAHĠTĀB SĠNH, MAHANT (1811-1871), founder Srī Mahant (head) of Srī Nirmal Pañchaitī

Akhārā, at Paṭiālā, was born in 1811 at Lehal Kalān, in Saṅgrūr district of the Punjab. He learnt to read Punjabi in his village and gained fluency in reciting the Gurū Granth Sāhib. Mahitāb Singh spent nearly 14 years at Vārāṇasī studying philosophy, logic and grammar. He then resumed his travels and, visiting Patnā and Nāndeḍ, came to Haridvār where he became a disciple of Sant Dharam Singh, of Rishikesh, engaging himself in the study of the Sikh sacred writ. His learning and dedication were commonly acknowledged and, in 1855, he was elected Srī Mahant of the Nirmal Pañchayatī Akhārā. At the invitation of Mahārājā Narinder Singh, he visited Paṭiālā and then Nābhā and Saṅgrūr. He went around preaching the word of Gurū Nānak and administering the rites of *Khālsā amrit* to large numbers. As the ruling chiefs of Paṭiālā, Nābhā and Jīnd jointly offered to provide a permanent seat for the Pañchaitī Akhārā at Paṭiālā, he was again invited to visit the city. Formal inauguration took place on 7 August 1862. The Phūlkīān chiefs made endowments in cash and land for the maintenance of the Akhārā, also called Dharam Dhujā (lit. standard or flag of *dharma*). Mahitāb Singh became its first Srī Mahant. He also held control of the *ḍerā* at Kankhal, Haridvār, which remained the principal centre of the Nirmalā sect.

Mahant Mahitāb Singh, died at Kankhal on 12 April 1871.

G.B.S.

MAHĠTĀB SĠNH MAJĠTHĠĀ (1811-1865), General in the Sikh army, son of Amar Singh Majīthīā (junior). Mahitāb Singh started his career as *sūbahdār* in the irregular Sikh cavalry of Mahārājā Ranjīt Singh. In 1831, he was promoted Colonel and posted as commandant of Sikh troops stationed at Amritsar. He served in the Peshāwar campaign (1834) and against the Afrīdīs and other trans-Indus tribes (1839). In 1841, Mahārājā Sher Singh made him a General and gave him command of the Sikh troops stationed at Peshāwar. After the assassination of Sher Singh and Dhiān Singh in September 1843, he returned to Lahore and helped Hīrā Singh against the Sandhānvālīā *sardars* and was amply rewarded. But when Hīrā Singh and his

favourite Jallā fled Lahore, his troops accompanied those of Shām Singh Atārīvālā and Misr Lāl Singh, who went in pursuit of them in December 1844, and put them to death. In 1844, he was nominated a member of the Khālsā Supreme Council, and in 1845, he proceeded with his troops to Bhimbar, where he defeated the Bhimbar chief, and also made Prince Pashaurā Singh capitulate. In the first Anglo-Sikh war he fought against the British, but in the second, he changed sides. He was confirmed in his *jāgīr* and he resided at the village of Majithiā up to the time of his death in 1865.

B.J.H.

MAHRON, near Mogā, has a historical shrine, Gurdwārā Gurū Sar, in memory of Gurū Hargobind who, according to the local tradition, stopped here on 18 Sāvan 1674Bk/17 July 1617 on his way from Kaonke and Maddoke to Daraulī.

M.G.S.

MAILĀGAR SINGH or Maliāgar Singh, one of the Sikhs who rallied round Gurū Gobind Singh during his travels in the Mālṡā region after the battle of Chamkaur (7 December 1705), earned the Gurū's appreciation for his spirit of contentment. It is said that as the Gurū arrived at Sarāvān, the villagers took the Sikhs out in batches to their houses for meals. One very poor man, not to be left behind in serving a fellow Sikh, invited Mailāgar Singh although he had little to offer except dried *pīlū* (fruit of *vaṇ* tree *Quercus incana*) soaked in water. As Sikhs reassembled and as the Gurū asked them how they had been entertained, they described in turn the rich viands they had been treated to. When Gurū Gobind Singh learnt about what delicacy had been offered him, he praised Mailāgar Singh's spirit of humility and contentment.

P.S.P.

MAIMŪN KHĀN, commander of a troop of 100 Afghān soldiers in the service of Gurū Gobind Singh, fought valiantly against Said Khān who in 1703 attacked Anandpur.

Gn.S.

MĀI-POTRE, meaning grandsons of an old woman, is the name given to a group of families residing in

Goindvāl. These families were the descendants of a goldsmith couple blessed by Gurū Amar Dās. It is said that the couple, advancing in years, had no offspring. Despaired of the gift of a child, they engaged themselves in acts of charity and commenced the digging of a well and the construction of a temple. Gurū Amar Dās praised their piety and blessed them. As tradition goes, the couple had two sons born to them. But the difference of age between the mother and the sons was so great that people usually called them her grandsons, *māi-potre*. The name has stuck to the line issuing from them.

B.S.D.

MĀISAR KHĀNĀ, in the Bathindā district of the Punjab, is sacred to Gurū Tegh Bahādur, who, during his travels in these parts, made a brief halt here by the side of a small pool, called Māisar. The Sikhs raised on the spot a platform over which a Gurdwārā was later constructed. The present Gurdwārā Sāhib Pātshāhī Nauvīn, built in the 1970's still preserves the old platform in the basement. It was subsequently called Tittarsar in the belief that the Gurū had granted liberation to a *tittar*, partridge, here. But now a separate Gurdwārā Tittarsar has come up dedicated to the tenth Gurū.

M.G.S.

MĀJHĀ, from *mañjhālā*, i.e. middle, is the traditional name given to the central region of the Punjab covering the upper part of the Bārī Doāb lying between the rivers Beās and Rāwī (whence the name Bārī) and comprising the present Gurdāspur and Amritsar districts of India and Lahore district of Pakistan, although it is not uncommon to include the Pakistan districts of Siālkot, Gujranīwālā and Sheikhūpurā. Taken as a whole, Mājhā forms a rough parallelogram with the rivers Beās and Sutlej forming the base and bounded by the Śivāliks in the east, the River Chenāb in the north, and roughly the line of 73°-30' East longitude in the west. It has a continental sub-humid climate and winter monsoons in addition to summer monsoons. Being an alluvial plain with sub-soil water and water table favourable for irrigation, Mājhā in the past has been the most productive and densely populated region of the Punjab; but, for the same reasons, it

has also been the most alluring for foreign invaders who ravaged it time and again for many centuries. It was perhaps this frequent alternation of affluence and adversity that made the people of the region hardy and fearless, yet tolerant and God-fearing.

Mājāhā is also the birthplace and early home of Sikhism. The first six Gurūs, with the exception of the second, were born and brought up here. Even the second Gurū, Gurū Aṅgad, who was born in a village in the Mālvā, made Khaḍūr Sāhib in Mājāhā his permanent seat. In Sikh times political and religious authority was centred in Lahore and Amritsar, both in Mājāhā. Of the seven towns founded by the Gurūs, four (Goindvāl, Amritsar, Tarn Tāran and Srī Hargobindpur) lie in Mājāhā which is dotted with scores of historical shrines. Four of the five Tarunā Dal *misls* also established themselves in the region.

As of now, Mājāhā comprises only two districts, Amritsar and Gurdāspur. With a richly productive soil and watered by the upper Bārī Doāb canal and thousands of wells and tube-wells, the two Mājāhā districts produce a variety of crops, principal among them being rice, wheat and maize. Over 21 per cent of the total population of Punjab lives here according to the 1991 census. Most of the population is rural, with agriculture as the main occupation. Amritsar retains its position as the major commercial city of Punjab. The literacy percentage (53.5 for Gurdaspur and 47.3 for Amritsar district), however, compares well with the average (49.2 per cent) for the whole of Punjab. The premier educational institution of the region is Gurū Nānak Dev University located at Amritsar. The area is industrially backward. Besides Baṭālā, a centre of light and medium industry, Goindvāl is now being developed as a major industrial complex.

M.G.S.

MAJLAS RĀI, RĀJĀ, a Brāhmaṇ native of Lopoke in Amritsar district of the Punjab and a revenue minister at the court of Emperor Bahādur Shāh I (1707-12), was a devotee of Gurū Gobind Singh whom he frequently visited during journey to the Deccan in 1708. While the Gurū had not yet fully recovered from a stab wound and wanted to test a

new heavy bow, Majlas Rāi requested the Gurū against this. The Gurū at first paid heed to the Rājā's counsel and dropped the bows, but then changed his mind. Majlas Rāi's worst fears came out to be true; stitches of the Gurū's wound snapped and it bled profusely. Majlas Rāi hastened to the imperial camp and sent the same physician as had earlier treated the Gurū, but it was of no avail. Back in Delhi, he regularly attended upon Mātā Sundarī and Mātā Sāhib Devānī.

P.S.P.

MAKKHAṆ SHĀH, son of Nāik Dāse Shāh, was a wealthy trader of the Lubāṇā clan. He hailed from the village of Tāṇḍā, in present-day Muzaffarābād district of Jammū and Kashmīr. He was a devout Sikh and had received Gurū Har Rāi in his home during the latter's visit to Kashmīr in 1660. Once a vessel carrying his wares went aground, and he vowed that if he reached the nearest port safely he would make to the Gurū an offering of 500 gold *mohars*. His boat came through the crisis, and he travelled to Bakālā where the Gurū's successor should have been. As he arrived there on 9 October 1664, he was baffled to discover twenty-two different claimants to the holy office. He visited them all by turns, greeting each with an offering of two gold *mohars*. He learnt from a young boy that there lived in town a holy man mostly absorbed within himself. Makkaṇ Shāh went there and saw Gurū Tegh Bahādur sitting in a secluded room rapt in reflection. He bowed and placed before him the customary two gold *mohars*. Gurū Tegh Bahādur gave him his blessing and said that his offering was considerably short of the promised five hundred. Makkaṇ Shāh's heart leapt with joy to hear these words and he forthwith made good the difference. Makkaṇ Shāh's announcement dispirited the pretenders, but when unrelenting Dhīr Mall's, *masand* Shihān ransacked the Gurū's house. Makkaṇ Shāh retaliated by plundering Dhīr Mall, but on learning the Gurū had everything returned to him, including the goods pillaged by his men from his own house.

Makkaṇ Shāh travelled with the Gurū to Amritsar where the custodians banned their entry. He was also with Gurū Tegh Bahādur's train as he

travelled through the Punjab and arrived with him at Kīratpur where he took leave of him.

A.C.B.

MAKKHAN SINGH, BHĀI (d. 1863), was a *granthi* of the Darbār Sāhib at Amritsar. When the British entered Lahore after the first Anglo-Sikh war in 1846, some of them desecrated the precincts by entering with shoes on. The British also started killing cows for beef. Bhāi Makkhan Singh led the popular protest, and it was as a result of his efforts that Sir Henry Lawrence, the British Resident, issued the Proclamation on 24 March 1847 asking the British not to enter the Harimander with shoes on, not to kill the cows in the city and not to molest the Sikhs.

M.G.S.

MAKORAR, in the Saigrūr district of the Punjab, is sacred to Gurū Tegh Bahādur, who stayed here once on his way to Dhamtān. According to the *Sākhī Pothī*, residents of Gāgā, who had been rude to some of the Sikhs in the Gurū's entourage in their village, but who, repentant of their misdemeanour, had been following him to ask for pardon, were at last forgiven here at the intervention of the *saṁgat*. Gurdwārā Pātshahī XI.

M.G.S.

MĀLDĀ, a district town of West Bengal, is sacred to both Gurū Nānak and Gurū Tegh Bahādur, who visited it in the course of their travels through the eastern region. A Sikh shrine once existed here in Sārbārī area of Old Māldā, but with the development of new Māldā town across the river, Old Māldā declined in importance and population, and all that was left of the Sikh shrine was a site with an old well and two platforms, one dedicated to the First Gurū and the second to the Ninth Gurū. Native Sikhs from the neighbouring areas used to assemble here to celebrate the birthday of Gurū Nānak.

M.G.S.

MĀLĪ SINGH (d. 1716), resident of the village of Salaudī, near Sirhind, was in the service of Nawāb Wazīr Khān, the Mughal *faujdār*. Following his brother Alī Singh, he left his service and joined Bandā Singh Bahādur's army. Mālī Singh took part in several of Bandā Singh's campaigns and

was executed in Delhi in June 1716 along with Bandā Singh and his men.

G.S.D.

MALLĀ, near Jaito, in Farīdkot district of the Punjab, is sacred to Gurū Hargobind, whose daughter Bībī Vīro was married to Bhāi Sādhū of this village. According to local tradition, Gurū Hargobind himself passed through the village during his travels in the Mālvā country in 1631-34, staying here for three days. Gurū Tegh Bahādur is also said to have visited here. Folk memory, however, has not preserved this latter visit. The historical shrine, formerly known as Chauntrā Sāhib, has been renamed Gurdwārā Chhevīn Pātshahī Gurū Hargobind Sāhib.

M.G.S.

MALLAN, near Jaito in Farīdkot district of the Punjab, claims a historical shrine, Gurdwārā Rāmsar Pātshahī X, where Gurū Gobind Singh is said to have stopped for a short while travelling towards Khidrānā, now Muktsar, in December 1705. Mallan rose to prominence during the Akali agitation at Jaito, 1923-25. The Sikh bands setting out daily from Muktsar to Jaito made overnight halt in this village.

M.G.S.

MĀLLAN BHĀI, a native of Dālā in present-day Kapūrthālā district of the Punjab, was a devoted Sikh of the time of Gurū Amar Dās. He was known for his piety and humility. He waited on the Gurū as he once visited his village.

B.S.D.

MĀLO, BHĀI, and Bhāi Māngā, both named by Bhāi Gurdās, *Vārānī*, XI. 13, among the notable Sikhs of Gurū Nānak, were musicians who once sought audience of the Gurū who advised them to sing divine eulogies. They dedicated the rest of their lives to *kathā* and *kīrtan*.

Gn.S.

MALŪKĀ, village in Baṭhīndā district of the Punjab, is sacred to Gurū Gobind Singh who stopped here briefly travelling in the country in December 1705. Gurdwārā Tarūānā Sāhib Pātshahī X marks the site where the Gurū is said to have camped. According to a source, a *sādhū* of Dīvānā order of mendicants came and met the Gurū here :

the sādhu succumbed to the injuries he sustained in the scuffle as he tried to force his entry and the Sikh on guard tried to stop him as he wanted to see the Gurū who was then meditating.

M.G.S.

MALŪK DĀS was a long-lived and widely admired Vaiṣṇava saint who spanned the reigns of the Mughal emperors from Akbar to Aurangzib. He lived at Karā, on the right bank of the River Gaṅgā, in Allāhābād district of Uttar Pradesh. Gurū Tegh Bahādur met him in 1666 while travelling to the eastern districts. Malūk Dās had heard about Gurū Nānak and the spiritual line issuing from him. He was now surprised to see his ninth successor in princely attire and accompanied by armed disciples who hunted animals. But his doubts disappeared when Gurū Tegh Bahādur explained to him that holiness of the heart had no essential connection with vegetarianism. A Sikh *saigat* was established at Karā. A *gurdwārā* was also built but no traces of it are left now.

M.G.S.

MALŪK SINGH, became Nāmdhārī in 1864. With a band of 50 of his companions, he set up what he called a Kūkā government in his village, Tharājvālā, in Firozpur district, by declaring British rule as having ended. He was arrested and imprisoned for this.

M.L.A.

MĀLVĀ, not to be mixed with a tract of this name in Central India, is one of the three main divisions of the present Punjab state of India, the other two being Mājha and Doābā. It is in the shape of a rough parallelogram lying between 29°-30' and 31°-10' North latitudes and 73°-50' and 76°-50' East longitudes, bounded by the River Sutlej in the north, Haryāṇā in the east and the south, Rājasthān in the southwest corner, and by Bahāwalpur state of Pakistan in the west. Mālvā comprises eleven of the seventeen administrative districts of the Punjab, viz., Firozpur, Farīdkot, Mogā, Muktsar, Bathīndā, Saṅgrūr, Mānsā, Ludhiāṇā, Paṭiālā, Fatehgarh Sāhib and Ropar excluding its Nūrpur Bedī sub-division which falls across the Sutlej and geographically lies in the

Doābā region. As it is, the entire cis-Satluj tract of present Punjab can be called Mālvā.

Mālvā is also said to be the land of Mallavā or Malloī, an ancient tribe, who challenged, though unsuccessfully, the might of Alexander the Great in the 4th century BC and might have later migrated to the south of the *Sutlej*. With an area of 32,808 square km and a population of 11,817,142 (1991 census), Mālvā has 65.1 per cent of the total area and 58.5 per cent of the total population - 360.1 per square km against 401 per square km for the entire state. The density of population district-wise varies vastly between Ludhiāṇā (629) and Firozpur (272). Till the latter part of the 19th century, Mālvā, leaving aside a narrow strip along the Sutlej, was an arid semi-desert covered with slow-growing trees and thorny bushes. Although by and large a plain country, the region, especially its southern and southwestern parts, had become undulated with mounds of sand blown in from Rājasthān by south-westerly winds. Cultivation was almost entirely dependent upon rain which was erratic and usually scanty. Introduction of canal irrigation with the renovation of Sirhind canal, strengthened by later developments of the 1960s, has transformed the face of Mālvā and helped make Punjab the granary of India. Major crops grown are wheat, paddy, cotton and oil seeds, sugarcane cultivation picking up rapidly since the beginning of the 1980's. This coupled with the growth of small and medium-scale industry, though at a slower pace, has brought in prosperity. The literacy rate (45.6 per cent) still lags behind the state average (49.2 per cent). Mālvā has today two universities and several medical and engineering colleges. In the industrial field, Mālvā with its two huge thermal plants and industrial complexes at Ludhiāṇā, Rājpurā, Sāhibzādā Ajit Singh Nagar (Mohālī) and Maṇḍī Gobindgarh, is far ahead of the other two regions.

Mālvā's part in the history of the Sikhs dates back to the time of Gurū Nānak, whose peregrinations also covered this ancient land. Gurū Angad's birthplace, Sarāi Nāngā, lies in the Mālvā. Gurū Hargobind, Gurū Har Rāi, Gurū Tegh Bahādur and Gurū Gobind Singh travelled

extensively through this area. Many eminent Sikhs also came from Mālva. During the turbulent period of the first half of 18th century, the jungles of Mālva, with their comparative inaccessibility, provided the warring Sikh bands from across the Sutlej with a natural sanctuary. Some local Sikh *sardārs*, descendants of Bhāi Phūl blessed by Gurū Hargobind and Gurū Har Rāi and collectively known as Phulkīān *misl*, carved out territories over which they ruled as independent or semi-independent chiefs. When Mahārājā Ranjīt Singh rose to power north of the Sutlej and started amalgamating other *misl* territories to his own dominions, the states south of the Sutlej sought protection under the British. The states of Kaithal and Lāḍvā were annexed by the British, but the remaining five and the Muslim state of Malerkotla continued to exist till after the independence of India. In May 1948, they in combination with Kapūrthālā in the Doābā region and the submountainous Hindu state of Nālāgarh formed themselves into what was called the Patialā and East Punjab States Union. In 1956 PEPSU was amalgamated with the Punjab.

E.K.M.

MAN, or *mana*, from Skt. *manas* (mind or psyche), is one of the major operational concepts in Indian thought involved in the process of apprehending facts and reacting to situations and stimuli, as also the cause of *bandh* (bondage/attachment). 'Mind' is the nearest English rendering of '*man*', though the two are not perfectly synonymous. Whereas 'mind' is a comprehensive term subsuming all mental functions, *man* has a narrower connotation in that its functions mainly relate to the *indris* (sense organs and motor organs) and emotions.

Numerous terms have, almost interchangeably, been used in *gurbānī* for *man*. These include *chit* (seat of consciousness), *hirdā*, *hīā* or *hīarā* (lit. the heart), *jīā* or *jīo* (lit. life principle), and *matī* (intellect). *Chit* seems to have a wider connotation embracing consciousness, awareness, perception, cognition, memory and thinking. *Hīrā* and its synonyms denote, in particular, the emotive states of the mind. *Jīā* or *jīo* is symbolic of *man*. *Matī* (intellect, counsel) though considered distinct from

man (GG, 8) at times seems to denote *man* itself (GG, 2). As a specific term *man* refers to its initial contact with *vishā* (object), i.e. perception. In a given *kriyā* (act or process), *man* is called *smritī* at the level of recall, *buddh* at the level of deliberation and decision, and *drīhtā* in the moderation of the act or resoluteness.

Two divergent views are found in the Indian philosophical thought regarding the nature of *man* (*manas*). One view considers it to be an evolute of the five elements (*pañchbhūta*), whereas the other holds it to be non-*pañchbhūtik* (non-material). Both these views find expression in *gurbānī*. These two positions are only apparently antithetical. *Man*, in fact, is the joint product of sentient *ātmā* and the insentient body, a yoking principle between them. Onward pursuit is the usual occupation of *man*. Through the five sense organs it receives impressions from the external world, and through the agency of the five organs of action it operates upon it. Thus, it is at once the perceiver of the environment as well as the inspirer and director of man's conscious activity. Impelled by its material source, the *man* serves the ends of the physical body, protecting and nurturing it, and devising enjoyments for it to relish. It is able to discriminate between good and bad and so become its own critic. That is why *man* has been called *karma* (the doer) as well as *dharma* (the valuer) (GG, 415).

In its outward material pursuits, it is less conscious and more ignorant; less sentient and more stupid; and prone to be misled by illusion or sense of individuation. Over-brimming with egoism (*haumai*), it runs outwards to annex to itself things and relations in greedy pursuit. Shuffling continually between hopes and desires, it is fickle and scattered. Tossed about by doubt and delusion, it is restless, and lives in continual fear and anxiety. Bounced by craving and aversion, it is inconstant and capricious. Its counsel is generally base and demeaning. Heeding it, one becomes a *manmukh*.

If, however, under the Gurū's instruction, this mind, *man*, were to withdraw from its outward pursuit and become at home with itself, it will overcome all the disturbances caused by the external world, and it will merge with the mighty

deep of the *atma* lying within it. It is thus that it discovers itself as pure consciousness. It is only then that all ignorance is shed from *man* and it stands illumined by its own inner light. All conditioning disappears; all the fetters fall off. The path of deliverance as revealed by the Gurū is the *man* to abandon its outward pursuits and immerse itself in blissful contemplation. The ideal state of the mind (*man*) is that which leads to the dissolution of *man*, the death of *man*. Victory over *man* is the greatest, equalling victory over the whole world (GG,6).

J.S.N.

MĀṆAK CHAND JĪVARĀ, of Vairovāl, now in Amritsar district of the Punjab, was a devoted Sikh of the time of Gurū Amar Dās. He lovingly contributed the labour of his hands to digging the Baolī at Goindvāl. As he struck the last blow, he got drowned in the sudden gush of water. However, he survived, and the Gurū blessed him calling him *Jīvarā*, the living one. He was made head of a *mañjī* or head of a religious seat. His descendants living in Vairovāl are still called Jīvarās.

B.S.D.

MĀṆAK TABRĀ, in Ambālā district, is sacred to Gurū Gobind Singh, who visited it as he was travelling from Pāonṭā to Anandpur in 1688. It was here that the Rāñī of Rāipur came to see him. Gurdwārā Dasvīn Pātshāhi marks the site where the Gurū had encamped.

M.G.S.

MAṆḌĪ, a district town in Himāchal Pradesh, was formerly the capital of the princely state of that name. Gurū Gobind Singh once visited it on the invitation of its ruler, Rājā Siddh Sen. The Gurū set up his camp outside the town. The ladies were escorted to the Rājā's palace. The shrine raised on the site is called Gurdwārā Paḍal Sāhib.

M.G.S.

MĀṆGĀ, 40 km southwest of Lahore along the Lahore-Multān highway, had a historic *gurdwārā*, Chhoṭā Nankāṇā, commemorating Gurū Nānak's visit. Gurū Hargobind also halted here on his way back from Kashmir in 1620.

M.G.S.

MAṆGAL, or MAṆGAL RĀĪ, one of Gurū Gobind Singh's "fifty-two poets", was a native of Pasrūr, in present-day Siālkoṭ district of Pakistan. Maṅgal composed poetry in Hindi, Punjabi and Dogrī. His major surviving work, preserved at the New Motī Bagh Palace at Patialā, is a translation of 'Salya Parva' of the Mahābhārata in Hindi verse which he completed at Anandpur on Chet *vādī* 13, 1753 Bk/10 March 1697. In the concluding stanzas and in some *kabitts*, he waxes eloquent about the rich bounties the Gurū bestowed upon the poets.

P.S.P.

MAṆGAL SINGH (d. 1864), manager of Prince Kharak Singh's estates in Sikh times, came of Sirānvālī, in Siālkoṭ district. His grandfather Dargāh, who was the first in the family to adopt the Sikh faith, and his father, Lāl Singh, served the Kanhaiyā *misl*. His sister, Īshar Kaur, was married to Prince Kharak Singh in 1815 at Amritsar. A *jāgīr* of the value of Rs 5,000 was conferred upon Maṅgal Singh and he was given charge of the Chūniān tract in Lahore district. Kharak Singh was so pleased with his management that he entrusted him in 1820 with the charge of all his affairs, civil and military, and gave him an enhanced *jāgīr* of Rs 19,000 with the title of Sardār. Mahārājā Sher Singh resumed most of Maṅgal Singh's original estates but granted him new ones which he retained until 1846, when Rājā Lāl Singh seized them leaving him a much reduced *jāgīr*. He was appointed judicial officer of the Rachnā Doāb by the British. Maṅgal Singh died in June 1864.

S.S.B.

MAṆGAL SINGH, a Risāldār in the erstwhile princely state of Patialā, was born in 1842. He was arrested in 1872 for his alleged involvement in the attack by the Kūkās on the butchers of Malerkotlā, and was imprisoned at Allāhābād.

M.L.A.

MAṆGAL SINGH KIRPĀN BAHĀDUR, BHĀĪ (1895-1921), one of the Nankāṇā Sāhib martyrs was born the son of Bhāī Rattā at Uddoke, in Gurdāspur district. He lost both of his parents while yet a small child, and grew up in very adverse circumstances until around 1908, when he attracted the notice of Jathedār Lachhman Singh Dhārovālī

for his melodious voice. The Jathedār, who had lately lost his infant son with no hope of another offspring, took the orphan under his own care, brought him home and treated him as his own son. Young Maṅgal Singh learnt reading and writing and helped his benefactor with farming. In 1913, he received the rites of *Khālsā* initiation and, in 1915, he got enlisted in the army but was court-martialled two years for not obeying orders to part with the *kirpān*. He was sentenced to one year's imprisonment and dismissed from service. For his courageous stand in defence of his religious faith, he was given the title of Kirpān Bahādur. He participated in the liberation of Gurdwārā Kharā Saudā at Chūharkāṇā on 30 December 1920 and joined column for the liberation of Gurdwārā Janam Asthān, at Nankāṇā Sahib, never to come back alive.

G.S.G.

MAṄGAL SINGH RĀMGARHĪĀ (1800-1879), manager of the Golden Temple at Amritsar (1862-1879), was the son of Dīvān Singh Rāmgarhīā, a nephew of the famous Sardār Jassā Singh Rāmgarhīā. During his younger days, he remained in attendance on Mahārājā Ranjīt Singh who gave him *jāgīrs* in several villages. He was sent to Peshāwar under Tej Singh and Harī Singh Nalvā and fought in the battle of Jamrud in April 1837. In 1839, he was recalled and sent to the hill country between the Beās and the Sutlej, and then made in charge of hill forts in Peshāwar. During the reign of Sher Singh, he was chiefly employed under Lahiṇā Singh in Suket, Maṇḍī and Kulū. He was one of the commanders sent to chastise Fateh Khān of Miṭṭhā Tivāṇā in 1844. In 1876, the Prince of Wales conferred upon him the Companionship of the Star of India.

Maṅgal Singh died in Amritsar in February 1879.

J.R.G.

MAṄGAL SINGH, SARDĀR (1892-1987), journalist, politician and parliamentarian, long had the epithet 'Akālī' attached to his name for his prominence in Akālī affairs. He was born on 6 June 1892 at Gill, near Ludhiāṇā, the son of Zaildār Kapūr Singh, who had been granted by the British

two squares (20 hectares) of land in Chakk No. 208 in Lyallpur to where the family eventually migrated. After passing the matriculation examination in 1911, Maṅgal Singh joined the *Khālsā* College at Amritsar. As the first World War broke out in 1914, he left off studies and enlisted in the signals section of the University Officers Training Corps. For his war service, he was awarded the honorary pass degree of Bachelor of Arts and was nominated a *tahsildār*. He was still under training when he quit to join the Punjabi daily *Akālī*. He suffered prosecution for his anti-government writings and was sentenced to jail. Maṅgal Singh was chosen president of the ad hoc SGPC and in this capacity he took part in the deliberations and negotiations which ultimately led to the passing of the Sikh Gurdwārās Act, 1925.

Maṅgal Singh represented the Sikhs on the Motilal Nehru Committee (1928). For ten years, 1935-45, Maṅgal Singh remained a member of Central Legislative Assembly as a nominee of the Indian National Congress. He was re-elected in 1945 as a candidate of the Shiromani Akālī Dal and served as a member of its planning committee when the Central Assembly was converted into the Constituent Assembly of India. He withdrew himself from active politics in 1960 for reasons of health.

Maṅgal Singh died at Chanḍīgarh on 16 June 1987.

Aj.S.L.

MAṄGLĀN, a slave-girl in the service of Mahārājī Jind Kaur who gained considerable influence in state affairs during the latter's regency (1844-46). She was born about 1816 in a village near Kāngrā, was brought up as a courtesan by a Dūm, was purchased by one Jassā who brought her to Lahore, but soon she deserted him and got introduced to Jind Kaur. She became Jind Kaur's most trusted confidante and secured control of the *toshakhānā* as well as of the royal seal. She dabbled in politics and accepted gifts from courtiers and others. She lost her influence after the Anglo-Sikh war of 1845-46, when she was compulsorily retired from the court and sent out to Haridvār.

J.S.K.

MĀNIK BHĀĪ, of village Maddar in present-day Sheikhupurā district of Pakistan, received initiation as a Sikh at the hands of Gurū Amar Dās. When Gurū Hargobind visited this village on his way back from Kashmir in 1620, Mānik served him with devotion.

T.S.

MANĪ MĀJRĀ, an old town near Chandīgarh. After the death of Bābā Rām Rāi at Dehrā Dūn in 1687, one of his wives, Mātā Rāj Kaur, settled in Manī Mājrā. The following year, Gurū Gobind Singh returning from Pāonṭā Sāhib to Anandpur Sāhib, called on her (1688). Gurdwārā Mañjī Sāhib marks the residence of Mātā Rāj Kaur.

M.G.S.

MANĪ RĀM, BHĀĪ (1644-1734), from a devoted Sikh family of Pramār Rājput, was, according to *Shahīd Bilās (Bhāī Manī Singh)*, the third of the twelve sons of Nāik Māi Dās of 'Alīpur in Muzaffargarh district. His grandfather, Ballū, had laid down his life fighting for Gurū Hargobind in the battle of Amritsar in 1634. Born on 10 March 1644, Manī Rām was brought by his father to Gurū Har Rāi at Kīratpur in 1657. He stayed there for two years, receiving instruction in Sikh lore. In 1659, he returned to his native 'Alīpur to get married the daughter of Lakkhī Rāi. Thereafter he continued visiting Kīratpur and Anandpur between whiles. When, on 30 March 1699, Gurū Gobind Singh inaugurated the Khālsā, Manī Rām was there with five of his sons who received Khālsā initiation on that day. They took part in all the battles thereafter and all of them attained martyrdom.

Bhāī Manī Rām died on 24 June 1734.

M.G.S.

MANĪ SINGH, BHĀĪ (d. 1737), scholar and martyr, came, according to Kesar Singh Chhibbar, his contemporary, of a Kamboj family, and according to some later chroniclers, following Giānī Giān Singh, *Parith Prakāsh*, of a Dullaṭ Jaṭ family of Kambovāl village (now extinct), near Sunām in Saṅgrūr district of the Punjab. Manī Singh was approximately of the same age as [Gurū] Gobind Singh. Both grew up together. Manī Singh

accompanied the Gurū to the seclusion of Pāonṭā when he shifted therefor some three years.

Manī Singh had also developed a taste in letters. He transcribed for distribution the holy volumes and shorter anthologies of hymns and *sabdas*. He took the Khālsā vows on the Vaisākhi day of 1699, and soon thereafter he was sent by the Gurū to Amritsar to take charge of the Harimandar. Manī Singh happened to be in Anandpur again when the Gurū evacuated the town on the night of 5-6 December 1705. He escorted Gurū Gobind Singh's wives, Mātā Sundarī and Mātā Sāhib Devān, to Delhi. In 1706 he re-joined Gurū Gobind Singh at Talvaṇḍī Sābo (Damdamā Sāhib) where he prepared under his guidance the final recension of Sikh Scripture. Then he returned to Amritsar to resume his duties.

As dissensions broke out in the Sikh Panth after the capture and martyrdom of Bandā Singh Bahādur, Bhāī Manī Singh used his influence to bring about peace between the warring groups. In 1737, Bhāī Manī Singh sought Zakariyā Khān's permission to hold the Dīvālī festival at Amritsar. It was granted on the condition that a certain amount of toll tax would be paid to government. This was simply a ruse, because on the other hand, the governor sent a strong force under Dīwān Lakhpat Rāi to annihilate the Sikhs collected for the festival. Manī Singh got wind of the governor's plan and forbade the Sikhs to assemble at Amritsar. Consequently, no tax could be collected and paid. Bhāī Manī Singh was prosecuted for not paying the stipulated sum. He was asked either to embrace Islam or face death. He chose the latter and was executed with his body mangled bone by bone. On the site of his martyrdom in Lahore stood, until the partition, *Gurdwārā Shahīd Gañj*. Another memorial *gurdwārā* has been raised in recent decades at the ruined site of Kambovāl near Laungovāl, believed to be his birthplace.

Apart from his compilation of the *Dasam Granth*, two other works in prose—*Giān Ratnāvalī*, an account in traditional style of the life of Gurū Nānak, and *Bhagat Ratnāvalī*, better known as *Sikhānī dī Bhagat Mālā*, are also attributed to him.

M.G.S.

MANI SINGH JANAM SAKHI, also known as GYAN RATNA VALI and traditionally attributed to Bhāi Mani Singh, is a collection of 225 anecdotes related to the life of Gurū Nānak and some exegetical and theological discourses. Manuscript copies of it are available at Amritsar and Patialā. Of the three lithographed editions, the first was published in 1891. Some modern scholars dispute the authorship of the work or at least suspect some interpolations to have occurred later. The work appears to be originally based on Bhāi Gurdās' Vār-1 though there are anecdotes which the author may have taken from other sources or may have been interpolated later. The language is simple and easy to follow, but it is not uniform. Mostly, it is Punjabi, but it changes to Sādh Bhākhā when some philosophical point is being discussed.

W.H.M.

MAÑJH, BHĀI, a well-to-do Rājput of Doābā country, converted a Sikh and earned repute for his piety, selfless service and complete surrender to the Gurū's will. His real name was Tīrathā and Mañjh was his clan name. He had been a follower of Sultān Sakhī Sarwar, Muslim saint, until he once visited Gurū Arjan and became a Sikh. He was assigned to collecting fuel for Gurū kā Langar. Bhāi Mañjh performed his allotted task with complete dedication. One evening, as says Sarūp Dās Bhallā, *Mahimā Prakāsh*, he was returning with a load of firewood on his head when, blinded by a severe dust storm, he fell into a shallow well. He kept standing in the water the whole night, until he was rescued next morning, holding his load on his head to save it from getting wet. Bhāi Mañjh was appointed to preach Sikh faith in his district. He established himself in the village of Kañg near Hoshiārpur, where Gurū Arjan is said to have visited him in 1595. A shrine, Gurdwārā Bābā Mañjh, at Kañg still commemorates him.

T.S.

MAÑJI, derived from the Sanskrit *mañcha* and *mañchakā* meaning a stage, platform, raised seat, dias, throne, beadstead, or a couch, has a special connotation in Sikh tradition. Originally, a *mañji*, in Punjabi, means a cot, especially of the simple,

stringed variety. Social manner in India requires that when more than one person are seated on the same cot, the one senior in age or superior in relationship should occupy the upper portion of it. But when someone commanding high social or spiritual status is present, he alone occupies the *mañji* while the others squat on the ground. When Gurū Amar Dās, the third Gurū, set up 22 *mañjis* to cater for the needs of Sikh *sañgats* in different parts of the country. The persons appointed came to be called *masands*. These *mañjis* and *masands* played a significant role in knitting the Sikhs into a community. Gurū Gobind Singh abolished the institution of *masands* and, implicitly, of *mañjis*, establishing a direct relationship with Khālsā, without any intermediaries.

The Gurūs themselves travelled widely and frequently to visit their devotees. The Sikhs, naturally, had the Gurū seated on a cot while they sat on the ground to listen to his sermon. Usually a platform was constructed on the spot to pay reverence to the memory of the holy visit. Such a platform was reverentially called *mañji sāhib*. Later, small shrines were raised over these platforms and the Gurū Granth Sāhib installed. Each such shrine or Gurdwārā was also called a *mañji sāhib*. It usually consisted of a small, domed building, square or octagonal in shape, with or without circumambulatory passage.

M.G.S.

MANMĀD, is a small town in the Nāsik district of Mahārāstra. It is a railway junction on the Central Railway. Pilgrims from the north coming to visit the Sikh shrines at Nāndēd change trains here. Gurdwārā Guptsar Sāhib was built at Manmād by Bābā Nidhān Singh in 1931, primarily for the pilgrims visiting Nāndēd.

M.G.S.

MANMAT PRAHAR LARĪ (lit., a series to overcome heresy) comprises tracts written by Bhāi Mohan Singh Vaid of Tarn Tāran between 1903 and 1908, denouncing un-Sikh customs and rituals to which the Sikhs had succumbed. This had been one of the primary objectives of the Singh Sabhā reform. The series consisted of six books. The first four were published by Khālsā Agency,

Lahore, and the last two by the author himself. Among them, *Sharādh Prabodh* (1903) aims at bringing the true understanding of *sharādh*, ritual feeding of the Brāhmaṇs as homage to one's departed ancestors; *Gurmat Anusār Mritak Saṁskār de Lābh* commends the simple Sikh custom of cremation and other last rites; *Birdh Vivāh Durdashā Nāṭak* is a play (1904) depicting the plight of young innocent girls married to old people for money; the *Gurmat Gauravatā* dilates on the dignity of the Anand form of marriage; and *Gurmat Virodh Bījānāsh* (June 1908) was in reply to a tract, *Anand Vivāh par Vichār*, which attacked the Anand marriage.

Jg.S.

MAN MOHAN SINGH (1906-1942), the first Sikh aviator and the first Indian to fly solo from England to India, was born at Rāwalpīṇḍī, now in Pakistan, in September 1906, the son of Dr Makkhan Singh, a recipient of the Kaisar-i-Hind medal from the government for his distinguished public service as a medical practitioner. Man Mohan Singh was educated at Denny's High School and at Gordon College, both in Rāwalpīṇḍī. In 1923, he went to England to train as a civil engineer, receiving his B.Sc degree four years later at the University of Bristol. In England he also completed a two-year course in flying and aeronautical engineering. Competing for prize of (500 pounds) for an Indian accomplishing a solo flight between England and India, Man Mohan Singh made two attempts during January-February 1930 which proved abortive. He could not win the prize but became the first Sikh to complete a solo flight from England to India. Appreciating his spirit of enterprise, Mahārājā Bhupinder Singh of Paṭiālā compensated him for the lost prize and gave him employment as his personal pilot. In 1933-34, Man Mohan Singh accomplished another solo journey in a light aircraft, again the first by an Indian, from England to South Africa.

At the outbreak of World War II in 1939, Man Mohan Singh joined the Indian Air Force Volunteer Reserves as a pilot officer. He was sent to England for training and active duty. He was later promoted flying officer and deputed for operations in the

Philippines and Indonesia and given the command of a Catalina aircraft. Man Mohan Singh was killed in action in West Australia on 3 March 1942.

Ajn.S.

MANMUKH, the ego-guided person, as opposed to *gurmukh* who is Gurū-guided. The *gurmukh-manmukh* bipolarity represents the personality typology employed in the Sikh sacred literature. The word *manmukh* is compounded of *man* (mind, lower self) and *mukh* (face): thus one who has his face towards his own mind or ego is egocentric. A *manmukh* "cherishes not (the Lord's) Name and reflects not on (His) Word" (GG, 509). While the *gurmukh* ever lives in the presence of God, the *manmukh* remains oblivious of Him. The *manmukh* depends upon his own intelligence and calculations (not realizing that) whatever happens is God's Will (GG, 60). His own calculations put him into *karmic* bondage, for he becomes a slave to his own impulses. Anger and avarice, lust and delusion, arrogance and passion tighten their grip on him. He never cares to listen to the word of the Gurū or the advice of the holy. Forgetting the Giver, that is God, he chases ever material goods. The longer he remains under the sway of his baser self (*man*), the farther he drifts from God's grace. He allows his senses to be ruled by his passions: his egoity stands between him and the Lord.

Gurū Nānak applied the term *manmukh* to those persons who were ego-ridden materialistic and hypocritical. His successor-Gurūs, besides the above typology, applied the term to persons who calumniated the Gurū, opposed his teachings and doctrines and kept away from the *saṅgat* (fellowship of the holy). Bhāī Gurdās had the Gurū's calumniators in mind when he discoursed on *manmukhs* in his *Vārs*. After the institution of the *Khālsā*, those who did not take or abide by the *Khālsā* vows were considered to be *manmukh*.

J.S.N.

MANOHAR DĀS, a 19th century saint of Saṅgat Sāhib Ke sect of the Udāsī Sikhs, usually stayed at Kankhal, near Haridvār, where he collaborated with some other *sādhūs* under the leadership of Santokh Dās to establish what is popularly known as Udāsīān dā Chhoṭā Akhārā. Manohar Dās won especially

the respect of the rulers of the Phūlkīān states of Paṭiālā, Nābhā and Jīnd. Mahārājā Karam Singh of Paṭiālā (1798-1845) once made to him a donation of 100,000 rupees which sum he spent on constructing a bridge over a turbulent seasonal stream on the outskirts of the town and raising building for the Chhoṭā Akhārā at Kankhal. He established two Udāsī *ḍerās* or monasteries at Paṭiālā, and at Paṭi in Amritsar district. He earned wide esteem for his humanitarian service as a practitioner of Ayurvedic medicine.

S.S.Am.

MANOHAR DĀS, BHĀĪ, a great-grandson of Gurū Amar Dās and a distant cousin of Gurū Hargobind, was a devoted Sikh, known for his piety and humility. He had been brought up by Gurū Arjan himself. As he grew up, he started performing *kīrtan* at Gurdwārā Chaubārā Sāhib and Gurdwārā Bāolī Sāhib at Goindvāl.

T.S.

MANSĀ DEVĪ, MĀTĀ (d. 1569), wife of Gurū Amar Dās (1479-1574), was the daughter of Bhāī Dev Chand of Sankhatrā, a small town in Siālkoṭ district (now in Pakistan). Her marriage to (Gurū) Amar Dās took place on 11. Māgh 1559 Bk/ 8 January 1503. She gave birth to two sons and two daughters. Mātā Mansā Devī died at Goindvāl in 1569.

Hn.S.

MĀN SINGH, BHĀĪ (d. 1708), a warrior in Gurū Gobind Singh's retinue, was according to *Shahīd Bilās Bhāī Manī Singh*, the son of Māī Dās of 'Alīpur in Muzaffargarh district (now in Pakistan) and a brother of Bhāī Manī Rām whose five sons were among the first few to be initiated into Khālsā on 30 March 1699. Mān Singh took part in the battles of Anandpur and Chamkaur, and was one of the three Sikhs who survived and came out with Gurū Gobind Singh unscathed. Mān Singh constantly attended upon the Gurū thereafter until his death in a chance skirmish with Mughal troops near Chittoṛ during the Gurū's march to the Deccan. The Nihaṅg Sikhs trace the origin of their order from him.

P.S.P.

MĀN SINGH, JUSTICE (1887-1949), known as Bhāī Mān Singh up to his thirties, was born at Ambālā, now in Haryāṇā, the youngest of the three sons of Nand Singh who had fought against the British in the second Anglo-Sikh war (1849) and had then worked under them as superintendent of excise. Mān Singh, who became an orphan at a very young age, completed his Schooling at Ambālā, and later joined the Khālsā College at Amritsar. While at school he had founded an association of Sikh youth, Khālsā Bhujaṅgi Dal, and in Amritsar he took a leading part in setting up Khālsā Youngmen Association and was the editor of its journal from 1905 to 1909. He was still a student, when he was nominated a member of the Chief Khālsā Dīwān. After his graduation he joined the Law College at Lahore and then began his practice at Ambālā. He was elected to the Central Legislative Assembly from the East Punjab Sikh Constituency (1921).

In 1922, Mān Singh shifted to Lahore and practised as a lawyer at the Punjab Chief Court. He was vice-president of the Chief Khālsā Dīwān (1923-25), legal adviser to the Shiromanī Gurdwārā Parbandhak Committee (1926-29), officiating judge of the High Court in Paṭiālā state (1930-32), judge of the Sikh Gurdwārās Tribunal and president of the Sikh Gurdwārās Judicial Commission (1935-43) and a member of the Judicial Committee in the princely state of Farīdkoṭ (1943-48). In November 1948, he was appointed an officiating judge of the newly established High Court of PEPSU.

Besides his legal work, Mān Singh wrote some tracts and articles and also translated into Punjabi verse two Sanskrit classics *Vikramorvaśī* by Kālidās and *Vairāgya Śataka* by Bhartrihari. Mān Singh died at Paṭiālā on 7 January 1949.

B.I.S.C.

MĀN SINGH, RISĀLDĀR MAJOR (d. 1892), son of Devā Singh of Rariālā, in Gujranwālā district, now in Pakistan, was a soldier in Mahārājā Ranjīt Singh's army. He took part in the capture of Peshāwar (1834) and fought against the British in the first Anglo-Sikh war at Mudki, Ferozeshāh and Sabhrāon. After the hostilities ceased, he was stationed at Lahore in command of a troop of fifty

horse but after the second Anglo-Sikh war his troop was disbanded and he retired on a pension. He served the British police and served on the British side in 1857 uprising. In March 1858 Mān Singh reached Lucknow to capture the city just a day after his commandant, Major Hodson, was killed. He fought throughout the hot weather campaign of 1858, and was honourably mentioned in dispatches for his gallantry in the battle of Nawābgañj on 13 June and also awarded the Order of Merit. He served throughout the Oudh campaign of 1859-59, but was severely wounded at Nandgañj where he captured three guns. He was granted *jāgīrs* in Oudh and in the Punjab.

Retiring from service in 1877, Mān Singh lived at Amritsar. He was made an honorary magistrate in 1879, and appointed manager of the Golden Temple. He was a Companion of the Order of the Indian Empire, a Provincial Darbārī and a member of the Municipal Committee of Amritsar.

B.O.

MANSUKH was, according to *Purātan Janam Sākhī*, a merchant of Lahore who, learning about Gurū Nānak from one of his customers Bhāi Bhagīrath, travelled with him to Sultānpur. There he remained in attendance on the Gurū for three years and learnt to recite *bānī*. He is also said to have reduced some of these to writing as well. Returning to Lahore, he set up a *sañgat* there. Later he travelled with his merchandise to Siñhaldvīpa (Ceylon) where his piety attracted the notice of Rājā Shivanābh, who later became a devotee of Gurū Nānak.

Gn.S.

MANSURPUR, now commonly called Chhīñtānvālā because of its once-famous chintz-printing industry, is a historical old village, in Patjālā district. Gurū Nānak once visited the place and put up with a follower, Chandan Dās. A shrine was later established in the room on the first floor (*chaubāṛā*) where the Gurū had stayed.

M.G.S.

MĀNUKE, village in Ludhiānā district, is celebrated for its Gurdwārā Pātshāhī Dasvīn. Gurū Gobind Singh, travelling from Lammān-Jatpurā towards Dīnā-Kāngar in December 1705, made a

brief halt here under a *pīpal* tree which still exists at the back of the Gurdwārā. The present *gurdwārā* building grew around a Mañjī Sāhib, a small domed room constructed in 1923.

M.G.S.

MARĀTHĀ-SIKH RELATIONS spanning a period of half a century from 1758 to 1806 alternated between friendly co-operation and mistrust born out of rivalry of political and military ambition. Although Shivājī (1627-80), the founder of Marāthā power, and Gurū Gobind Singh (1666-1708) both opposed the tyrannical rule of Aurangzib, but the two forces did not come in direct contact with each other until the Marāthās expanded their influence as far as Delhi.

The first Marāthā-Sikh joint venture took place in 1758 when Adīnā Beg sought the help of both against Taimūr and Jahān Khān, and together they over-ran sacked Sirhind on 21 March 1758. The Sikh-Marāthā coalition was soon strained over the distribution of spoils, but Adīnā Beg brought about peace between the two. The combined Sikh-Marāthā army occupied Lahore on 20 April 1758. Raghunāth Rāo, the Marāthā commander, was appointed governor of Lahore, but within three years the Marāthā power in Punjab was completely wiped out.

The next contact of the Sikhs with the Marāthās was in January-February 1765 when they both fought on the side of Jawāhar Singh of Bharatpur, against Najīb ud-Daulā, the Ruhilā Chief. In this battle the Marāthās ditched their ally and had a secret understanding with Najīb ud-Daulā forcing the Bharatpur ruler to accept peace. Jawāhar Singh now took nearly eight thousand Sikhs into his pay to make another assault. He defeated them in a battle fought near Dholpur on 13-14 March 1766 and occupied Dholpur. Jawāhar Singh with his Sikh troops then raided Marāthā territory in central India also. Jawāhar Singh was assassinated in June 1768 and his brother, Rattan Singh, who succeeded him, was similarly done away the following year. A civil war broke out between their half-brothers, Naval Singh and Ranjīt Singh. The Sikhs sided with Ranjīt Singh while the Marāthās and the Ruhilās sided with Naval

Singh. In the ensuing battle on 24 February 1770, the Marāṭhā cavalry was severely mauled. Naval Singh however carried the day and the Sikhs had to retire to the Punjab.

Although the Sikhs were now masters of Punjab, Marāṭhās had re-emerged as the strongest power in India. Mahādījī Scindīā, chief of Gwālior, occupied Delhi in January 1771 and became Regent Plenipotentiary of the Mughal Empire in November 1784. The Sikhs who were now masters of Punjab had been plundering the crown-lands north of Delhi and in the Gaṅgā-Yamunā Doāb. Even the imperial city was no longer secure against their raids. Mahādījī Scindīā tried to win over the Sikhs by diplomacy and succeeded in signing a treaty (9 May 1785), but it did not endure beyond a month and the Sikhs entered the Gaṅgā Doāb in June 1785 to collect *rākhī*. In 1785-86, however, the chiefs of Paṭiālā and Jīnd sought Marāṭhā help against local danger.

In April 1789, Mahādījī Scindīā deputed two of his generals to negotiate alliance with Sardār Baghel Singh Karorsinghīā and Dīwān Nānū Mall of Paṭiālā. The latter sought peace with the Marāṭhās who pressed on towards Paṭiālā. An inconclusive skirmish took place with the Sikhs on 15 April 1789 at Bhunerherī near Paṭiālā. A settlement was at last arrived at according to which Baghel Singh was granted a large *jāgīr* on the condition that he would keep the Sikh chiefs from assailing the Marāṭhās; the cis-Sutlej states acknowledged the supremacy of Mahādījī Scindīā; and several Sardārs were granted *jāgīrs* or confirmed in their estates in the Gaṅg Doāb against their undertaking not to allow other Sikhs to attack the Doāb. This pact, too, was shortlived and the Sikhs resumed, from March 1790 onwards, their depredations without check or hindrance. The last Sikh-Marāṭhā contact took place in 1805 when Jasvant Rāo Holkar, Marāṭhā chief of Indore, defeated and pursued by the British General, Lord Lake, entered the Punjab and sought help from Mahārājā Ranjīt Singh, but the latter preferred to mediate between the two.

H.R.G.

MARDĀNĀ, BHĀĪ (1459-1534), Gurū Nānak's long-time Muslim companion throughout his extensive journeys across the country and abroad, was born the son of a Mirāsī (a caste of hereditary minstrels and genealogists) couple, Badrā and Lakkho, of Talvaṇḍī Rāi Bhoē, the birth place of Gurū Nānak and both of them grew up in the same village. Gurū Nānak as a small boy is said to have given Mardānā a string instrument improvised from reeds to play on while he sang the hymns.

To relieve the rigour of the journeys, the biographers describe several humorous situations in which Mardānā involved himself by his amiable *faux pas*. Weak in respect to fleshly wants, he became panicky when prospects of getting the next meal seemed less than certain. When Gurū Nānak went over to Sultānpur to work with the Nawāb there, his father after some time sent Mardānā to fetch the news of his son. The Gurū was then ready to go out on his udāsīs. He arranged funds for marriage of Mardānā's daughter and both of them set out. In 1534, at Kartārpur, Mardānā, fell ill and died. The Gurū consigned his body to the River Rāvī, and performed his last rites.

Mardānā was a poet of some merit. One of his *slokas* appears in Gurū Granth Sāhib in *Bihāgarē kī Vār* along with two others of Gurū Nānak's addressed to Mardānā. He is convinced that an evil body may be cleansed of sin in *saṅgat* (GG, 553).

Sb.S.

MARDON, near Ambālā city, claims a historical shrine called Gurdwārā Mardon Sāhib Pātshāhī 9 ate 10. It is situated on the right bank of the river Tāngri. Gurū Tegh Bahādur passed through this village during one of his preaching tours across the region, and Gurū Gobind Singh visited it during his sojourn at Lakhnau in 1670-71.

M.G.S.

MARTYRDOM or voluntarily laying down of one's life for one's faith or principles, considered a noble death in any society, is especially prized in Sikhism which has a long and continuous tradition of such adherence to religious belief and sacrifice for it. Etymologically, "martyr" is derived from the Greek *martyrs* meaning "witness."

Significantly, the Punjabi word for martyrdom, *shahādat*, borrowed from Arabic, also means testimony or affirmation. Thus, a *shahīd* or martyr is one who by his supreme sacrifice for his faith bears witness to its truth, and to his own unwavering allegiance to it. Martyrs have ever since the dawn of history been providing inspiration, sustenance, strength and a self-regenerative force to their respective faith and sense of honour and pride to their followers, especially against bigots and tyrants. In the Sikh conception of the term, a deliberate choice to suffer death for the sake of religious belief is crucial to martyrdom. Heroism and martyrdom both involve exemplary courage, but the courage in a martyr is more deep-rooted, more moral than physical, and is born out of spiritual conviction.

It is from the Muslim tradition that the term *shahīd* came into India and got acclimatized in the social milieu of the Sikh people in a manner as to acquire a new and extended significance among them because of the peculiar turns the history of the Sikh people took since its early evolution. All the classical elements of the phenomenon of martyrdom have been present in the religious history of the Sikh people in a remarkable degree. It is doubtful if any non-Muslim people in India had adopted it before the Sikhs used it. After the currency which this term got at the hands of the Sikhs, the term came to be used for those who died for their faith and also for their country. The Sikhs did not come of a single ethnic stock, yet a spirit of sacrifice and readiness to stand up to tyranny and injustice emerged as their common racial trait. During the eighteenth century when the ruling powers and foreign invaders launched a ruthless campaign against them, they matched the situation with courage and fortitude and with unparalleled deeds of heroism and sacrifice. They courted death but remained true to their faith/Gurū. Since those times the term *shahīd* has become in a special way a part of the Sikh vocabulary to signify fidelity to one's faith. The term has since been applied to all those who wore the crown of martyrdom within the faith, from Gurū Arjan and Gurū Tegh Bahādur

to the hundreds of thousands who in the course of the eighteenth century and after met their end while defending the faith.

To recall the sacrifices of the martyrs throughout the course of Sikh history is a part of the Sikh tradition while offering *ardās* or the daily supplicatory prayer. *Shahīds* are in this context mentioned along with the faithful followers (*murīds*) of the holy Gurūs. The details of the persecution suffered by them—men and women—are recalled on these occasions. Among the supreme martyrs mentioned are Gurū Gobind Singh's four sons (*sāhibzāde*). The phenomenon of martyrdom and the term *shahīd* are thus an integral part of the Sikh tradition. To mention some post-eighteenth century portions of Sikh history, the term *shahīd* is applied for example to the Kūkā (Nāmdhārī) crusaders. However, the term overstepped its religious associations when it came to be applied to the martyrs of Komagata Maru, Gurdwārā Reform movement and other political agitation.

In the Gurū Granth Sāhib, clearly expressed injunctions to the true devotee includes not to shrink from making the supreme sacrifice in a holy cause. Gurū Nānak, in the text known as *Alāhpnā* (Dirges), exhorts men not to revile death because death of heroic men is holy (GG, 579). This is truly a call to mankind not to shirk from sacrificing life in pursuit of a worthy cause. Gurū Gobind Singh, in a prayer addressed to the Lord, seeks the boon of laying down life on the field of battle, fighting to defend righteousness (*Chandī Charitra*, 231). The twin supreme martyrdoms in the Sikh tradition are Gurū Arjan's (1606) and Gurū Tegh Bahādur's (1675). Into the last acts both of Gurū Arjan and Gurū Tegh Bahādur may be seen the culmination of lives whose every moment had been a living martyrdom, to live for God and mankind, to serve and to spread the light of truth. To the martyr his sacrifice is an act of God to be accepted in the spirit of the fullest resignation. The martyr's life stirs great changes in societies and nations. His example becomes the source of inspiration for others to mould their own lives on a similar model.

The martyr must meet his end in perfect poise and in a spirit shunning all intent to hit back. His utter non-violence arises not from the helplessness of one subdued by puissant tyranny, but by the spiritual state wherein all rancour, all bitterness and thought of revenge have been cast out from the mind. The martyr is in the hands of God alone; from God comes his trial and to God alone he addresses his thoughts in his last moments. Without such a stance, his death would fail to attain to the noble state of martyrdom.

G.S.T.

MĀRŪ VĀR MAHALLĀ III, by Gurū Amar Dās, in the musical measure Mārū is a poetical composition in the style of a *vār* included in the Gurū Granth Sāhib. The *Vār* comprises twenty-two *paūrīs*, all of the composition of Gurū Amar Dās. The *ślokas*, generally two-line preludes to the stanzas, however, are of varied authorship. Of a total of forty-seven *ślokas*, twenty-three are from the pen of Gurū Amar Dās, eighteen of the *ślokas* are of the composition of Gurū Nānak, one of Gurū Anḡad, three of Gurū Rām Dās and two of Gurū Arjan. The central theme of the *Vār* is the conquering of ego leading up to the realization of Truth. The hero of the ballad is a warrior defined in terms of his moral valour and referred to by the Gurū as *gurmukh*. Appropriation of *nām*, the Divine Name, has been declared to be the best means for the warrior to realize his ideal, and the Gurū, the spiritual preceptor, is his guide. Such warriors (*gurmukhs*) are highly praised (8) as against *manmukh* who are severely denounced (9).

In the metaphor of trade, the *Vār* declares that as the seeker comes close to realization, he accumulates divine attributes. He feels and realizes the divine presence in everything, in everybody. When he arrives in the Divine court, favours are showered upon him in ample measure. Having received the 'merchandise' in abundance, he is in a position to share it with others. Such a person, qualifies for the epithet of *gurmukh*. He deals in 'Truth, in God Himself'. The Gurū helps him on this path. The Gurū is a perfect oarsman who successfully rows the boat of the devotee through the ocean of the world to the house of God saving

it from the tidal waves which threaten it (2). However, the fear of God is only the other side of His love. The spiritual aspirant fears God only as long as he is unable to purify his *man* of all duality and egoity, but he experiences the love of God once he overcomes these. The Divine love has been portrayed in the image of love between man and woman.

The ultimate union with the Supreme Lord, which is the highest stage of spiritual advancement, is attended with intense bliss or *anand*. The seeker identifies the individual will with the Divine Will. The *Vār* lays stress on the cultivation of moral values and denounces the futility of formalism and ritualism.

Rm.S.

MĀRŪ VĀR, Gurū Arjan's composition in the Mārū musical measure in the Gurū Granth Sāhib. The *Vār* comprises twenty-three *paūrīs*, each preceded by three *ślokas*, or couplets, all of which are also the composition of Gurū Arjan. For *ślokas*, Gurū Arjan has in fact used the word *ḡakhṇe*. Though only some of them are in south-western dialect and others are in central Punjabi.

The theme of devotion, a spiritual vision of Reality and the operation of the moral law predominate. In the *ślokas*, in general, the theme is devotion rendered in the idiom of conjugal love. Other strains such as emphasis on the immanence of the Divine Being, exhortation to men to disengage themselves from the illusory show of *māyā*, praise of the Gurū, joy in God's will also occur, though the main emphasis is on devotion to and love of the Divine Being. More specifically, stanzas 1-5, 6-10, 11-15, and 16-22, comprise thematically four parts of the composition. The first part describes this world, along with *māyā*, as the creation of God who is all-pervading. Man forgets his Creator and remains engrossed in *haumai*, i.e. egoity. The only way to attain the Ultimate is to discard *haumai* and surrender oneself to the Gurū. The second part compares this world with an arena where various evils resulting from man's ego are denuding him of his spirituality. He alone can escape who with the grace of God takes shelter in the Gurū's Word. In the third part, there

is a rejection of religious garbs and rituals which are termed futile; in the fourth is presented a glimpse of worthy living which consists in constant remembrance of God's Name.

Hn.S.

MASSE KHĀN RAṄGHAR (d. 1740), a Raṅghar Rājput landlord converted to Islam, belonged to Maṇḍiālī, near Amritsar. He was appointed *kotwāl* of Amritsar by Zakariyā Khān, the Mughal governor of Lahore (1726-45). Masse Khān's specific charge was not to allow Sikhs to visit the Harimander or have a dip in the tank around it. He stationed himself in the Harimander and there he indulged in revelry with women of ill repute. Most of the fighting bands of Sikhs had already been made to seek refuge in hills and deserts outside the central Punjab, and Massā had a free rein until the news of the sacrilege reached the *jathā* or band of Sardār Shiām Singh camping in Jaipur, in Rājasthān. Matāb Singh, one of the *jathā*, vowed to avenge the desecration of the holy Harimandar and, accompanied by another brave warrior. Sukkhā Singh, he forthwith left for Amritsar. The two, finding all approaches to the city strongly guarded, took recourse to a stratagem. Disguised as revenue officials come to deposit their tax collections, they entered the Harimandar, cut off Massā's head, and made good their escape before the Mughal soldiers knew what had happened. This occurred on 11 August 1740.

G.S.D.

MASANDS were, in early Sikhism, local community leaders who looked after the *saṅgats* in their diocese and linked them to their spiritual mentor, the Gurū. They led Sikhs, preached the word of the Gurū and transmitted to him their offerings, escorting occasionally batches of them to his presence. The first such *masands* were appointed by Gurū Arjan. The word *masand* is from Persian *masnad*, meaning a throne or a cushion to recline. As appropriated into the Sikh tradition, it further advanced the concept of *mañjī* started by Gurū Amar Dās. The new nomenclature arose from the Sikh custom of designating the Gurū as *sachchā pātshāh*, the True King, in contradistinction to the temporal king. The

functionaries, who acted on behalf of the Gurū in spreading the Sikh teaching as also in collecting for him tithes and offerings from the followers, came to be known as *masands* in imitation of *masnad-i-'alī*, an imperial title for ranked nobles.

The *masand* structure helped in the expansion of Sikh faith and in knitting together centres established in far-flung places. To activate the *saṅgats* in different parts, Gurū Amar Dās nad established twenty-two *mañjīs*; and Gurū Arjan further consolidated the system by appointing *masands* who were invested with greater authority and with more varied religious and social functions. *Masands* were chosen for their piety and devotion. Besides preaching the Sikh tenets in their areas, they visited the Gurū at least once every year. They were accompanied on such occasions by groups of Sikhs from their respective areas. They carried with them offerings from the disciples for the *langar* and other philanthropic works. To help them with their preaching work, *masands* had their own deputies known as *melīs*. As time passed, they became neglectful of their religious office and took to personal aggrandizement. Gurū Gobind Singh (1666-1708), the last of the Gurūs, had to charge them with corruption and oppression. Those found guilty were punished. Gurū Gobind Singh abolished the institution of *masands*.

M.S.

MATĀBAR SINGH, a Gurkhā general who in 1838 was deputed by the court of Nepal to Lahore to seek an alliance against the British. The mission appears to have failed and the Rājā of Nepal confiscated Matābar Singh's property worth several lakhs. The Rājā made up his differences with the British government, and Matābar Singh returned to Nepal in January 1843 and was appointed prime minister. In May 1845, he fell in an attack by an assassin.

B.J.H.

MATĀB SINGH or Mahtāb Singh (d. 1745), eighteenth-century Sikh warrior and martyr, was born the son of Harā Singh, of Mīrānkoṭ, 8 km north of Amritsar. He grew up amidst the most ruthless persecution Sikhs then suffered, and like

many another spirited youth joined one of the several small guerilla bands into which they had organized themselves after the execution, of Bandā Singh Bahādur. Then he went over to Jaipur in Rājasthān, where he took up employment under the local ruler. It was at Jaipur that he learnt how Masse Khān Raṅghar, the new *kotwāl* of Amritsar, had occupied the holy Harimandar and converted it into a pleasure-house. Resolved to avenge the sacrilege, Matāb Singh left forthwith for Amritsar, accompanied by another bold warrior, Sukkhā Singh of Marī Kambo. They disguised themselves as tax-collectors carrying on their backs bags seemingly filled with money. They managed to enter the sacred precincts, beheaded Masse Khān and rode away. This happened on 11 August 1740. Thereafter, there was no trace of Matāb Singh until five years later when, on receiving the news of the arrest of Bhāī Tārū Singh, he surrendered himself voluntarily to die by his side. Harshest torments were reserved for both. Matāb Singh was broken on the wheel in Lahore.

G.S.D.

MATHO MURĀRĪ, joint name of a couple Matho and her husband, Murārī, both blessed by Gurū Amar Dās. Murārī's real name was Premā. He was a native of Khāī, now in Lahore district (Pakistan). Orphaned in early childhood and afflicted by leprosy, Premā had to beg to make a living. Once, having heard about the compassionate nature and spiritual eminence of Gurū Amar Dās, he made his way to Goindvāl where the Gurū took him under his care. He nursed him back to health. Premā was now an attractive-looking young man, and the Gurū renamed him Murārī. Bhāī Sīhān gave his daughter, Matho, in marriage to Murārī. The couple were also appointed to head a *mañjī* around Murārī's native village.

B.S.D.

MATHRĀ DĀS, BHĀĪ, of Āgrā, was a pious Sikh of the time of Gurū Arjan. Although a poor labourer, the door of his humble house was always open for visiting Sikhs. The Gurū was much impressed by this.

T.S.

MATHRĀ SINGH, son of Bhāī Diāl Dās, was warrior in the retinue of Gurū Gobind Singh. He fought valiantly in the battle of Nirmohgarh on 7 October 1700 and fell a martyr.

M.G.S.

MATHRĀ SINGH, DOCTOR (1883-1917), patriot and revolutionary, was born the son of Harī Singh, Dhuḍiāl in Pakistan. He attended the village primary school and passed his Matriculation examination from the Khālsā High School at Chakvāl. In 1901, he joined a pharmaceutical firm at Rāwalpindī, and in 1906 shifted to Nowshera cantonment as a partner in another firm of chemists. He married in 1908 and had a daughter, but both his wife and daughter died in 1913. Mathrā Singh decided to leave the country and seek his fortune in Canada, but he stopped at Shanghai where he set up temporarily a chemist's shop. Soon afterwards, he succeeded in entering California, but was deported as an illegal immigrant. Back in the Punjab, Mathrā Singh learnt about the *Komagata Maru* sailing from Hong Kong, wanted to board it but failed. He now settled down in medical practice in Hong Kong. Here he established contact with the leaders of Ghadr movement in the United States. He helped in distributing copies of the Ghadr and started working on the Indian soldiers in Hong Kong. After the outbreak of World War I in July 1914, Mathrā Singh, following the party directive, came back to the Punjab where he was made a member of the central committee and was entrusted with the task of manufacturing bombs. Once he and Harnām Singh, another Ghadrīte, escaped to Afghanistan where they were interned. They were soon released on the intervention of Maulawī Barkat Ullāh, who as prime minister in the Indian government in exile had some influence with the ruler of Afghanistan.

Mathrā Singh was appointed a minister plenipotentiary in the government-in-exile. In this capacity Mathrā Singh made secret trips to Iran, Russia and Germany. On his way back from Russia from one such visit, he was arrested at Tashkent on 2 November 1916, and brought to India via Iran. He was tried in the third supplementary Lahore conspiracy case and sentenced to death. He was

hanged secretly on 27 March 1917. Even his dead body was not handed over to his family, and the cremation was performed within the premises of the Lahore Central Jail.

G.S.Mr.

MATHURĀ, an ancient city on the right bank of the River Yamunā, 150 km south-southeast of Delhi, possesses three Sikh shrines commemorating the visits of Gurū Nānak and Gurū Tegh Bahādur.

GURDWARĀ GAŪ GHĀṬ is a small shrine on the river-bank controlled by the Udāsīs. It is believed that at the time of their visits Gurū Nānak and Gurū Tegh Bahādur, while here, used this spot for their daily ablutions.

GURDWARĀ GURŪ NĀNAK BAGĪCHĪ, dedicated to Gurū Nānak, is situated on the right bank of the Yamunā, outside the old town. Gurū Nānak established a *piāu* (drinking-water stand) there and himself served fresh water to the pilgrims to the town. He is believed to have stayed here for three months. A childless couple, Mohan and his wife Sītā Bāī, served him, and were blessed with a son. GURDWARĀ GURŪ TEGH BAHĀDUR SRĪ GURŪ SINGH SABHĀ is the main *gurdwārā* of Mathurā. The site is referred to in older accounts as Kaṁs Tilla, i.e., Mound of Kaṁs. Gurū Tegh Bahādur, on his way from Delhi to the eastern provinces in 1665, stayed here for three days. A small platform in a modest hut existed here as a memorial to the Gurū's visit. It was maintained by Udāsī *sādhūs* until the early 1940s when Sikh residents in Mathurā acquired the site and constructed a new building.

M.G.S.

MATHURĀ and his father Bhikkhā were among the Bhaṭṭ or Brāhman bards who attended upon the Gurūs and who composed panegyrics in their honour. Some of their hymns were included by Gurū Arjan (1563-1606) in the Sikh scripture. Mathurā's fourteen *savaiyyās* are seven each in praise of Gurū Rām Dās and Gurū Arjan. Bhaṭṭ Mathurā fell a martyr in the battle of Amritsar in April 1634.

Gn.S.

MATĪ DĀS, BHĀĪ (d. 1675), the martyr, was the son of Bhāī Hīrā Mal, also called Hīrānand, of Kariālā now in Pakistan. His grandfather, Bhāī Parāgā, had embraced the Sikh faith in the time of Gurū Hargobind and had taken part in battles with the Mughal forces. His uncle Dargāh Mall was Dīwān or manager of the Gurū's household. Matī Dās was himself appointed Dīwān along with Dargāh Mall who was by then considerably advanced in years. Matī Dās accompanied Gurū Tegh Bahādur during his travels in the eastern parts in 1665-70. He was among those who were seized, along with Gurū Tegh Bahādur at Dhamtān in 1665 and then released from Delhi. In 1675, when the Gurū set out from Anandpur for Delhi, Matī Dās accompanied him. He was arrested with him under imperial orders and taken to Delhi where, on 11 November 1675, he was sawn into two, from head downwards.

M.G.S.

MAṬṬAN, an old town near Anantnāg in Kashmir, is sacred to Gurū Nānak, who visited here at the beginning of the 16th century. According to the *Purāṇ Janam Sākhī*, he held a long discourse with a learned Brāhman, Brahm Dās, who turned a disciple. The *chinār* (*Palatanus orientalis*) tree under which the discourse is said to have been held, still stands in the precincts of the shrine now known as Gurdwārā Nānaksar Pātshāhī Pahlī.

Gn.S.

MAṬṬU BHĀĪ KE, village in Gujranwālā district of Pakistan, is sacred to Gurū Hargobind, who briefly halted here travelling back from Kashmir in 1620. The shrine commemorating the Gurū's visit was called Khārā Sāhib or Gurdwārā Chhevīn Pātshāhī.

M.G.S.

MAU, village 10 km west of Phillaur in the Punjab, is sacred to Gurū Arjan, who was married here to (Mātā) Gaigā Devī. Gurdwārā Pātshāhī V, popularly known as Gurdwārā Mau Sāhib is located in the village.

M.G.S.

MAUR, also called Dhilvān Maur, near Barnālā. In a thicket about near Maur, there used to be a pond, called Dulamī kī Dhāb, where, according to

local tradition, Gurū Tegh Bahādur used to come often for his afternoon ride from Dhilvān. A shrine was established later near this pond which came to be called Dulamsar, but now named Gurdwārā Sāhib Dulamsar Pāṭshāhī IX.

M.G.S.

MAUR KALĀN, 35 km southeast of Baṭhīṇḍā in the Punjab, claims a historical shrine, Gurdwārā Sṛī Gurū Tegh Bahādur Darbār Sāhib. Gurū Tegh Bahādur came here from Bhikhi and Khialā. As he looked around for a resting-place, he saw a large jaṇḍ tree (*Prosopis spicigera*) in the middle of an unoccupied enclosure. The Gurū thought the place fit for halting, but the villagers advised against it as they thought the place was haunted. The Gurū persisted and he stayed there for several days, but no harm came to him or to his Sikhs. The people served the Gurū with diligence and thereafter continued to treat the site with reverence and constructed a memorial. The rulers of Paṭiālā endowed it with 100 acres of land.

M.G.S.

MĀYĀ, as a philosophic category in the Indian tradition, is interpreted variously as a veil or curtain concealing reality; thus producing error and illusion in the human mind, and creating difficulties in the individual's progress to a state of knowledge and bliss.

Sikhism does not subscribe to the extreme objectification of *māyā* in the Vedantic theory. The Gurūs do not assign to it the character of a metaphysical category in the framework of their scriptural compositions. Of course, the figures of Brahmā, Viṣṇu and Śiva, as also of *māyā* frequently find place in *gurbāṇī* indicative of a link with the tradition of Indian thought; but these figures stand only for the powers of the Divine. Sikhism says that this ephemeral world is falsely viewed as eternal in itself. It is like the fire of a single straw, a cloud's shadow becoming flood water (GG, 717). Emphasis on the ephemerality and non-permanence of the cosmic order is, however, only one interpretation of the Gurū's conception of *māyā* and the world. *Māyā* is that of which the essence is time; it has come into being at the will of the Divine, and must disappear when

He so ordains. It rests in the Creator, whose creation it is. But at the same time, it is also the embodied manifestation of the Eternal Spirit. Transient it may be, but it is not unreal. This world is the abode of God; the True and Eternal one resides in it (GG, 463).

In *gurbāṇī*, *māyā* is also equated with wealth (material goods) as also with the sense of attachment to worldly possessions. Most often, the term denotes delusion, since under the spell of *māyā*, the mind is not able to distinguish truth from falsehood, the ever-lasting from the ephemeral, the essence from mere appearance. In a word, *māyā* in Sikhism connotes *avidyā*, or ignorance. The Sikh system acknowledges the existence of *māyā*, and lays stress on the lessening of its spell on the human mind, so that with the liberated psychic faculties, one may attain to the state of spiritual enlightenment.

W.S.

MAYYĀ SINGH, of Naushahrā in Amritsar district of the Punjab and a horseman of the Sikh army, fought in the battle of Rāmnaṅgar on 22 November 1848, and joined thereafter the vounteer corps of Bhāī Mahārāj Singh. He participated in the battles of Sa'dullāpur and Gujrat. After the defeat of the Sikh forces, Mayyā Singh was in Bhāī Mahārāj Singh's train at several places until he was arrested.

M.L.A.

MAYYĀ SINGH, BHĀĪ (1862-1928), spelt as Mayā Singh in contemporary English writings, was a leading figure in the Singh Sabhā awakening. Little is known about his early life, except that after his school years he joined the railways at Lahore as a clerk. There he came in contact with Bhāī Jawāhir Singh under whose unfluence he joined the Āryā Samāj. At the same time, he started attending Sikh *dīvāns* also. In 1888, he, along with Bhāī Jawāhir Singh and Giānī Ditt Singh, threw himself whole-heartedly into the Singh Sabhā movement. He remained associated with the Khālsā Dīwān, Lahore, and was its staunchest supporter. In 1892, he was elected its joint secretary.

Bhāī Mayyā Singh was known for his executive talent. He was a "frail, thin man, and not ungainly in appearance with heaps of brains," and

"a man of high character [who] had a great organising power and, what is more, a gift of the gab to a remarkable degree." He was a good speaker, wielded a facile pen in both Urdū and Punjabi and had a considerable knowledge of English. As he became more deeply involved in Singh Sabhā work, he gave up service with the railways and set up a book store, Punjab Book Depot. He was appointed editor of the *Khālsā Gazette*, a weekly newspaper in Urdū, which began in 1885, but resigned his position on 10 December 1886. He also completed in 1895 the Punjabi-English dictionary. He was also manager of the *Khālsā Press* (1895), editor of *The Khālsā* (1899), and editor of *Khālsā Akhbār* (1901). Besides his newspaper writing, Bhāī Mayyā Singh has left two publications - *Mazāmīn Khālsā Dharam Par*, a collection of essays in Urdū on Sikh religion (1899), and *Kalgīdhar Prakāsh*, a tract in Punjabi on Gurū Gobind Singh (1904). He also served as a member of the *Khālsā College Establishment Committee* and of the *Khālsā College Council*. After the closure of the *Khālsā Akhbār* in 1905, he fell into oblivion. He opened a shop for the sale of Indian drugs in Lahore, where he died on 8 March 1928.

Jg.S.

MAZHABĪ SIKHS, commonly pronounced as Mazhbī Sikhs, is the name given to Sikh converts from the Chūhrā community, among the lowest in the Hindu caste order. Chūhrās in medieval Punjab, corresponding to Bhangīs of the Hindi-speaking regions, were the village menials who received customary payment in kind at harvest time for such services as sweeping and scavenging. They lived in separate quarters, sequestered from the main village population, and were allowed neither instruction nor entry into places of worship. They were the 'untouchable' class, for a mere touch by anyone of them 'polluted' members of the upper castes. With the advent of Islam, some of them sought amelioration of their social status in conversion. The Sikh rejection of distinctions based upon caste or birth and their emphasis on equality of all human beings, had a special appeal for them. They received the high-sounding designation of Raṅghreṭā. A special honour was

earned for the community by Bhāī Jaitā, a Raṅghreṭā Sikh, when he brought the severed head of Gurū Tegh Bahādur from Delhi to Anandpur. Gurū Gobind Singh blessed him by saying "*Raṅghreṭe Gurū ke bete*", Raṅghreṭās are the Gurū's own sons. Upon the creation of the *Khālsā* in 1699, Bhāī Jaitā and several others of his caste received the *Khālsā* initiation.

The new spirit infused by *khaṇḍe dī pāhul* added to the native tenacity and hardness of the Raṅghreṭās as a class and during the troubled eighteenth century, they suffered and fought valiantly hand in hand with other Sikhs. Bhāī Botā Singh who in 1739 dared the Mughal governor by levying toll on a Punjab highway, was a Raṅghreṭā. Earlier, in 1735, when the Sikhs reorganized the Dal *Khālsā* into five *jathās* or fighting bands, one of them consisted exclusively of the Raṅghreṭā Sikhs, led by one of them. With the virtual establishment of their sovereignty in the plains of the central Punjab, as the Sikhs slowly reverted to their traditional village life, the Raṅghreṭā Sikhs resumed their old role of scavenging and field labour, but they were no longer the outcastes they had been. They were endearingly called Mazhabī Sikhs (lit. Sikhs steadfast in their religious faith), the term Raṅghreṭā gradually falling into disuse.

During the reign of Mahārājā Ranjīt Singh, Mazhabī Sikhs were freely enlisted in the *Khālsā* army, especially in the infantry. Demobilization followed the Punjab annexation in 1849, forcing many of them to resort to highway robbery, theft and dacoity so that the British government declared them a criminal tribe. About 1851, Mahārājā Gulāb Singh of Jammū and Kashmīr raised a corps of Mazhabī Sikhs. The British recruited them for a coolie corps meant for road construction. In 1857, they were also enlisted, 1200 of them, to form the 23rd, 32nd and 34th Pioneer Regiments. Their extraordinary bravery and endurance earned them a high reputation as soldiers. In 1911, there were 1,626 Mazhabī Sikhs out of a total strength of 10,866 Sikhs in the Indian army. In the Chenāb colony (Lyallpur and Gujranwālā districts), Mazhabī Sikhs were

officially declared to be an agricultural caste. Under the influence of the Singh Sabhā, many more from this caste embraced Sikh faith. Thus, their population increased from 8,961 in 1901 to 21,691 in 1911 and 169,247 in 1931. Mazhabī Sikhs, took an active part in the Gurdwārā Reform movement and the freedom struggle. In the Constitution of India they are included among the scheduled classes, although this was not consistent with the basic Sikh doctrine of castelessness.

P.S.J.

MAZHAR 'ALĪ, an artillery officer in Sikh times who commanded the horse battery of Mahārājā Ranjīt Singh's Topkhānā-i-Khās. For a time, he served under General Ghaus Khān with command of a battery of 10 light guns. He took part in the Attock operations in 1813 and was often asked to display on ceremonial occasions the skill and effectiveness of his artillery.

H.D.

MEDINĪ PRAKĀSH, ruler from 1684 to 1704 of Sirmūr, a state situated along the river Yamunā in Śivalik hills, was one among the hill chiefs who did not support Rājā Bhīm Chand of Kahlūr in his designs against Gurū Gobind Singh. In April 1685 he invited the Gurū to spend some time with him at Nāhan. The Gurū accepted the invitation and lived in the Nāhan territory for about three years and got a fort built at Paontā. The years spent at Paontā were the most creative and significant in the Gurū's career. Gurū Gobind Singh left Paontā for Anandpur in 1688. He died issueless in 1704.

K.S.T.

MEGH RĀJ (d. 1864), the third son of Misr Dīvān Chand, starting as a clerk in Gobindgarh Fort at Amritsar under Mahārājā Ranjīt Singh, became head of the treasury at Amritsar (1816-39). In 1839, his accounts were checked, and though the accounts revealed no embezzlement, yet Megh Rāj and his brother Rūp Lāl were taken into custody, and a fine of 5,00,000 rupees was imposed on them. They got released in 1844, and in 1846, Megh Rāj was re-appointed treasurer of the Lahore Darbār and, after the annexation of the Punjab in 1849, treasurer of the Lahore Division. This post he held

till his death on 1 August 1864.

H.R.G.

MEHAR SINGH NIRMALĀ, of the Nishānānvālī *misl*, became famous for his display of bravery and courage in the latter half of the 18th century. He also figured in the partition of Sirhind territory in 1764. Thereafter he took possession of the *parganah* of Shāhābād and Ismailābād, in Karnāl district.

G.S.N.

MEHRĀJ, also spoken as Mahirāj or Marhāj, in Bathindā district, was founded in 1627 by Bhāī Mohan (d. 1630), with the blessing and help of Gurū Hargobind. According to Sikh tradition, Mohan with his tribe wanted to settle down in this area but the local Bhullars resisted. Mohan sought Gurū Hargobind's blessing and succeeded in founding a village which he called Mehrāj after the name of his great grandfather. The Bhullars tried to dislodge him, but were driven away with the Gurū's help. Gurū Hargobind had to fight a battle here against an imperial force led by Lallā Beg on 16 December 1634.

GURDWĀRĀ CHHOTĀ GURŪSAR TAMBŪ SĀHIB, marks the site where Gurū Hargobind had his tent (*tambū*, in Punjabi) set up at the time of his first visit to this place.

GURDWĀRĀ GURŪSAR MEHRĀJ marks the site of Gurū Hargobind's camp during the battle of Mehrāj. According to *Gur Bilās Chhevin Pātshāhī* Gurū Hargobind had himself named this place Gurūsar and declared it a place of pilgrimage, appointing a Ravidāsī Sikh to look after it.

M.G.S.

MEHTĀB SINGH, SARDĀR BAHĀDUR (1879-1938), lawyer and legislator who became closely associated with the Gurdwārā Reform movement was born at Haḍālī, in Shāhpur district, now in Pakistan. His father, Hazūr Singh died when he was barely four, and Mehtāb Singh had his early education at the village school and passed the Entrance examination from Central Model School, Lahore, in 1895. The same year, he went to England to study law for three years. He started legal practice at Shāhpur. In 1910, he was appointed government pleader at Firozpur and, subsequently,

transferred to Lahore. He was honoured by the government with the titles successively of Sardār Sāhib (1915) and Sardār Bahādūr (1918). In 1920, he was elected to the Punjab Legislative Council and became its vice-president, but he resigned both on 11 November 1921, as a protest against government taking away keys of the Golden Temple treasury and plunged into the Gurdwārā Reform movement and suffered imprisonment. Mehtāb Singh was made vice-president of the Shiromanī Gurdwārā Parbandhak Committee, and, in the absense of Sardār Kharak Singh in jail, he acted as its president. On 12 October 1923, the Shiromanī Committee and the Shiromanī Akālī Dal were declared unlawful organizations, and principal Akālī leaders including Mehtāb Singh were put under arrest. Mehtāb Singh was one of the first batch of 20 Akālī leaders released, agreeing to implement the provisions of the Gurdwārās Act. He participated in the All-Parties Sikh Conference at Amritsar (29 January 1928), at Delhi (24 February 1928) and at Calcutta (28-29 December 1928).

Mehtāb Singh died of a heart attack on 23 May 1938 while arguing a case in the High Court at Lahore.

K.S.V.

MELĀ SINGH, SANT (1784-1854), holy saint and preacher of the Sikh faith, was born the son of Bhāī Makkhan Singh at Kotchari, in Jammū and Kashmir. Young Melā Singh had a melodious voice which attracted the notice of Sant Rochā Singh, an elderly saint much revered in those parts. The holy man took over the young boy as a disciple and brought him up under his personal care. He succeeded his mentor after the latter's death in 1803. Melā Singh set up his *derā*, along with a *gurdwārā* and Gurū kā Langar, at a place 5 km to the east of Pūnchh, and named it Santpurā Nagālī after *nagāl* plant that grew in abundance in that tract. While Nagālī, was his principal seat, Sant Melā Singh frequently went out preaching across different parts of the valley and the Punjab. He initiated many into the Sikh faith and established *gurdwārās*. He died on 5 November 1854.

B.S.

MELĪ, lit, attached or companion, appears in the Sikh Scripture in different connotations - usually as a verb form, past indefinite of *melāṇā* (to attach, join, bring together), in the feminine form (GG, 54, 63, 90, 243, 379, 389, 584 *et al.*); as an adjective meaning loving, attached (GG, 42, 43); and as a noun meaning associate, friend (GG, 392). In the *Dabistān-i-Mazāhib*, the term *melī* has been used as a title for a class of preachers among the seventeenth-century Sikhs. This was also used as a title for those appointed as assistants to the *masands*.

M.G.S.

METCALFE, SIR CHARLES THEOPHILUS (1785-1846), diplomat and provisional Governor-General of India, son of Thomas Theophilus Matcalfe, a director of the East India Company, was born in Calcutta, on 30 January 1785. He started his career as a writer in the service of the East India Company and rose to be an agent successively to generals Lake, Smith, and Dowdeswell. In 1808, he was sent as an envoy to the court of Maharājā Ranjīt Singh with the aim of engaging him in a defensive alliance against the supposed French invasion of India. However, as the French threat receded by late 1808, the British did not pursue it.

Metacalfe had been Resident of Delhi (1811-20) and Hyderābād (1820-27), a member of Supreme Council (1827) and Governor of Āgrā (1837). He provisionally succeeded Lord William Bentinck as Governor-General of India (1835) and became Governor of Jamaica and Governor-General of Canada (1843-45). In 1845, he was created Baron Metacalfe. He died on 5 September 1846.

B.J.H.

MEVĀ SINGH (d. 1915), a simple but religious-minded Sikh of Lopoke, in Amritsar district. He migrated to Canada where he was an associate of Bhāī Bhāg Singh Bhikīvinḍ and Balvant Singh Khurdpur, two prominent leaders of Indian immigrants in Canada. When Belā Singh, a stooge of William Hopkison who had hostility towards Punjabi immigrants, killed two Sikhs, one of them then reciting the Gurū Granth Sāhib, Mevā Singh

vowed to avenge the murders. He killed Hopkison in the court in front of the judges. He was tried for murder and hanged on 11 January 1915 at 7.45 a.m.

S.S.J.

MEVĀ SINGH MAJITHĪĀ, an artillery commander in the Sikh army, was nominated, in 1844, a member of the council to run the administration of the Punjab. He commanded the Lahore Darbār force despatched to Jammū in February 1845 for the chastisement of Rājā Gulāb Singh. He was the only Sikh *sardār* in the court to take the part of the Dogrās. He also argued in favour of milder terms to Rājā Gulāb Singh after his route at Akhnūr in March 1845. Mevā Singh also pleaded before the Khālsā Council for the restoration of Gulāb Singh's power and territories.

B.J.H.

MEVIUS, also recorded as Frank Ernest Mevius, was a Prussian who came to the Punjab in March 1827 and was employed in the Sikh army in the rank of a colonel. Once he used a whip against a Sikh soldier. This caused a revolt in his command and he was eventually discharged from service (1850).

GL.S.

MĪĀN MĪR, HAZRAT (1550-1635), full name Shaikh Mīr Muhammad, was a well-known Sūfī saint of the Qādirīyah order and a contemporary of Gurū Arjan (1563-1606) and Gurū Hargobind (1594-1644) and had cordial relations with them. He was born the son of Qāzī Sayandanah (Sāin Dattā to some chroniclers) bin Qāzī Qalandar Fārūqī in 957 AH/AD155 at Sāhvan (also called Sevastān) in the present Dādū district of Sindh in Pakistan. The family claimed descent from the second Caliph successor to Prophet Muhammad.

Mīr Muhammad's father died when he was a young boy and he grew up under the care of his mother, Bibī Fātimah, who put him under Shaikh Khizr Sevastānī for study of Qādirī Silsilā (School) of Sūfī thought. He traversed various 'stations' and 'stages' of the mystic Sūfī path in rapid succession and completed his studies at a comparatively young age of 25. He then shifted to Lahore where he joined the school of Maulānā Sa'ad Ullah and

subsequently of Maulānā Ni'mat Ullah and Muftī Abdus-Salām to study traditional and rational philosophies. He remained steadfast in his devotional prayers and spent most of his spare time in meditation outside the city. He soon became known as a distinguished 'Ālim (scholar). But he liked solitariness and was very selective in making disciples. He spent most of his remaining life at Lahore, with a gap of one year at Sirhind.

Emperor Jahāngīr in his *Tuzak* praises his piety and selflessness. Prince Dārā Shukoh was one of his devout disciples. The Sikh tradition believes that he laid the foundation-stone of the Harimandar in 1588. He unsuccessfully made efforts to save Gurū Arjan's life but did succeed later in securing the release of Gurū Hargobind from Gwālīor Fort. Hazrat Mīān Mīr died at Lahore on 11 August 1635.

Z.H.F.

MĪĀN MITTHĀ, a Muslim holyman living in a village which came to be called Koṭlā Mīān Mitthā in the present Siālkoṭ district of Pakistan, met Gurū Nānak as the latter passed through his village. The two held a discourse on the nature of God and the means to realize him.

M.G.S.

MĪHĀN, BHĀI, founder of the Mīhānshāhī or Mīhānsāhibī sect of Udāsī sadhus, was a Sikh contemporary of the eighth, ninth and tenth Gurūs. His real name was Rāmdev, and he was introduced by his father, Nand Lāl Sohnā, to the service of Gurū Har Krishan in 1663. Rāmdev took upon himself the duty of carrying water for Gurū kā Langar and of sprinkling water upon the ground where the holy assembly took place morning and evening. When Gurū Tegh Bahādur set out on his travels through the Mālvā country in 1665, Bhāi Rāmdev was in his retinue. At every halt he would inundate the dusty ground with his sprinkling as if by rain, *mīnh* in Punjabi. Gurū Tegh Bahādur, pleased at his devotion and diligence, nicknamed him *Mīhān*, bringer of rain. The name stuck and Rāmdev came to be known as Bhāi Mīhān. Gurū Tegh Bahādur at Dhamtān bade him preach on his own. This was one of the six *bakhshīshes* or bestowals on the Udāsīs made at different times. Bhāi Mīhān preached mainly in northern India.

He also once waited upon Gurū Gobind Singh and received blessing from him. Bhāi Mīhān died at Sohīān, in Siālkot district, now in Pakistan.

P.S.P.

MĪHĀN SINGH (d. 1841), Sikh governor of Kashmir from 1834 to 1841. He had taken part in numerous military operations under Ranjīt Singh and his successors. As governor of Kashmir, he ordered a free assessment of the land in the province. He also compiled *Tārīkh-i-Kashmīr*, a document of much historical and economic importance. In 1841, two battalions of the Sikh army revolted, and he was assassinated on 17 April at Srinagar.

GL.S.

MIHARBĀN, (1581-1640), the popular name of Manohar Dās, who was the son of Prithī Chand, the elder brother of Gurū Arjan. Born on 9 January 1581, Miharbān spent his early years in the company of his uncle, Gurū Arjan, and imbibed from him scholarly inclination as well as literary taste. He was a man of ascetic temperament. To wean him from his solitary ways, his parents got him married in 1595. He had three sons - Karan Mall or Krishan Mall, Chaturbhuj and Harjī. In 1618, he succeeded his father to head the schismatic group the latter had founded. His knowledge of the sacred lore and his ability to compose religious verse attracted some following to him. He went out preaching and spent several years in the hill district around Kāngrā. Then he came to Mālva and sojourned in the area for about five years. He passed the last years of his life at Muhammadīpur, in Lahore district, now in Pakistan, where he died on 18 January 1640.

Miharbān wrote in Punjabi prose a *janam sākhi* of Gurū Nānak entitled *Pothī Sachkhaṇḍ*. Some other works are also attributed to him.

Kr.S.

MIHARBĀN JANAM SĀKHĪ takes its name from Soḍhī Miharbān who succeeded his father, Prithī Chand, as leader of the schismatic Mīnā group (1619-40). A *Miharbān* manuscript was discovered at Damdamā Sāhib and subsequently acquired by Khālsā College, Amritsar. Upon examination this

was found to be the first half of the complete *Miharbān Janam Sākhi* in six volumes. The manuscript itself consisted of the first three volumes, *Pothī Sachkhaṇḍ*, *Pothī Harijī* and *Pothī Chaturbhuj*, respectively. The three missing sections were entitled *Keso Rāi Pothī*, *Abhai Pad Pothī* and *Prem Pad Pothī*. In 1961, the Khālsā College acquired a second and much smaller Miharbān manuscript which provided a text for folios missing from the Damdamā manuscript. It is, however, limited to a portion of *Pothī Sachkhaṇḍ*. The only portion to survive from this latter half of the *Miharbān Janam Sākhi* is its account of the death of Gurū Nānak.

From the extant volumes of the *Miharbān Janam Sākhi*, three important conclusions may be drawn. It cannot be outrightly rejected as heretical. It implies no denigration of the mission of Gurū Nānak, demonstrating instead a serious concern to propagate his teachings. Second, the text we now possess is a late and extensively augmented one. The Damdamā manuscript is dated 1885 Bk/AD 1828 and there can be little hope of isolating Miharbān's authentic contribution from the mass of material recorded in the extant text. Third, the burden of emphasis in the first volume is on exegetical discourse rather than on biographical narrative. In the two remaining volumes (and presumably in their three missing successors), the narrative element disappears almost completely, except for a few interpolations. Whenever a setting is provided for a discourse, it is normally sketched in the briefest of terms.

It is accordingly as a work of exegesis that the *Miharbān Janam Sākhi* must be primarily understood. In place of the anecdotal form the author uses discourse (*goṣṭ*). The typical *goṣṭ* of the *Miharbān* tradition comprises three elements. First, there is a brief narrative setting which brings Gurū Nānak into converse with some interlocutor, or with God. Second, there appears a series of extracts from the works of Gurū Nānak. Third, interspersed between these scriptural quotations and providing the bulk of most discourses, there are explanations of the passages quoted. The language of this *Janam*

Sākhī is Sādh Bhāshā with a mixture of Punjabi vocabulary. Theological terminology of Indian traditions is freely and judiciously employed.

W.H.M.

MIHRĀ, BHĀĪ, a resident of Bakālā also called Bābā Bakālā in Amritsar district of the Punjab, was a devoted Sikh of the time of Gurū Hargobind. He built a new house and took a vow not to live in it until the Gurū had once sanctified it with his footsteps. He went to Amritsar and conveyed to the Gurū what he had in his mind. The Gurū travelled to Bakālā along with Mātā Gaṅgā, and stayed in the new house. After some days Mātā Gaṅgā fell ill and died there. The site is still marked on the premises of the main *gurdwārā* at Bābā Bakālā. Bhāī Mihar lived long enough to witness the anointment, on 11 August 1644, of Tegh Bahādūr as the ninth Gurū.

B.S.

MIHTAR SIKHS, belong to the community of scavengers, now called scheduled castes. Scattered in different villages and towns, Mihtar Śikhs are largely concentrated in Vidarbha region of Mahārāṣṭra. As their folk songs in Mārvārī and Rājasthānī dialects indicate, the Mihtars' original home was probably Rājasthān. They have many customs and practices pointing to Sikh influence, including using the surname of Singh/Kaur, maintaining untrimmed hair, giving *pāhul* to the children at birth, etc. Mihtar Sikhs, wherever concentrated in sufficient numbers, have their exclusive *gurdwārās*, too. They however, perform Hindu rituals at the time of marriage and death in family. Traditionally treated as untouchables, efforts are now afoot for their social and economic uplift as well as for their religious education.

N.S.A.

MILKHĀ SINGH THEHPURĪĀ (d. 1804), a powerful Sikh chief during the latter half of the 18th century. He founded the village of Thehpur in Lahore district and took possession of a number of villages in its vicinity and in Gujrāt and Gujrānwālā districts. Then he seized Rāwalpindī, and fixed his headquarters there, building new houses and fortifying the town. He conquered a tract around Rāwalpindī and also won the esteem

of the warlike tribes of Hazārā. He also joined Ranjīt Singh in his early expeditions.

S.S.B.

MĪNĀ, meaning hypocritical, secretive, mean-natured, deceitful, is an epithet applied in the Sikh tradition to Prithī Chand (1558-1618), the eldest son of Gurū Rām Dās, and such of his descendants as had not joined the main body of the Sikhs. There is also a community confined mainly to Alwar, Jaipur and Jodhpur districts of Rājasthān and some districts of Haryāṇā which is known by this name and which is generally given to the profession of thieving. Prithī Chand had the epithet of Mīnā attached to his name because of his envious nature, bitterness and hostility towards Gurū Arjan when Gurū Rām Dās appointed (Gurū) Arjan his spiritual successor. He set up a rival seat at Hehar, deviously tried to wean away followers, enlisted the support of the Mughal authority for his claims, made his son/successor compose hymns in imitation of Gurū Nānak and tried to poison Gurū Arjan's infant son, Hargobind. It was because of these malevolent designs that Bhāī Gurdās fastened on Prithī Chand the epithet *mīnā*. With the help of the Mughal officials the Mīnās acquired control of the Harimandar at Amritsar and retained it until 1699 when Gurū Gobind Singh sent Bhāī Manī Singh from Anandpur to take over the management. Dislodged from the Harimandar Sahib, the *mīnās* left for the Mālvā region where they settled in scattered villages to live in oblivion and ultimately to get absorbed into the Sikh mainstream. The Sikhs were forbidden his *Khālsā* to have anything to do with the Mīnās.

M.G.S.

MINTO, SIR GILBERT ELLIOT (1751-1814), Governor-General of India and son of Sir Gilbert Elliot, third baronet of Minto, was born of 23 April 1751. He came to India in July 1807, and he revised the earlier policy of non-interference in the trans-Yamunā region. He realized that Maharājā Ranjīt Singh's incursions into Mālvā and Sirhind in 1806-07 had alarmed the cis-Sutlej Sikh chiefs, and that refusal to afford protection to these chiefs against him had shaken their confidence in the good faith of the British government. He held that the British

policy of non-interference had encouraged Ranjīt Singh to claim paramountcy over the whole Sikh country. In June 1808, Lord Minto decided to send Charles Metcalfe to woo the cis-Sutlej chiefs and to engage Maharājā Ranjīt Singh in a defensive alliance against the supposed French threat. Ranjīt Singh's third Mālva campaign and the recession of the supposed French threat in October 1808 led Lord Minto to take to more direct tactics. The Anglo-Sikh treaty of 1809 which advanced the British frontier from the Yamunā to the Sutlej, prevented the union of the Mājha and Mālva Sikhs under a single ruler. It, however, left Ranjīt Singh free to consolidate his territories and carry his arms to the north and northwest. Lord Minto returned to England in May 1814 and died shortly on 21 June 1814.

B.J.H.

MĪRĪ-PĪRĪ, compound of two words, both of Perso-Arabic origin, adapted into the Sikh tradition to connote the close relationship within it between the temporal and the spiritual. The term represents for the Sikhs a basic principle which has influenced their religious and political thought and governed their societal structure and behaviour. The word *mīrī* signifies temporal power, and *pīrī* stands for spiritual authority. The origin of the concept of *mīrī-pīrī* is usually associated with Gurū Hargobind (1595-1644) who as part of the investiture wore on his person two swords, one representing *mīrī* and the other *pīrī*. No doubt, this correlation between the spiritual and the mundane had been conceptualized in the teaching of Gurū Nānak himself. According to Gurū Nānak, man being divine in essence has to fulfil himself in this world through participation, not through renunciation. Along with the transcendental vision, concern with existential reality was part of Gurū Nānak's intuition. His sacred verse reveals an acute awareness of the ills and errors of contemporary society and strong opposition to oppressive State structure. The community that grew from Gurū Nānak's message had a distinct social entity and, under the succeeding Gurūs, it became consolidated into a distinct political entity with features not dissimilar to those of a political

state. The Gurū began to be addressed by the devotees as *sachchā pātsah* (true king). Bards Balvaṇḍ and Sattā enlogize Gurū Nānak in kingly terminology: (GG, 966). The execution in 1606, of Gurū Arjan, under the orders of Emperor Jahāngīr, marked the Mughal authority's response to a growing religious order asserting the principles of freedom of conscience and human justice. The event led to Gurū Arjan's young successor Gurū Hargobind, Nanak VI, formally to adopt the emblems of authority. In front of the holy Harimandar he constructed the Akāl Takht, throne (*takht*) of the Timeless One (*akāl*). Here he went through the investiture ceremony for which he put on a warrior's accoutrement with two swords symbolizing assumption of the spiritual office as well as the control of secular affairs. He also raised an armed force and asked his followers to bring him presents of horses and weapons. This was a practical measure undertaken for the defence of the nascent community's right of freedom of faith and worship against the discriminatory religious policy of the State. By founding the Akāl Takht and introducing soldierly style, Gurū Hargobind institutionalized the concept of Mīrī and Pīrī. His successors continued to function as temporal as well as spiritual heads of the community. To checkmate Emperor Aurangzib's policies religious monolithism Gurū Tegh Bahādur toured extensively in the countryside exhorting the populace to shed fear and stand up boldly to face oppression. He himself set an example by choosing to give away his life to uphold human freedom and dignity. The blending of Mīrī and Pīrī was consummated by Gurū Gobind Singh in the creation of the Khālsā Panth. Ending personal gurūship before he died, he bestowed the stewardship of the community on the Khālsā functioning under the guidance of the Divine Word, Gurū Granth Sāhib, in perpetuity. Combination of Mīrī and Pīrī does not however, envisage a theocratic system of government.

M.G.S.

MĪRĪ SĪNGH, was son of Kāhn Singh and grandson of Bābā Binod Singh. Mīrī Singh took part in several of Bandā Singh's battles against the

Mughal rulers in the Punjab. When the newly-conquered district of Karnāl was made over to Binod Singh in May 1710, Mīr Singh assisted his grandfather in guarding the town against several Mughal onslaughts.

G.S.D.

MĪR KHĀN, an officer in the army of the Mughal emperor Bābar, was entrusted with supervising the prisoners held at Saidpur (Eminābād) during Bābar's invasion of 1520. According to *Purāṇ Janam Sākhī*, Gurū Nānak and Mardānā too were among the prisoners. Both were made to perform forced labour. When Mīr Khān met Gurū Nānak, he found the Gurū spiritually enlightened and saw that hand mill given him turned on its own, he reported the matter to Bābar who released the Gurū.

M.G.S.

MIRZĀ BEG, a Mughal official who, in 1696, accompanied Prince Mu'azzam (later Emperor Bahādur Shāh of Delhi), was sent by Emperor Aurangzib to settle affairs in the Punjab. He, however, became an admirer of Gurū Gobind Singh whom he came to know through Bhāī Nand Lāl.

B.S.

MIRZĀPUR, in Uttar Pradesh on the right bank of the Gaṅgā was visited by Gurū Nānak and then by Gurū Tegh Bahādur (1666). Separate shrines dedicated to the two Gurūs are said to have existed once, but there are no traces of them left now. However, an old *gurdwārā*, named Shri Nirmal Saṅgat, stands near Nārāyaṇ Ghāt.

M.G.S.

MIRZĀ SINGH (d. 1787), was son of Chūhar Singh, and a descendant of Chaudharī Sarvānī who had founded the village of Nausherā, also known as Rāipur Sarvānī, during the reign of Emperor Shāh Jahān. For generations, the family held the office of *chaudharīat* paying the revenue into the government treasury until Mirzā Singh, about 1752, joined the Kanhaiyā *misl*, and received from them several villages as his share of the conquered territory. Mirzā Singh died in 1787.

G.S.N.

MISLDĀRĪ or MISALDĀRĪ, a system of political relationship as well as of land tenure which came into being with the rise of Sikh power in the mid-

eighteenth-century Punjab. Under the *misldārī* system of land tenure which now prevailed, the chief of each *misl* could allot land to a member of his own *misl*, or even to an outsider, not as a grant, but as a share of the territory in the conquest of which the latter was an equal partner. Sometimes the subordinate *misldārs* or commanders occupied territory on their own, but continued to accept the *sardār* of the *misl* as their chief. The *misldārs* were independent in the management of their respective territories. *Misldārī* was a transient phenomenon. With the emergence of the Sikh kingdom under Mahārājā Ranjīt Singh, the system became redundant.

H.R.G.

MISLS. *Misl* is a term which originated in the eighteenth-century history of the Sikhs to describe a unit or brigade of Sikh warriors and the territory acquired by it. The word *misl* means 'similitude, alike or equal', and 'a file' or collection of papers bearing on a particular topic. It has also been defined as a tribe or race, encampment, military/police post, brotherhood, a confederacy of clans, etc. The term *misl* was first used by Sainapati in his *Srī Gurū Sobhā*, primarily in the sense of a group or troop or sub-unit of armed warriors or soldiers.

In order to understand the genesis and evolution of the *misl* system in a historical perspective, however, we must go back to the beginning of the eighteenth century. From Nanded in the Deccan, Gurū Gobind Singh deputed Bandā Singh Bahādur to the Punjab with a group of five prominent Sikhs and a bodyguard of 25 Sikh soldiers. As he arrived in the Punjab, men of grit and daring began to rally round his banner. Within two months, 4,000-5,000 horsemen and 7,000-8,000 foot had volunteered to join him. In the course of one year 30,000-40,000 troops were under him. In May 1710 the entire province of Sirhind, between the Sutlej and the Yamunā and, between the Śivālik hills and Pānīpat fell into the hands of the Sikhs. But the Sikh power did not last long as Bandā Singh Bahādur was captured in December 1715 and executed in June 1716. The Sikhs were thus deprived of a unified command.

Hunted out of their homes, they scattered in small *jathās* to find refuge in distant hills, forests and deserts, but they were far from vanquished. It was not unusual for the *jathās* to join together when the situation so demanded. It was customary for most *jathās* to congregate at Amritsar to celebrate Vaisākhi and Dīvālī. Dīwān Darbārā Singh (d. 1734), an elderly Sikh, acted on such occasions as the common chief. In 1733, Zakariyā Khān, the Mughal governor of Lahore, offered them a *jāgīr* or fief worth one lakh rupees a year and the title of 'Nawāb' to their leader. The Sikhs accepted the offer and chose Kapūr Singh from among themselves to be invested with the title.

In consideration of administrative convenience, Nawāb Kapūr Singh divided the entire body of troops into two camps, called Buddhā Dal and Taruṇā Dal but they were forced to split into small groups when the compact with the government ended in 1735. On 1 July 1745, they gathered at Amritsar, passed a *gurmata* or resolution and reorganized themselves into 25 groups, each consisting of 100 horse. By March 1748 there were 65 groups operating in different parts of the Punjab. They carried out their operations generally independent of one another, though they still acknowledged the pre-eminent position of Nawāb Kapūr Singh.

On the Vaisākhi day (29 March) of 1748, the Sikhs gathered at Amritsar and decided, through *gurmata*, to unify themselves into a single body called the Dal Khālsā, under the supreme command of Sardār Jassā Singh Ahlūvālī. The 65 bands were grouped into 11 *misls*. Six *misls* were under Buddhā Dal and the latter five under Taruṇā Dal. Jassā Singh Ahlūvālī was chosen to be in joint command of the entire Dal Khālsā, while Nawāb Kapūr Singh continued to be acknowledged as the supreme commander. Phūlkīān under Bābā Ālā Singh of Paṭiālā was the twelfth *misal*, but it was not part of the Dal Khālsā command.

The Dal Khālsā established its authority over most of the Punjab region in a short time. In early 1758, the Dal Khālsā, in collaboration with the Marāṭhās, occupied Sirhind and Lahore. Within three months of the Vaḍḍā Ghallūghārā, the Great

Massacre of 5 February 1762, the Dal Khālsā rose to defeat Ahmad Shāh's governor at Sirhind in April-May 1762 and the Shāh himself at Amritsar in October the same year. Sirhind and its adjoining territories were occupied permanently in January 1764, and with this began the final phase of the emergence of the Dal Khālsā into a confederacy of sovereign political principalities. The *misls* now occupied well-defined territories over which their *sardārs* ruled independently while maintaining their former links as units of the Dal Khālsā.

The *misal* organization was not exactly "a theocratic confederate feudalism". Devotion to Gurū Gobind Singh's ideals of faith and community was a paramount requirement, but no priestly interference or domination was allowed. Rather, the whole community was itself standing in covenant with God through the Gurūs and the scripture. The *misal* chief exercised full authority within his domain. His rule was benign, based on the good will of all classes of people. Each village, a sort of a small republic, administered its affairs through a council of five elders representing the collective will of the people. Above the village's *pañchāyat* there was the court of the *misal* chief. The *pañchāyats* tried to maintain equity and justice in the villages. The overall military strength of the Sikh *misls* is variously estimated. According to one estimate, the Dal Khālsā could muster about 70,000 horse. George Forster who visited the Punjab in 1783, reckoned the military strength of the *misls* at over 200,000 horse. The main source of the income of the *misls* in the initial stages was plunder, augmented later by *rākhi* imposts. But as the *sardārs* settled down as sovereign rulers in their domains, land revenue became the major source. Duties on traders and merchants also brought some revenue. The Sikh chiefs gave full protection to traders passing through their territories. Exports to the countries west of the Attock consisted of sugar, rice, indigo and white cloth, the imports being swords, horses, fruit, lead and spices. Imports from Kashmir consisted of shawls, saffron and fruit against the export of wheat, rice, salt and spices. With the inhabitants of the hills were exchanged cloth, matchlocks and horses for iron and other

commodities. From the Deccan, the principal imports were sulphur, indigo, salt, lead, iron and spices, exports being horses, camels, sugar, rice, white cloth, matchlocks, swords, bows and arrows.

Following are the *misl*s which comprised the Sikh Punjab at the close of the eighteenth century, prior to the rise of Raṇjīt Singh :

ĀHLŪVĀLĪĀ MISL, founded by Jassā Singh during the latter half of the eighteenth century, derived its name from the village of Āhlū, in Lahore district, founded by a Sadāo, one of the forefathers of Jassā Singh. The remnants of the *misl* lasted until of the princely state of Kapūrthālā. Jassā Singh who became famous in history as Jassā Singh Āhlūvālīā, a right-hand man of Nawāb Kapūr Singh, took a leading part in the Sikh struggle against the Mughal governors of the Punjab, Zakariyā Khān, Yahiyā Khān and Mīr Mannū. On the Vaisākhi day of 1748, Jassā Singh was chosen leader to all the 65 roving Sikh groups turned into Dal Khālsā. Jassā Singh started seizing territory in the Punjab, and established the system of *rākhi* or protection. The Dal Khālsā under him routed in April 1754 an Afghān force from Lahore which had laid siege to Amritsar and in March 1758 occupied Sirhind jointly with the Marāṭhās. A month later they entered Lahore. Although Ahmad Shāh Durrani re-established his influence in the winter of 1759, defeated the Marāṭhās at Pānīpat in 1761 and inflicted a severe loss upon the Sikhs in February 1762, Jassā Singh led the Sikhs to conquer Sirhind in 1764 and took over Kapūrthālā in 1777. As for his possessions, he held Kot'Isā Khel, Jagrāon, Isrū, and Fatehgarh, to the south of River Sutlej in the Jalandhar Doāb, Kapūrthālā, Sultānpur Lodhī and the surrounding villages. The *zamīndārs* of Phagwārā, Urmur Tāndā and Yāhiyāpur paid him tribute. In the Bārī Doāb, he had Jaṇḍiālā, Saṭhiālā, Bundālā, Jalālābād, Vairovāl, Sarhālī, Fatehbād, Jalālpur, Goindvāl, Tam Tāran and Khaḍūr; in the Rachnā Doāb, Zafarvāl. Jassā Singh died in 1783. One of his successors, Fateh Singh (d. 1837), exchanged turbans with Raṇjīt Singh reiterating friendship. After the first Anglo-Sikh war, Kapūrthālā came under British protection, ruled by the descendants of Fateh Singh until it merged

with the Paṭiālā and East Punjab States Union (PEPSU) in 1948.

BHAṄĠĠ MISL, acquired its name from the addiction of its members to *bhaṅg* or hemp. The founder of the *jathā* that later acquired the dimensions of a *misl* was Chhajjā Singh of Pañjvar village, near Amritsar. He was succeeded by Bhūmā Singh who won a name for himself in skirmishes with Nādir Shāh's troops in 1739. Bhūmā Singh was succeeded by Harī Singh who was, in 1748, acknowledged head of the Bhaṅgī *misl* as well as leader of the Tarunā Dal. He vastly increased the power and influence of the Bhaṅgī *misl* which began to be ranked as the strongest among its peers. He created an army of 20,000 dashing youths, and established his headquarters first at Sohal and then at Gilvālī, both in Amritsar district. He extended his territory towards and subdued Kasūr, Bahāwalpur and Multān, and realized tribute from Balūchī chiefs in the districts of Muzaffargarh, Derā Ghāzī Khān, Derā Ismā'il Khān, Jhaṅg, Chinioṭ and Siālkoṭ.

Harī Singh was succeeded by Jhaṇḍā Singh, his eldest son, under whom the Bhaṅgī *misl* reached the zenith of its power. He built a brick fort at Amritsar which he named Qilā Bhaṅgīān and laid out fine bazars in the city. He then proceeded to Rasūlnagar, where he recovered from the Muhammadan Chahṭhā rulers the famous gun Zamzamā which came to be known as Bhaṅgīān dī Top. But Jhaṇḍā Singh was killed in 1774 in a battle with the Kanhaiyās and the Sukkarchakkīās at Jammū whither he had marched to settle a standing succession issue. He was succeeded by his brother Gaṇḍā Singh who, dying of illness at the time of a battle with the Kanhaiyās at Dīnānagar, was in turn succeeded by his minor son, Desā Singh, under whose weak leadership began the decline of the dynasty. Several Bhaṅgī *sardārs* set themselves up as independent chiefs within their territories. Desā Singh was killed in action against Mahān Singh Sukkarchakkīā in 1782. Lahore was taken over by Raṇjīt Singh in 1799 and Amritsar in 1802. By 1810 all Bhaṅgī territories had merged with the kingdom of Raṇjīt Singh. The last Bhaṅgī *sardār* to fall was Sāhib

Singh of Gujrat who was dismissed with a grant of some villages.

DALLEVĀLĪ MISL, derived its name from the village of Dallevāl, near Derā Bābā Nānak, to which its founder, Gulāb Singh, belonged. At the time of the formation of the Dal Khālsā in 1748, Gulāb Singh who had already fought bravely against Nādir Shāh in 1739 and in the Chhoṭā Ghallūghārā in 1746, was declared head of the Dallevālīā *derā*, later called *misl*. The Dallevālīā and Nishānāivālī *jathās* were stationed at Amritsar to protect the holy city. Gulāb Singh was succeeded in 1759 by Tārā Singh Ghaibā who proved to be an able leader of men and a fearless fighter. One of his first exploits was to attack a detachment of Ahmad Shāh Durrānī's army and rob it of its horses and arms while crossing the Beīn river near his native village, Kaṅg, in Kapūrthālā district. In 1760, he crossed the Sutlej and seized several towns. In 1763, he joined the Bhaṅgī, Rāmgarhiā and Kanhaīyā *misl*s against the Paṭhān Nawāb of Kasūr and joined other Sikh *sardārs* in reducing Sirhind (1764).

The Dallevālīā *misl* under Tārā Singh and his collaterals and associates held a major portion of the upper Jalandhar Doāb, and the northern portions of Ambālā and Ludhiānā, with some portions of Fīrozpur. He became a close friend and associate of Mahārājā Ranjīt Singh and took part in his early Mālva campaigns. After his death in 1807 at the age of 90, Dallevālīā territories were annexed by Ranjīt Singh.

KANHAĪYĀ, MISL, was founded by Jai Singh of Kāhnā (21 km southwest of Lahore), son of Khushhāl (Singh). It is commonly believed that the name of the *misl*, Kanhaīyā, was derived from the name of Jai Singh's village, Kāhnā, although another explanation connects it with the Sardār's own handsome appearance which earned him the epithet (Kāhn) Kanhaīyā, an endearing title used for Lord Kṛṣṇa. The Kanhaīyā *misl* under Jai Singh became the dominant power in the Punjab. He seized a part of Rīārki comprising the district of Gurdāspur and upper portions of Amritsar. He first made his wife's village, Sohīān, in Amritsar district, his headquarters from where he shifted to Batālā

and thence to Mukerīān. His territories lay on both sides of the Rivers Beās and Rāvī. Jai Singh extended his territories up to Paṛol, about 70 km southeast of Jammū, and the hill chiefs of Kāngrā, Nūrpur, Dātārpur and Sībā became his tributaries. In 1778, he with the help of Mahārājā Singh Sukkarchakkiā and Jassā Singh Ahlūvālīā, drove away Jassā Singh Rāmgarhiā to the desert region of Hānsī and Hissār. In 1781 Jai Singh and his associate Haqīqat Singh led an expedition to Jammū and received a sum of 3,00,000 rupees as tribute from its new ruler. On Jai Singh's death in 1793 control of the Kanhaīyā clan passed into the hands of his daughter-in-law, Sadā Kaur, his son Gurbakhsh Singh having pre-deceased him. Sadā Kaur, married her daughter, Mahitāb Kaur, to Ranjīt Singh, whom she also helped in several campaigns. Soon differences between the two came in the open. Ranjīt Singh made inroads into the Kanhaīyā territory and confiscated their wealth lying at Aṭalgarh (Mukerīān). Sadā Kaur died in confinement in 1832. All the Kanhaīyā territories were gradually conferred on Prince Kharaḥ Singh. KARORSINGHĪĀ MISL was named after Karorā Singh of Barkī in Lahore district. The founder of the *jathā* or band of warriors that subsequently acquired the size and power of a *misl* was Shiām Singh of Nārli who had battled with the invading forces of Nādir Shāh in 1739. He was succeeded by Karam Singh of Pajigarh in Gurdāspur district. Karam Singh fell fighting against Ahmad Shāh Durrānī in January 1748 and was succeeded by Karorā Singh who confined his activities to the tract lying south of the Kāngrā hills in Hoshiārpur district, and seized several important towns before he died in 1761. Baghel Singh who succeeded Karorā Singh is celebrated in Sikh history as the conqueror of Mughal Delhi. A formidable force in the cis-Sutlej region, Baghel Singh had entire Yamunā-Gaṅgetic Doāb at his mercy. When on 11 March 1783, Sikhs entered the Red Fort in Delhi and occupied the Dīwān-i-Ām, the Mughal emperor, Shāh Ālam II, made a settlement with them agreeing to allow Baghel Singh to raise *gurdwārās* on Sikh historical sites and realize six *ānnās* in a rupee (37.5%) of all the octroi duties in the capital.

The last of the prominent Karṛsinghīā leaders was Jodh Singh (1751-1818), son of Gurbakhsh Singh of Kalsiā. Jodh Singh made considerable additions to his inheritance. In 1807, he joined Mahārājā Ranjīt Singh in the attack on Naraingarh in Ambālā district and later fought for him in many a battle in the Punjab. The Mahārājā granted him the tracts of Garhdīvālā in Hoshiarpur district, and Charik in Firozpur district as rewards for his services. Jodh Singh died in the battle of Multān in 1818, and his son, Sobhā Singh, who succeeded him, ruled over Kalsiā state for 40 years until his death in 1858. This Kalsiā state acceded to the Indian Union in 1947 and joined the Patialā and East Punjab States Union (PEPSU) in 1948.

NAKAĪ MISL. was founded by Hīrā Singh of Bahirvāl in Lahore district. His village fell in the country called Nakkā which lay between the rivers Rāvi and Sutlej. It was through this region that the highway from Lahore to Multān, Balūchistān and Sindh passed imparting to it the name Nakkā (*nakkā*, in Punjabi, signifying a kind of gateway). Hīrā Singh took to arms while still very young. As the Sikhs sacked Kasūr in 1763 and conquered Sirhind in 1764, Hīrā Singh occupied Bahirvāl, Chūniān, Dīpālpur, Jambar, Jeṭhūpur, Kaṅganvāl and Khuḍiān establishing his headquarters at Chūniān. In 1767, he led out an expedition to Pākpaṭṭan, but was killed in the action that took place. Later one of his successor, Ranjīt Singh increased the power and influence of the *misl*. The territory under his control was worth nine lakhs of rupees per annum and a force of 2,000 horsemen, with camel swivels and a few guns. His daughter, Rāj Kaur, was married to Mahārājā Ranjīt Singh who later on seized the possessions.

NISHĀNĀNVĀLĪ MISL, owed its origin to Dasaundhā Singh whose *jathā* was the standard-bearer of the Dal Khālsā. Hence the name of the *jathā* or *misl*-Nishānānvālī, *nishān* in Punjabi meaning a flag or standard. The *misl* was originally based in Amritsar where it guarded the holy Harimandar and also served as a reserve force of the Dal. On his death in 1767, Dasaundhā Singh was succeeded by his younger brother, Saṅgat Singh, who made over charge of Ambālā to his

cousins, Lāl Singh and Gurbakhsh Singh, and himself retired to Singhānvālā. On Saṅgat Singh's death in 1774, Lāl Singh's three sons-Mohar Singh, Kapūr Singh, and Anūp Singh-drove out Gurbakhsh Singh from Ambālā dividing the Nishānānvālī territories among themselves. Mohar Singh soon became an influential figure among the cis-Sutlej chiefs. Among other leaders of the *misl*, Naudh Singh, who was severely wounded in the battle of Sirhind (January 1764), took possession of Kherī close to Sirhind, Sudhā Singh Bājvā seized Māchhivārā east of Ludhiana, while Rāi Singh secured 16 villages southwest of Khannā. Jai Singh, another member of the *misl*, captured 27 villages in Kharar. Karam Singh acquired the *parganāhs* of Shāhabād and Ismā'ilābād in the present Kurukshetra district. The military strength of the *misl* had risen to 12,000 horse under Saṅgat Singh. Its territories included Ambālā, Shāhabād, Sauntī, Kherī, Morīṇḍā, Amloh, Khannā, Dorāhā, Sāhnevāl, Māchhivārā and Zīrā. PHŪLKĪĀN MISL, counted as the twelfth *misl* for not being part of the Dal Khālsā, traces its origin to Phūl (d. 1652) who had met Gurū Har Rāi during his travels in the Mālva area and received his blessing. His eldest son, Tilok Singh (Tilokā) was the ancestor of the princely states of Nābhā and Jind, and Rām Singh (Rāmā), next to him, forefather of the rulers of Patialā. Rām Singh and Tilok Singh were devoted disciples of Gurū Gobind Singh, who blessed their house as his own. They had helped Bandā Singh Bahādur with men and money in his early exploits. Bābā Ālā Singh, the third son of Rām Singh, was a brave soldier and an astute politician who laid the foundation of the Phūlkīān fortunes. By 1732, he had conquered a vast territory around Barnālā and in the 40s and 50s, he extended his hold over a number of villages. In 1753, he started building a fort around which grew the city of Patialā and which became his capital in 1763. Ālā Singh was succeeded by his grandson, Amar Singh, who received the title of Rājā-i-Rājgan from Ahmad Shāh. Under him Patialā became the most powerful state between the Yamunā and the Sutlej. After Amar Singh, Patialā state was ruled successively by Karam Singh

(1813-45), Narinder Singh (1845-62), Mohinder Singh (1862-76), Rājinder Singh (1876-1900) and Bhupinder Singh (1900-38). Sir Yādvinder Singh, the last ruler, signed the instrument of accession to independent India in 1947.

Hamir Singh, a descendant of Bābā Phūl through his eldest son Tilok Singh, laid foundation of Nābhā state. He founded the town of Nābhā in 1755. In 1764 he joined Bābā Ālā Singh and the Dal Khālsā in the conquest of Sirhind and received the *parganāh* of Amloh as his share of the spoils. Hamir Singh was succeeded by Jasvant Singh, who conducted protracted campaigns first against Jind and then against Patialā to regain disputed territory for his state. Thereafter Nābhā state was successively ruled by Rājā Devinder Singh (1840-46), Rājā Bharpūr Singh (1847-63), Rājā Bhagvān Singh (1864-71), Mahārājā Hīrā Singh (1871-1911), and Mahārājā Ripudaman Singh (1911-23). Ripudaman Singh who was deposed in 1923 was succeeded by his son Pratāp Singh who signed the instrument of accession to the Union of India in 1947.

Gajpat Singh (1738-89), the middle son of Sukhchain Singh (d. 1751), was the founder of the Jind State. In 1764, Gajpat Singh joined the Dal Khālsā under Jassā Singh Āhlūwālā and took part in the conquest of Sirhind. He seized the districts of Jind and Safidon and over-ran Pānīpat and Karnāl. In 1766, he made Jind his capital. Unlike other Sikh chiefs, he continued to acknowledge the Mughal authority in Delhi. Gajpat Singh was in constant war with the Nābhā chief having seized his territories of Amloh, Bhādsōn and Saṅgrūr in 1774. His daughter, Rāj Kaur, was the mother of Mahārājā Ranjīt Singh. Gajpat Singh was succeeded successively by his elder son Bhāg Singh (1768-1818) and Fateh Singh. His successor coming to the *gaddī* in 1822 died childless in 1834. Thereafter, Sarūp Singh (1812-64) of Bazidpur inherited Jind and Safidon. The remainder of Jind territories were to be divided between the British and Ranjīt Singh. It was through this decision that the British obtained Ludhiānā. The next rulers in succession were Rājā Raghbīr Singh (1864-87), and Rājā Raṅbīr Singh (1887-1948).

RĀMGARHĪĀ MISL took its name from Rām Raṇḍī, an enclosure of unbaked bricks raised in Amritsar during the time of Jassā Singh. This was later made into a fort called Rāmgarh. Jassā Singh became famous in Sikh history as Jassā Singh Rāmgarhīā. He gained reputation as a soldier of daring and skill and rose to be one of the leading figures of the Dal Khālsā. In 1770, he led plundering expeditions into the hills and also fought many pitched battles against Ahmad Shāh Durrānī. As the Afghān threat receded, Sikh *sardārs* began fighting among themselves and the Rāmgarhīā Sardār had to flee the Punjab. Driven out of the Punjab, Jassā Singh became a soldier of fortune. He took possession of Hissār, his depredations extending to the gates of Delhi and its suburbs, and into the Gangetic Doab. Once he penetrated into Delhi itself, and carried off four guns from the Mughal arsenal. On the death of Jassā Singh Āhlūwālā in 1783, Jassā Singh Rāmgarhīā returned to the Punjab and recovered his lost possessions. Rāmgarhīā *misl*'s territories in the Bārī Doāb included Baṭālā, Kalānnaur, Dīnānagar, Sī Hargobindpur, Shāhpur Kaṇḍī, Gurdāspur, Qādīān, Ghumān, Mattevāl, and in the Jalandhar Doāb, Ūrmur Tāṇḍā, Sarīh Miānī, Garhdīvālā and Zahūrā. In the hills Kāngrā, Nūrpur, Maṇḍī and Chambā paid tribute to Jassā Singh. Soon after Jassā Singh's death in 1803, Ranjīt Singh seized his territories. SHAHĪD MISL owed its origin to Bābā Dīp Singh Shahīd (1682-1752) who had received the vows of the Khālsā at the hands of Gurū Gobind Singh. He rejoined the Gurū in 1706 at Talvaṇḍī Sābo, and, after the Gurū's departure for the South, he stayed on to look after the sacred shrine there. He received command of one of the five *jathās* which later on came to be known as Shahīd *misl*.

This *misl*, mostly made up of Nihāṅgs, had its sphere of influence south of the River Sutlej. With their head-quarters at Talvaṇḍī Sābo, they also held control of the Harimandar at Amritsar. In 1757 Ahmad Shāh-appointed governor of the Punjab desecrated the Harimandar filling up the sacred pool. Dīp Singh who set out for Amritsar met the Mughal forces at Gohalvār, 8 km from Amritsar, and died a martyr in the battle. His successor, Karam Singh

(d. 1784), added to the territories, but the *misl* became extinct in 1809 after the cis-Sutlej Sikh states accepted British protection.

SINGHPURĪĀ (or FAIZULLAPURĪĀ) MISL, founded by Kapūr Singh, got its name from Faizullāpur, village in Amritsar district which Kapūr Singh had wrested from its Muslim chief, Faizullā Khān and, conquering the country around, given it the name of Singhpurā. When in 1733 Zakariyā Khān, the Mughal governor in Lahore, decided to make peace with the Sikhs, he offered them a *jāgīr* and title of Nawāb for their leader. The Khālsā chose with one voice Kapūr Singh to receive the title. The *entente* with the Mughals did not last long and Kapūr Singh and his band were driven away towards the Mālwa where they conquered the territory of Sunām and made it over to Ālā Singh of Patialā. He also attacked Sirhind and defeated the Mughal governor. Returning to Amritsar, he successfully routed, in 1736, the force led by Lakhpāt Rāi, but could not succeed in capturing Zakariyā Khān and had to move towards Delhi overrunning several cities. He was succeeded by Khushhāl Singh who made further territorial acquisitions. However, his son and successor, Buddh Singh succumbed to the rising power of Ranjīt Singh who occupied his Bārī Doāb and Jalandhar Doāb territories. The cis-Sutlej remnants of the Singhpurīā *misl* were eventually annexed by the British.

SUKKARCHAKKĪĀ MISL, named after the village of Sukkarchakk in Gujranwālā district, now in Pakistan to which its founder, Buḍḍhā Singh, belonged became ultimately the most important of the twelve Sikh *misls*. Buḍḍhā Singh's son, Naudh Singh, fortified Sukkarchakk and raised a *jathā* acquiring the name of Sukkarchakkīās. Naudh Singh's son and successor, Charhat Singh, moved his head quarters to Gujranwālā and erected battlement around the town. He had several skirmishes with Ahmad Shāh, but his last foray was into Jammū in 1770 where in one of the skirmishes Charhat Singh fell mortally wounded by the bursting of his own matchlock. Charhat Singh's young son, Mahān Singh, inherited his father's spirit and ambition. He made vast additions

to his estates and fortunes. In 1782, he proceeded to Jammū whose Dogrā ruler fled leaving the rich city to the mercy of his men. With the loot of Jammū, Mahān Singh raised the Sukkarchakkīās gained eminence. Mahān Singh was succeeded by his son, Ranjīt Singh, who had inherited from his forefathers a sizeable estate and an ambition that knew no bounds. In due course, he liquidated the *misls* north of the Sutlej and became the powerful sovereign of the Punjab.

H.R.G.

MIT SINGH PADHĀNĪĀ (d. 1814), soldier, commander and *jāgīrdār* under Mahārājā Ranjīt Singh, who took part in Ranjīt Singh's occupation of Lahore (1799) and distinguished himself in the Kasūr (1807) and Kashmir (1814) expeditions. He was killed in action during the retreat of the Sikh forces from Kashmir in 1814.

B.J.H.

MOH, from Sanskrit root *muh* meaning "to become stupefied, to be bewildered or perplexed, to err, to be mistaken," stands in ancient texts for perplexity or confusion as also for the cause of confusion, that is, *avidyā* or *ajñāna* (ignorance or illusion). In another context, it stands for "the snare of worldly illusion, infatuation." Its function is two-fold: it bedims the discernment of truth, prevents the discernment of reality, and it creates an error of judgement or leads to wrong knowledge (*mithyā jñāna*). Men believe in an eternal reality of their own existence or ego; they see truth in what is false and seek happiness in what begets suffering. In Punjabi *moh* generally means love of and attachment to worldly things and relations. In Sikh Scripture, the term frequently occurs coupled with *māyā* interpreted both as infatuation for or clinging to the illusory world of the senses and as illusion of worldly love and attachment: in Sikhism, *māyā* does not stand for the world being unreal or illusion. In Sikhism the visible world is a manifestation of God Himself and is therefore real; yet it is not *satya* or true in the sense of being immutable and eternal. *Māyā* is not an illusion in the sense of a mirage, a factual nullity; it is a delusion which represents transient as permanent and a part as the whole. *Moh* for *māyā*, i.e. for this transient world of the

senses, hinders the soul's search for its ultimate goal and is, therefore, one of the Five Evils. Gurū Nānak advises shedding of *moh* as it is the source of all evil and a cause for repeated births and deaths. (GG, 356).

The antidote to *moh* is non-attachment. The right remedy is the understanding (*giān*) that the mundane world, its relations and affairs, demanding one's participation and involvement are transient. Non-attachment thus is not non-action, but an attitude to action. An image in *gurbānī* describing the ideal life is that of the lotus which, although living in water, keeps its head above it without allowing itself to be submerged.

L.M.J.

MOHAN, BĀBĀ (b. 1536), the elder son of Gurū Amar Dās, was born to Mātā Mansā Devī at Bāsarke Gillān, near Amritsar, in 1536. He was of a taciturn disposition and most of the time kept to his room in Goindvāl absorbed in study and contemplation. According to one tradition, he had in his possession manuscript collections of the Gurūs' hymns inherited from his father. When Gurū Arjan sought this manuscript from him, Baba Mohan first refused, but then made it over to the Gurū as he himself called at him. Gurdwārā Chubārā Bābā Mohan Jī in Goindvāl perpetuates Bābā Mohan's memory.

Hn.s.

MOHAN, BHĀĪ, a devoted Sikh of the time of Gurū Arjan, was a *masand*, local minister, in the Gañj locality of Lahore. He was especially known for his honesty and strongly abhorred the idea of misappropriation of the devotees offerings. He had the privilege of visiting Amritsar often and receiving instruction directly from the Gurū.

T.S.

MOHAN SINGH, GENERAL (1909-1989), of the Indian National Army, was born the only son of Tārā Singh of Ugoke village, near Siālkoṭ (now in Pakistan). His father died two months before his birth and his mother shifted to her parents' home in Badiānā in the same district, where Mohan Singh was born and brought up. As he passed his high school, he joined the Indian army in 1927 and was selected as a potential officer in 1931. He received

his commission in 1934, and was promoted Captain when his battalion was earmarked for operational service in the Far East. In March 1941, he left for Malaya with his unit. While they were in the northern part of the Malaya Peninsula, Japan entered the war and overtook South-east Asia. Many British Indian forces were taken captives, but under an agreement of collaboration, all Indian prisoners of war and stragglers were placed under Mohan Singh's charge and he was asked to restore order. Soon Kuala Lumpur and Singapore also fell with many prisoners of war. Mohan Singh asked for volunteers who would form the Azād Hind Fauj to fight for liberating India from the British rule. A large number of men, mostly Sikhs, came forward to join. The new set-up came into being on 1 September 1942 by which time the strength of volunteers had reached 40,000. Mohan Singh, now designated a general, was to command it. General Mohan Singh was soon disenchanted regarding the intentions of the Japanese who were deliberately withholding recognition and the public proclamation about its entity as an independent liberation army. On 29 December 1942, General Mohan Singh was removed from his command and taken into custody, but was released and reinstated only after the arrival of Subhās Chandra Bose from Germany in June 1943.

During the May-June 1945, most officers and men of the Azād Hind Fauj (I.N.A.), numbering about 20,000, including General Mohan Singh, had been made prisoners by the British and brought back to India, but were set free soon. However, freedom in 1947 also meant Mohan Singh leaving his home in what then became Pakistan and came to India a homeless refugee. He re-settled at Jugiānā, near Ludhiānā. He entered politics and joined the Indian National Congress. After a stint as a legislator in the Punjab, he was elected to the upper house of Indian Parliament, for two terms. In and out of Parliament, he strove for the recognition of the members of his Azād Hind Fauj as freedom fighters in the cause of the nation's liberation.

General Mohan Singh died at Jugiānā on 26 December 1989.

M.G.S.

MOHAN SINGH NĀGOKE, JATHEDĀR (1898-1969), Akālī politician and Jathedar of the Akāl Takht (1935-1948), was born at Nāgoke, in Amritsar district, on 25 December 1898. He had his early schooling in his village and later joined Khālsā Collegiate School at Amritsar from where he passed his matriculation examination in 1918. He took up service as a clerk in the office of the deputy commissioner of Amritsar, but the Jallianwālā Bāgh massacre proved a turning-point in his career. He relinquished the job in protest. In 1924, he joined the Jaito *morchā*, and suffered imprisonment. In 1926, he was appointed a superintendent in the office of the Shiromani Gurdwara Parbandhak Committee at Amritsar. He rose to be Mīt (assistant) Jathedar of the Akāl Takht in 1931, becoming Jathedar four years later. From 1944-48, he was president of the Shiromani Gurdwara Parbandhak Committee, and as president he gave special attention to bringing symmetry to the Golden Temple surroundings.

Upon the partition of the Punjab in 1947, Jathedar Mohan Singh worked for the rehabilitation of the refugees, was elected to the Punjab Legislative Assembly (1952 and 1967), and served as a member of the Punjab Subordinate Services Selection Board (1958-63). He died on 2 March 1969 in Amritsar after a prolonged illness.

Pr.S.G.

MOHAN SINGH, SARDĀR BAHĀDUR (1897-1961), athlete, philanthropist and privy counsellor, was born on 6 June 1897 at Rāwalpindī in a family of note. He was the younger of the two sons of Sardar Hardit Singh (d. 1904), the elder being Sohan Singh. He had lost his mother when he was only a few months old and his father died when he was seven years. Mohan Singh studied at the Khālsā Collegiate School, Amritsar, and the Aitchison College, Lahore. He completed his university education at Government College, Lahore, in 1919. He received Khālsā initiation, on 26 November 1916, at the hands of the renowned Sant Atar Singh of Mastūānā. He became a member of the Chief Khālsā Dīwān in October 1914, and was its honorary joint secretary, 1922 to 1925. He was elected unopposed to the Punjab Legislative

Council (1930); member of the SGPC (1930); member of the Punjab and North-west Frontier Province Public Service Commission in (1943-47); and chairman of the Public Service Commission of the Patialā and East Punjab States Union (1948-56). In recognition of his public service, he was awarded the title of Sardar Bahādur (1931) and was appointed Companion of the Indian Empire (1941). In 1941, he established a plywood factory at Lahore, the first of its kind in Northern India. His deeper interest, however, lay in Sikh religion, and he translated some scriptural texts. He was an advocate of women's education and encouraged the establishment of girls schools. He died at Rishikesh on 27 December 1961.

Gbch.S.

MOHAN SINGH, TUR, JATHEDĀR (1915-1979), eminent Akālī politician, was born at village Tur of Amritsar in 1915, the son of Jagat Singh, an Akālī activist of the Gurdwara Reform movement and a member of the first Shiromani Gurdwara Parbandhak Committee. Mohan Singh, as he grew up, joined the Shiromani Akālī Dal and slowly ascending the ladder became a member of Shiromani Committee (1954 and 1960). He went to jail during the Punjabi Sūbā agitation of 1955. He fought the State Assembly elections in 1962 but lost to Partāp Singh Kairon. He again fought and won the Assembly elections in 1967 and again during the mid-term elections of 1969. After the death of Sant Fateh Singh in 1972, Jathedar Mohan Singh Tur was elected president of the Shiromani Akālī Dal. In this capacity, he successfully conducted the agitation against Haryānā government's unlawful pressure on Sikh landholders settled in that state. A second landmark was the peaceful agitation against the countrywide state of emergency declared by the Central Government in 1975. In March 1977, he was elected to the Lok Sabhā. Jathedar Mohan Singh Tur died on 30 July 1979.

M.G.S.

MOHAN SINGH VAID, BHĀĪ, (1881-1936), apothecary, writer and social reformer, was born at Tarn Taran on 7 March 1881, the youngest of the four sons of Bhāī Jaimal Singh (1843-1919), who

too was a *vaid* (practitioner of Indian system of medicine) of long standing. Mohan Singh had no regular schooling but he studied books on Sikh religion and history at home and learnt *Āyurveda* from his father and, later, from Sant Ishar Singh and Paṇḍit Jai Dīāl. Early in his life he came under the influence of Singh Sabhā enlightenment and founded in 1894 the *Khālsā Vidyārthī Sabhā*, lit. Sikh Students' Association. In April 1905, he established the *Khālsā Bhujhaṅgī Sabhā*, Sikh Youngmen's Association, which was affiliated to the Chief *Khālsā Dīwān* in 1908 and ultimately merged with the Singh Sabhā, Tarn Tāran, in 1915. Bhāī Mohan Singh was a member of the committee set up by *Khālsā Dīwān Mājha* to open an institution for training workers to preach religious and social reform among the Sikhs, and then became secretary of the *Khālsā Prachārak Vidyālā* at Tarn Tāran in November 1906. He floated a monthly magazine *Dukh Nivāran* (January 1907) and was also sub-editor of the *Khālsā*. In 1907 he was entrusted with the writing of the handbills for the Chief *Khālsā Dīwān*. He brought out 43 handbills during 1908-11. He was a member of the *Shiromani Gurdwārā Parbandhak Committee* (1921, 1930, 1933), and when the Committee was outlawed by government on 12 October 1923, he served a two-year term in *Mīānwālī jail* (1924-25). Bhāī Mohan Singh was one of the pioneers of modern Punjabi prose, and wrote nearly 200 tracts and books on different topics. Besides writing many novels, stories, essays and a couple of plays, mostly didactic in nature, he also published translations or adaptations of some western classics. His collection of books, magazines, pamphlets and newspapers in now part of Punjabi University, Patialā.

Bhāī Mohan Singh Vaid died at Tarn Tāran on 3 October 1936.

D.S.U.

MOHAR SINGH (d. 1785), a prominent leader of the *Nishānānwālī* chieftaincy, was the eldest of the three sons of Lāl Singh. He added Ambālā and Zīrā to the territories he had inherited and soon became an influential figure among the cis-Sutlej chiefs. He was one of the Sikh representatives who

held parley with Mahādī Scindīā and signed a treaty on 9 May 1785. Mohar Singh died at Ambālā in 1785 in a feud with Gurbakhsh Singh of Morīṇḍā.

S.S.B.

MOHAR SINGH (d. 1832), son of Gauhar Singh, a powerful Sikh *sardār* during the second half of the eighteenth century. Mohar Singh, with his brother, Dal Singh, held a *jāgīr* during Mahārājā Ranjīt Singh's reign subject to one hundred horse. He served in the Kashmīr campaign in which he was wounded. He distinguished himself at the crucial battle of Terī fought near the Kābul River in March 1823, after which he was placed in command of 500 cavalry. He was engaged under General Ventura in 1831 to seize the territory of the Bahāwalpur. Mohar Singh died in 1832.

S.S.B.

MOHĪ, village in Ludhiānā district, has a shrine called Gurdwārā Pātshāhī Dasvīn, dedicated to Gurū Gobind Singh who passed through this village on his way from Ālamgīr and Jodhān to Hehrān at the end of 1705. It is said that the Gurū halted here to have a tight-fitting ring removed from his finger by the village goldsmith.

M.G.S.

MOHINDER SINGH, MAHĀRĀJĀ (1852-1876), born at Patialā on 16 September 1852, the son of Mahārājā Narinder Singh, ascended the Patialā throne on 29 January 1862. The young Mahārājā was fairly well educated and enlightened. He received good all-round education and was the first one in the line to learn English. He sponsored several works of public utility like the construction of Sirhind Canal, the University College, Lahore, and for the famine stricken in Bengal. He founded in 1875 the Mohindrā College at Patialā for the promotion of higher education in the state. Mahārājā Mohinder Singh died at Patialā on 12 April 1876.

S.S.B.

MOHRĀ, a Brahman of Wazīrābād in Gujranwālā district (now in Pakistan), was the brother of Premā involved in the Premā conspiracy case. Both brothers had earlier served under the Dogrā rājā, Gulāb Singh. After the arrest of his brother in May

1847, Mohrā joined Bhāi Mahārāj Singh in his anti-British activities.

M.L.A.

MOHRĪ, BĀBĀ (b. 1539), the younger son of Gurū Amar Dās, was born in 1539 to Mātā Mansā Devī at Bāsarke Gillānī, in Amritsar district of the Punjab. Unlike his elder brother, Mohrī was of a more active temperament and spent most of his time looking after the Gurū's household.

Hn.S.

MONGHYR, district town in Bihār, has an historical shrine, Gurdwārā Pakkī Sarīgat, dedicated to Gurū Tegh Bahādur, who stayed here during his tour of the eastern districts in 1666. The old building, seriously damaged in the 1934 earthquake, was reconstructed in 1934-35. A bedstead and a pillow, said to have been used by the Gurū, are also displayed as sacred relics.

M.G.S.

MONTAGU-CHELMSFORD REFORMS AND THE SIKHS. The Montagu-Chelmsford reforms introduced in 1909 for the first time the elective principle to choose representatives for legislative bodies in India. By then the Muslims had succeeded in securing for themselves reservation of seats in Central and State provinces where they were in minority. This concession of separate representation as also weightage was denied to Hindus and Sikhs in the Punjab. In 1917 Edwin Samuel Montagu became the secretary for State for India and visited India soon after. He and the Governor-General, Lord Chelmsford, prepared a report which, published in July 1918, conceded that the Sikhs were everywhere in minority, and that they went virtually unrepresented. Therefore, they conceded reservation to the Sikhs also. Whereas the Sikhs favoured it, the Hindus and Sikhs in the Punjab Legislative Council baulked the Sikhs. The Montagu-Chelmsford report was followed by the appointment of Franchise Committee to go into the matter of the composition of the new legislatures. It had three Indian members, all non-Sikhs. When the Sikhs protested, Sardār Sundar Singh Majithīā was taken as a co-opted member for the Punjab, but their demand remained unfulfilled. The Franchise Committee

recommended 15 per cent Council seats for the Sikhs though they formed 12% of the Punjab population. In Bihār and Orissa where Muslims formed no more than 10 per cent of the total population, they were given 25 per cent seats. To get this rectified, the Sikhs made representations to the government. A deputation was sent to England in 1920 to place the Sikh case before the Joint Parliamentary Committee on Indian Reforms, but nothing availed except that the Committee on its own initiative increased the Sikh representation in the Punjab by two.

Montagu-Chelmsford reforms had already passed through the legislative procedure in the form of Government of India Bill, 1919. It received Royal assent on 23 December 1919. The first elections under the new Act took place in November 1920. Under the new constitution, the Punjab Legislative Council with a total membership of 93 had 18 Sikh members including 3 nominated by the Lieutenant-Governor. In the Central Assembly of 145 members, 3 were Sikhs; and there was a solitary Sikh, Sardār Jogendra Singh, in the 6-member Council of States. Sardār Sundar Singh Majithīā, a nominated member of the Punjab legislature, was appointed Revenue Minister.

K.S.T.

MORĀÑ, a Muhammadan dancing girl of Lahore whom Mahārājā Ranjīt Singh is said to have married in 1802. She was a woman of uncommon beauty and attracted the Mahārājā's notice at a nautch party. Ranjīt Singh had coins, struck in her name during 1803-09. Ranjīt Singh's relations with her were resented by Sikhs and the Mahārājā was summoned by the Jathedār of Srī Akāl Takht to explain his conduct, and sentenced to be flogged publicly. Ranjīt Singh willingly offered to undergo the punishment, but was let off on payment of a fine of Rs 1,25,000. He sent Morāñ away to Pathānkoṭ in August 1811. Later her sister raised a mosque Masjid-i-Morāñ, in her memory in Lahore.

S.S.B.

MORCHĀ, in Persian *mūrchah* or *mūrchal* meaning entrenchments, fortification or battle-front, has, apart from its usage in military strategy,

entered Indian political vocabulary via the Gurdwārā Reform movement. In that prolonged agitation, the Akālīs came into clash with the British rulers and mounted peaceful resistance fronts to assert their rights. These assuming the form of mass mobilization, meetings and marches to force the matter at issue were styled *morchās*. The movement broke out into several such campaigns. The heroic episodes involving courage and suffering made the term *morchā* popular, and the political parties began to use it for their own agitations.

M.G.S.

MORCHĀ CHĀBĪĀN, campaign for the recovery of the keys of the Golden Temple treasury, marks a dramatic episode in the Sikhs' agitation in the early 1920's for reforming the management of their places of worship. The Golden Temple of Amritsar, which had a government-nominated *sarbrāh* or controller to manage it since 1849, came under Akālī control in October 1920. Although the *sarbrāh* functioned under the directions of the Committee, but he still retained possession of the keys of the *toshākhānā*. On 20 October 1921, Shiromanī Committee resolved to ask him to hand over the keys to its president, but the deputy commissioner of Amritsar forestalled the Akālīs and sent police to take away the keys. On 12 November 1921 a protest meeting was convened at Amritsar, followed by such meetings at other places. On 26 November 1921, several Akālī leaders were arrested from a *diwān* at Ajnālā. The Committee condemned the government action, and resolved to observe 4 December as a protest day and not to join any function in honour of the Prince of Wales, who was likely to visit India early in 1922. Arrests continued to be made. Failing to control Sikh protest, the government announced on 3 January 1922 its decision to return the keys to the executive of the Shiromanī Committee but the Committee refused to accept them until Sikhs arrested during the movement were released unconditionally. Eventually, all Sikhs were released and keys made over to Bābā Kharak Singh, president of the Shiromanī Gurdwārā Parbandhak

Committee, at a *diwān* (19 January 1922) at Akāl Takht.

M.S.

MORINDĀ, also called Bāgānivālā, an old village in Ropar district of the Punjab, has a historical shrine called Gurdwārā Shahīdgañj. After the evacuation of Anandpur on 7 December 1705, Gurū Gobind Singh's mother and two younger sons were betrayed by their domestic servant, Gaṅgū, taken into custody at Kherī (now Sahejī) and brought to Morindā by Jānī Khān and Mānī Khān, the Raighar headmen. They were despatched the next day to Sirhind. The place where they were interned at Morindā is now marked by Gurdwārā Shahīd Gañj. At the end of 1763, the Dal Khālsā, before advancing on Sirhind, attacked and destroyed Morindā. Jānī Khān and Mānī Khān and their entire male progeny were killed.

M.G.S.

MOTĀ SINGH, BHĀĪ (1902-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Harī Singh of Bassī village in Hoshiārpur district, who had migrated for better living to Chakk No. 18 Bahorū in Sheikhūpurā district (now in Pakistan). Motā Singh was born on 28 December 1902 in his mother's village Thāndhevālā in Fīrozpur district. He took the Khālsā *pāhul* and installed the Gurū Granth Sahib in their own home where members of the Khālsā Barādārī began to assemble to listen to *gurbānī* recited and explained by him. He was drawn into the Gurdwārā Reform movement. On 19 February 1921, he was all dressed up and ready to go to bring home his bride when the call was received for the liberation of Gurdwārā Janam Asthān. He joined the Dhārovālī group in the same dress and fell a martyr the following morning.

G.S.G.

MOTĀ SINGH, MASTER (1888-1960), patriot and revolutionary, was born the son of Gopāl Singh on 28 February 1888 at Patārā, near Jalandhar. After passing the matriculation examination, Motā Singh trained as a junior anglo-vernacular teacher and served in different schools in Jalandhar and Hoshiārpur districts. He also passed Giānī (Honours in Punjabi), Munshī Fāzil (Honours in Persian) and B.A. in English examination from the University

of Punjab. He taught at several schools, associated himself with the educational work of the Central Mājha Khālsā Dīwān and helped set up several Khālsā schools for boys and girls.

Master Motā Singh plunged into politics during the anti-Rowlatt Bill agitation of 1918-19, and was arrested after his first speech at Lahore on 11 April 1919. He was released from jail in December 1919, on the eve of the Amritsar session of the Indian National Congress, which he attended. He joined the Akālī movement, but did not approve of its policy of non-violence and he drifted towards the Babar Akālīs. He planned to liquidate those responsible for the Nakānā Sāhib massacre but in vain. He went out to Kabul and established a contact with the Bolsheviks of Russia. Arrested at last on 15 June 1922, he was sentenced to imprisonment for seven years. Thereafter he was arrested and sentenced several times as a result of his anti-British activities. In 1952, he was elected a member of the Punjab Legislative Assembly. He was president of the District Kisān Sabhā, Jalandhar. Master Motā Singh never married. Struck by paralysis, he died in Jalandhar on 9 January 1960.

J.S.A.

MOTĀ SINGH, SARDĀR BAHĀDUR (b. 1814), son of Mūl Rāj (d. 1819), entered the service of Mahārājā Ranjīt Singh in 1832, and was placed in the battalion of Col. Van Cortlandt. He was made adjutant in 1844, and took part in both the Anglo-Sikh wars. On the annexation of the Punjab, he was appointed adjutant of the 7th Police Battalion, which he assisted to raise and organize. In September 1857, he succeeded Col. Subhān Khān, commanding the 1st Punjab Police Battalion, stationed at Lahore. He was honoured with the Star of British India, and the title of Sardār Bahādur.

S.S.B.

MOTĪ RĀM, DĪWĀN (1770-1837), was the only son of Dīwān Muhkam Chand, one of Mahārājā Ranjīt Singh's most trusted generals. Motī Rām officiated as the governor of the Jalandhar Doāb during the absence of his father on military expeditions. After the death of his father in 1814, he was confirmed as governor of the Jalandhar

Doāb. In 1818, he participated in the successful Multān campaign and became the first governor of Kashmīr in 1819. He resigned his post and retired to Banāras to live the life of a recluse (1820), but the Mahārājā recalled him after an year and sent him again to Kashmīr as governor which post he held up to 1826. Thereafter he held several other important assignment in the Darbār. Court machinations led Dīwān Motī Rām in 1832 to take leave of his royal master and to proceed to Banāras where he died in February 1837.

H.R.G.

MOUTON, FRANCOIS HENRI (1804-1876), born at Montelimar (France) on 17 August 1804, joined the French army (1823-35) and then accompanied Ventura to Punjab where he was employed as commandant of Cuirassiers in the Khālsā army. In 1839 he took part in the expedition to Maṇḍī in the hills but left for France early in 1844. Returning to the Punjab in 1845, he fought in the first Anglo-Sikh war (1845-46), but was deported to France by the British thereafter.

GL.S.

MUHKAM CHAND, DĪWĀN (1750-1814), a renowned Sikh army general of the early years of Mahārājā Ranjīt Singh's reign was born around AD 1750 the son of Baisākhī Mall Khatri. He was trained as an accountant and served as a *munshi* under the chiefs of different *misl sardars*, rising to the position of a *dīwān* or minister under the Bhangīs and the Aṭārīvālās. In 1806, he took up service under Mahārājā Ranjīt Singh as military and financial adviser and remained until his death in 1814 the *de facto* commander-in-chief of his army. He had a major role in organizing the Sikh army on a regular basis and in the early territorial conquests of the young Mahārājā. Muhkam Chand took part in the campaigns of Multān (1810) Himalayan foothills (1811) and Maṇḍī and Kulū (1812). In the Kashmīr expedition, he secured release of Shāh Shujā', and brought him to Lahore. Dīwān Muhkam Chand died at Phillaur on 29 December 1814.

H.R.G.

MUHKAM SINGH, BHĀĪ (1663-1705), born Muhkam Chand, one of the Pañj Piāre or the Five

Beloved, was the son of Tīrath Chand, a cloth-printer of Dvārakā in Gujarāt. About the year 1685, he came to Anandpur, practised the manly arts and took part in Sikh battles with the hill chiefs and imperial troops. He was one of the five who offered their heads in response to Gurū Gobind Singh's call in 1699. Initiated into the order of the Khālsā, Muhkam Chand received the surname of Singh. Muhkam Singh died in the battle of Chamkaur on 7 December 1705.

S.S.A.

MU'IN UL-MULK (d. 1753), shortened to Mīr Mannū, was the Mughal governor of the Punjab from April 1748 until his death in November 1753. He took over charge after defeating the Afghān invader, Ahmad Shāh Durrānī, in the battle fought at Mānūpur, near Sirhind on 11 March 1748. As governor of the Punjab, Mīr Mannū ordered the Sikhs to be arrested and their heads and beards shaved off, thus driving them to the safety of hills and jungles. He asked all hill chiefs to seize the Sikhs and send them to Lahore in irons. Hundred were thus brought and executed at a place now called Gurdwārā Shahīdgañj. However, under the influence of his Hindu minister, Kauṛā Mall, but more because of the threat of another invasion by Ahmad Shāh, Mannū temporarily halted his campaign against the Sikhs and made peace with them by granting them a *jāgir* of twelve villages. As Ahmad Shāh entered the Punjab in December 1748, Mīr Mannū, receiving no help from Delhi, agreed to make over to the invader all territory west of the Indus and the revenue of Chār Mahāl. In 1750, Shāh Nawāz Khān was appointed to the Independent charge of the province of Multan by the Delhi rulers, severely curtailing authority of Mīr Mannū. He, along with forces of Adīnā Beg and of Sikhs, defeated Multān forces. As Mīr Mannū had failed to pay the revenue ceded to the Durrānī, Afghān army crossed the Indus in November. In the ensuing hostilities on 5 March 1752, Mīr Mannū laid down arms. Lahore and Multān were ceded to Ahmad Shāh Durrānī. The death of Kauṛā Mall snapped the only link between Mīr Mannū and the Sikh *sardārs*. They took advantage of the conflict between the Afghāns and

the Mughals and occupied large parts of Mannū's territory. The latter now resumed his policy of repression. Prices were once again laid on their heads and strict orders were passed against giving refuge to them anywhere. Skirmishes between Sikh bands and Mannū's roving columns took place in different parts of the province. The fighting and reprisals went on until the death of Mannū on 4 November 1753 of an accidental fall from his horse. A Punjabi doggerel which became current among Sikhs in those days sums up the atrocity Mannū heaped upon them:

Mannū is our sickle,
We the fodder for him to mow,
The more he cuts, the more we grow.

B.S.

MUKARRAMPUR, locally called Makāronpur, is near Sirhind. The village has five different historical shrines.

GURDWARĀ PĀTSHĀHĪ CHHEVĪN, NAUMĪ ATE DASVĪN is the principal Sikh shrine here. The site is sacred to three of the Gurūs, Gurū Hargobind, Gurū Tegh Bahadur and Gurū Gobind Singh who visited here.

GURDWARĀ SĀHIB PĀTSHĀHĪ 9 marks the house of Rūp Chand and Māī Mārī who invited the Gurū to stay in their house instead of under a *ber* tree outside the village.

GURDWARĀ PAHĪLĪ PĀTSHĀHĪ, a mound called Īsarkhel Teh, marks the site where Gurū Nānak is said to have once stayed.

BUNGĀ SĀHIB and SHAHĪD GAÑJ. Both these shrines, inside the village, are connected with Bandā Singh Bahadur's attack on Sirhind in 1710. After the battle at Chappar Chīrī the Sikhs pressed towards Sirhind and on the way a battle took place at Mukarrampur. The Shahīd Gañj marks a memorial in honour of the Sikhs who fell down fighting here.

M.G.S.

MUKHLISGARH FORT on the lower slopes of the Śivālik foothills was established by Mukhlis Khān, a minor chief during the reign of the Mughal emperor Shāh Jahān (1628-58). Bandā Singh Bahadur (1670-1716), after the conquest of Sadhaurā and Sirhind in 1710, made Mukhlisgarh

his headquarters renaming the fort Lohgarh (lit. Steel Fort). Emperor Bahādur Shāh himself led a massive force against the Sikhs and laid a siege around Mukhlisgarh which continued for several months. On the night of 10 December 1710, Bandā Singh broke through the cordon and escaped.

M.G.S.

MUKTĪ or *mukti* and its synonym *mokh* (Sanskrit *mokṣa*, *Pālī mo(k)kha*) are derived from the root *much* (to let go, release) and seem to be identical in primary meaning with the English words deliverance, liberation, release, freedom and emancipation. Although sometimes translated as 'salvation', *mukti* is different from the Christian salvation. *Mukti* has two aspects - a negative and a positive one. On the negative side, it essentially implies a bonded state from which man must be freed. It, however, is not to be construed as escapism. It is not that man is removed to a safe quarter in existence where no perils overtake him. He, rather, discovers within himself an unexpected power to withstand and not be shaken by any threat or danger. On the positive side, *mukti* signifies the fullest and truest realization of the self. The saved life is a fully human self, open and unhindered. Separation and ego-consciousness are gone.

The basic concept underlying *mukti* is that human life is in bondage on account of its own works (*karma*). All the schools of Indian philosophy, with the lone exception of Cārvāka, conceive of an emancipated soul which, after exhausting the effects of all *karmanas*, attains the liberated state. However, what exactly is conceived as bondage, and what as liberation varies from school to school. The Sikh view holds that God, in His own pleasure, has Himself created both the state of bondage (*bandhan*) and the state of freedom (*mukti*). In point of fact, man is born free, but as he grows up, the ways of the world grow upon him. That is how from his nascent free state (*sahaj*) he sinks down step by step into the conditioned existence of worldly pursuit (*dhāt*). In order to re-emerge from it and to re-attain the original state of *sahaj* he must pursue the path of *liv* (devotion). The path of *liv* has its own distinctive discipline which therefore is a prerequisite for *mukti*; the latter

being a by-product of it. This discipline includes good actions; associating with God-men; dwelling upon the Gurū's word and accepting it mentally and ever remembering the Lord. It is imperative for attaining *mukti* that one should be 'dead to oneself'. An egoist, be he clever or dumb, never can attain *mukti*. One can attain freedom by serving him alone who is free himself. The Gurū can remove all fetters and render one free. However, none can attain *mukti* without Divine Grace.

The Sikh concept of *mukti* is essentially that of *jīvan mukti*, the one attainable in one's lifetime itself. Further, Sikhism rejects the idea of considering renunciation as the vesture of a *jīvan mukta*. This ultimate *mukti* is a continuation of *jīvan mukti*, going on after the shedding away of the corporeal frame to the final absorption into the One Absolute - the blending of light with Light (*joti jot samāpā*).

J.S.N.

MUKTSAR, a district town in the Punjab, commemorating the martyrdom of Forty Muktas, i.e. the Liberated Ones, is a famous pilgrimage centre for the Sikhs. When Gurū Gobind Singh left Chamkaur on 7 December 1705, he was pursued by a strong Mughal force. The Gurū retired deeper into the desert, many Sikhs rallying round him. Chaudhrī Kapūrā provided a guide for the Gurū to be escorted further west to the safety of Khidrānā. Here a small party of Sikhs from the Mājha country had hardly presented themselves to atone for the desertion by some of them at Anandpur, when the pursuing column drew close, too. In the grim action that followed, these forty Sikhs fought ferociously and fell to the last man, but not before forcing the host to retreat. Gurū Gobind Singh came down to the battlefield. Blessing by turns his Sikhs who had valiantly laid down their lives, he saw one Bhāi Mahān Singh who, though gravely wounded, was still alive. The Gurū praised the gallantry of the Mājha contingent and promised Mahān Singh any boon he might ask of him. The only request the dying Sikh made was for the cancellation of the deed of renunciation he and some of his companions had signed at Anandpur. The Gurū granted the request and blessed Mahān Singh who

now died in peace. Māī Bhāgo, who lay seriously injured, however, survived and attended upon the Gurū ever after. The forty dead were declared by Gurū Gobind Singh Forty Muktas or the Forty Saved Ones. Besides the 100-metre square sacred pool, five *gurdwārās* commemorate the events of 29 December 1705, the day on which, according to the *Bhatt Vahis*, the historic battle was fought. The local tradition, however, favours 21 Vaisākh 1762 Bk/18 April 1705.

GURDWARĀ TAMBŪ SĀHIB, near the southeastern corner of the *sarovar*, marks the spot where the *muktas* took position behind trees and shrubs which they camouflaged to look like tents (*tambū*, in Punjabi).

GURDWARĀ SHAHĪDGAŅJ SĀHIB, also called Angīthā (lit. pyre) Sāhib, marking the spot where the bodies of the martyrs were cremated by Gurū Gobind Singh, was first built in 1870 by Rājā Wazir Singh of Farīdkoṭ (1828-72).

SRĪ DARBĀR SĀHIB, the principal shrine at Muksar, was the earliest to be established around 1743.

GURDWARĀ TIBBĪ SĀHIB, marking the sandy mound from where Gurū Gobind Singh had showered arrows on the enemy during the battle, was first established as a modest structure during the eighteenth century, and reconstructed in 1843. GURDWARĀ RAKĀBSAR SĀHIB marks the site where the stirrup snapped as the Gurū came down to mount his horse.

M.G.S.

MŪLĀ was, according to a tradition recorded in *Srī Gur Nānak Prakāsh*, a resident of Siālkoṭ who became a devotee of Gurū Nānak. As Gurū Nānak once visited the city, he sent Mardānā to purchase one pice worth of truth and one pice worth of falsehood. Mardānā went from shop to shop, but his strange quest mystified everyone. There was however one shopkeeper, Mūlā, who wrote out for him on a piece of paper: "Death is the truth: living falsehood." Mūlā's curiosity led him to follow Mardānā. He felt contentment in the Gurū's presence and became a disciple. He accompanied the Gurū on part of his travels.

Gn.S.

MŪLĀ KĪR, a Sikh of Gurū Nānak's times who sincerely followed the Gurū's instruction to work honestly and serve the Sikhs. As his hospitality became known, once a man in the guise of a Sikh came to him. Mūlā served him food and provided shelter for the night. During the night the guest stole the box containing ornaments of Mūlā's wife and left early next morning. Though Mūlā knew what the guest had done, but he hid this from everybody including his wife because he did not wish it to be known that a person calling himself a Sikh had committed theft.

Gn.S.

MŪLĀ SINGH, BHĀĪ (1880-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Jīvan Singh of Vallā village, in Amritsar district. Early in life, he went over to Singapore where he served in the army for 16 years, and returned to India after retirement. He helped the British government in India to recruit more Sikh youth during the first World War, but the government did not recognize his services. He took active part in the Gurdwārā Reform Movement. He was one of the Akālī *jathā* led by Bhāī Lachhman Singh Dhārovālī that was massacred at Nankānā Sahib by the hired assassins of Mahant Narain Dās on 20 February 1921.

G.S.G.

MŪL CHAND, son of Raghupat Rāi Nijjar, fought valiantly in the battle of Nadaun (20 March 1691) and fell a martyr.

M.G.S.

MŪL CHAND, BHĀĪ, father-in-law of Gurū Nānak, was a Chonā Khatri of Baṭālā, who looked after the lands of the Randhāvā Jatts of the village of Pakkhole in present-day Gurdāspur district of the Punjab. Gurdwārā Dehrā Sāhib, also known as Viāh Asthān Gurū Nānak Dev Jī, now marks the place where Bhāī Mūl Chand lived. The family later shifted to Pakkhole Randhāve.

Gn.S.

MŪL MANTRA. This is the title commonly given to the opening lines of the Gurū Granth Sāhib, Sikh scripture, or to these lines when they or a portion of them are repeated at the beginning of each new *rāga* section as contained in the Holy text. This is the primary or fundamental formula of

the Sikh faith. Transliterated into Roman script it would read: (*ik*) *oanikār satinām kartā purakhu nirbhau nirvairu akāl mūrati ajūnī saibhan gurprasādi*. The English paraphrase, given the inherent inadequacies of the genre of translation, would read, "God is one; call Him Eternal truth; He is the Supreme creator; He knows no fear and is at enmity with none. His being is Timeless and Formless; He is autogenous, attainable through the grace of the Gurū." Its placing at the beginning of the Sikh Scripture and its use, in its entirety or in part, at a number of places in the text indicates the importance in the Sikh tradition of the vision of God that the Mūl Mantra summons. The Mūl Mantra is spoken on all occasions to invoke divine aid, to bless or to sanctify. It is enunciated at the beginning before a new venture in life is undertaken. It is also repeated to fortify the soul against despondency or lower tendencies.

In the sequence in which these epithets are placed, this unique piece brings forth the inner dynamics of the Sikh way of life. It differs fundamentally from the 'secret' *mantras* of certain other traditions. Unlike the latter, it is communicated openly to any seeker who sincerely wishes to meditate on it, to live by faith in it. The repetition of Mūl Mantra at numerous places establishes its fundamental and supreme importance. It is repeated with due reverence by a person being admitted to the *Khālsā* brotherhood and is thus also a formula of initiation. *Ik Oanikār* is composed of two parts: the numeral *Ik*, or one, stands for the sole Formless Reality: signifying His existence as well as His oneness, and *Oanikār* (*Omkār*) is expressive of Absoluteness of God and is synonymous with Brahman. The root-word of *Omkār* is of course *Om* which occurs in Indian philosophical literature to express the concept of the Supreme Being and is held to be the holiest of all. In Sikh sacred writings, however, *om* as extended into *Omkār* (written and pronounced as '*Oanikār*') is adopted. In Gurū Nānak's composition *Oanikār* is said to be the essence as well as the creator of the three worlds. *Satinām*: Eternal Truth. It is an amplification of *Ik Oanikār* and is, in a sense, its attribute. His real name is *Ṣaṭi* which

denotes a homogenous indestructible power, that is truth which was in the beginning, is in the middle and will be in the end. *Kartā Purakhu* Creator. Gurū Nānak affirms his belief in God being the Creator and *Purakhu*: implies the immanence of God. *Nirbhau*: Fearless. *Nirvairu*: Without enmity. Since *Oanikār* is the Supreme Being and all else His own creation, He is not under fear of anyone or anything, nor is he inimical towards anyone. *Akāl Mūrati*: Timeless and Formless. These two words reiterate God as eternal by further defining the concept—the eternal transcends structures of time and form. *Ajūnī*: unborn. *Saibhan* self-existent. These two words suggest two facets of one vision and imply that the Creator is not born of any of the known physical processes of procreation, but that His Being is eternal and inhering in His own volition to be. The Mūl Mantra shows the way in which Sikhism relates the transcendence and immanence of God. In the Mūl Mantra it is unmistakably the transcendent aspect that gets emphasis. God as revealed in this creed is the indivisible Absolute, Timeless and Uncreated.

G.S.T.

MŪLOVĀL, a village in Saṅgrūr district of the Punjab, is sacred to Gurū Tegh Bahādur, who visited it in the course of one of his journeys through the Mālvā. Coming from Rājō Mājra, the Gurū stopped near the village well which had brackish water but which was sweetened by Gurū's blessing. Bhāi Gondā, a follower of Sakhī Sarwar, also became a disciple and sought the Gurū's blessing. On the site where Gurū Tegh Bahādur had stopped, Gurdwārā Pātshāhī Naumī was constructed in 1825 by Mahārājā Karam Singh of Paṭiālā.

M.G.S.

MŪL RĀJ, DĪWĀN, governor of Hazārā during Sikh times. During the prime ministership of Rājā Hīrā Singh (1843-44), Dīwān Mūl Rāj along with Misr Belī Rām, was suspected of disloyalty towards the State and put under suspension. However, when Hīrā Singh was replaced by Jawāhar Singh as prime minister, Mūl Rāj rendered much help in the restoration of order among the rebellious tribes of the frontier, but was shortly afterwards replaced by Chatar Singh Atārīvālā as governor of Hazārā. At

the end of the first Anglo-Sikh war (1845-46), he was appointed *nāzīm* or administrator of Pinḍ Dādan Khān. In 1847, however, the inspection of his accounts revealed certain irregularities resulting in his detention in the Fort of Gobindgarh at Amritsar.

G.S.Ch.

MŪL RĀJ, DIWĀN (1814-1851), son of Dīwān Sāvan Mall, the governor of Multān, served as the *kārdār* of Shujā'abād and Jhang during the lifetime of his father. He succeeded his father to the governorship of Multān after the latter's death in 1844. Rājā Hīrā Singh, gaining power at the court, imposed a heavy *nazrānā* on him which he was unable to pay. But when Lāl Singh became the prime minister in November 1845, he took some steps to humiliate him and arbitrarily revised terms of his appointment, reduced his territories, imposed import and export duties in his territories, and so on. To overawe him, a force was sent to Multān. However, a settlement was effected through the intercession of British Resident in October 1846. Offended by the attitude of the Lahore Darbār, he resigned in December 1847. On 19 April 1848, when the new governor-designate, Kāhn Singh Mān took charge, his troops revolted and took Mūl Rāj a prisoner. But Mūl Rāj became the symbol of Sikhs' discontent and they rallied round him to strike against the British. The incidents at Multān led to the second Anglo-Sikh war at the conclusion of which Mūl Rāj was tried by a court of inquiry and sentenced to death. His death sentence was later commuted, but he remained a prisoner until he died on 11 August 1851 near Buxar on his way to Banāras.

H.R.G.

MŪL SINGH GARMŪLĀ, BHĀĪ (1846-1945), religious preacher and reformist, was the son of Jodh Singh, of Garmūlā Virkān in Gujrānwālā (later in Sheikhūpurā) district now in Pakistan. He had his early education at home and in the village *gurdwārā*, and from of the local *maulawī* or Muslim teacher, who being a physician also taught him the Yūnānī system of medicine. Mūl Singh had a sharp memory and studious habits, and soon started giving sermons at Sikh gatherings, preaching the

Singh Sabhā creed of reformation. He also espoused proselytizing. Endowed with a good singing voice and equipped with a vast store of knowledge, Bhāī Mūl Singh was one of the most popular Sikh preachers of his time.

Bhāī Mūl Singh was also a versifier of some merit. Four of his works published in his lifetime are extant: *Tibb-i-Mūl*, a treatise on Unānī system of medicine; *Upkār Khālsā*, the story of 16,000 Hindu girls rescued and restored by the Dal Khālsā from Afghān invaders; *Gurū Garīb Nivāj*, a brief history of the Sikhs; and *Khālsā Chandan Brichh* explaining *anand kāraj* ceremony. He died peacefully at this village home in 1945.

S.S.Am.

MŪL SINGH, MAHANT (d. 1982), who as a member of the Shiromani Gurdwārā Parbandhak Committee, played an important role in Sikh religious affairs, though his affiliation to the Nirmalā order was unambiguous. Born around AD 1885 at Goindvāl in the family of Tārā Chand, Mūl Singh completed his preliminary education at Baṭhinda and then at Goindvāl and Amritsar. He became *mahant* of the Nirmalā Buṅgā (Amritsar) on 21 March 1921. He joined Gurdwārā Reform Movement and courted arrest, along with several other Nirmalā *sants*, at Gurū kā Bāgh. He served as a member of Shiromani Committee for 13 years. He was appointed Head Granthī of the Golden Temple which office he retained for fifteen years in an honorary capacity. Mahant Mūl Singh held offices in the Nirmal Pañchāyatī Akhārā, Kankhal, and in the Nirmal Mahān Maṇḍal. He died on 11 June 1982.

G.B.S.

MŪL SINGH, RĀJ, a Khatri Sikh of Gujrānwālā district, was a trusted servant of Rājā Tej Singh during the first Anglo-Sikh war and was made the steward of the Rājā's estate after the latter's death in 1862. He was also an honorary magistrate of Lahore city and Honorary Assistant Commissioner in Gujrānwālā district. He was a senator of Pañjāb University and an advocate of Oriental learning.

I.J.K.

MULTĀN, ancient city which had been a prominent centre of Muslim piety. Gurū Nānak

met with some local Sufi saints here. It is said that the *pīrs* received the Gurū with a bowl filled with milk implying that the place was already full of religious teachers and there was no place for a new one. The Gurū put a jasmine petal on the milk suggesting that he would co-exist without displacing any but he will maintain a separate entity. Multān being a predominantly Muslim city, no Sikh shrine commemorating Gurū Nānak's visit was established there, although according to Tārā Singh Narotam, *Sri Guru Tīrath Saṅgrahī*, a memorial did exist in the house of one of the *pīrs*.

M.G.S.

MULTĀNĀ SINGH, KANVAR (1819-1846), son of Ranjīt Singh, was born to Ratan Kaur whom the Mahārājā had married in 1811. He was married to Chand Kaur from whom he had three sons. He died in 1846.

J.S.K.

MUMTĀZ, according to Sarūp Singh Kaushish, *Gurū kīānī Sākhīānī*, was the daughter of Nihang Khān, Muslim chief of Kotlā Nihang Khān near Ropar. When Bhāī Bachittar Singh, who was severely wounded after the evacuation of Anandpur, was provided shelter by Nihang Khān, Mumtāz nursed him and even saved him from the Muslim pursuers by calling him as her husband.

Gn.S.

MUNAK, an old village in Saṅgrūr district of the Punjab, has a historical shrine, called Gurdwārā Akālgaṛh Pātshahī IX. The name Akālgaṛh derives from the Akālgaṛh Fort constructed at Munak by Mahārājā Amar Singh of Paṭiālā (1748-82). Gurū Tegh Bahādur halted here briefly while on his way to Makoraṛ and Dhamtān. A Mañjī Sāhib established here later was served by a line of *mahants*.

M.G.S.

MUNAK KALĀN, village near Uṃmar in Hoshiārpur district of the Punjab, claims a historical shrine in memory of Gurū Hargobind (1595-1644), who visited here once during a hunting expedition. The shrine later established came to be known as Gurdwārā Tāhli Sāhib Pātshahī Chhevin.

Gn.S.

MUNDĀ VĀNĪ (lit. a seal or riddle), the concluding hymn of the Gurū Granth Sāhib composed by Gurū Arjan as an epilogue to the Scripture. The hymn comprises two parts; in the first part, the Scripture is metaphorically referred to as a salver containing three articles, truth, contentment and contemplation. Then the fourth of the viands is mentioned - the nectar Name which sustains all. He who, says the Gurū, partakes of this fare is saved. The second part, comprising two couplets, is by way of thanksgiving. *Mundāvānī* is also recited as part of the *Rahrāsī*, the daily evening prayer of the Sikhs.

Gr.S.

MUNĪARPUR, a small village in Kurukshetra district of Haryāṇā is sacred to the memory of Gurū Tegh Bahādur who stayed here for a night while on his way from Kurukshetra to Duḍḍhī and Banī Badarpur. A low platform marked the place until a *gurdwārā* was built in the middle of the 20th century.

M.G.S.

MUNSHĀ SINGH DUKHĪ (1890-1971), poet and revolutionary, was born the son of Sūbedār Nihāl Singh on 1 July 1890 at Janḍiālā, in Jalandhar district of the Punjab. He had little formal education, but had acquired a good working knowledge of English, Urdū, Bengālī, and Hindī. In 1908, he migrated to the U.S.A. and settled down in San Francisco where he became a member of Ghadr party. On the outbreak of the first World War, he returned to India like many others to make an armed revolt against the British government, but was arrested upon arrival in the country. He was tried in second Lahore supplementary conspiracy case and was awarded life imprisonment with forfeiture of property. He was released in 1920 under royal clemency. Munshā Singh Dukhī was also a poet and journalist. He edited the magazine, *Kavī* published from Calcutta. In 1950, he started from Bombay a monthly journal, the *Jīvan*. He himself published more than a dozen collections of verse and a biography of Bhāī Mohan Singh Vaid (prose). Munshā Singh died at Phagwārā on 26 January 1971.

G.S.D.

MUNTAḲHAB UL-LUBĀB, lit. selected (records) of the wise and pure, is a history of India written in Persian with an Arabic title by Muhammad Hāshim or Hāshim 'Alī Khān, better known as Khāfī Khān. Completed in 1722, the work was edited and printed by Maulawī Kabīr ud-Dīn in Calcutta sometime during 1768-74. Extensive extracts translated into English are included in H.M. Elliot and J. Dowson, *The History of India as Told by Its Own Historians*, vol. VII, as also in William Erskine, *History of India under Babar and Humayun*. The author joined service under Aurangzīb and continued to serve until the reign of Farrukh Siyar and then left to work with the Nizām of Hydrābād. He adopted the title 'Khāfī' from his native village Khwāf, near Khurāsān. The contents of *Muntakhab ul-Lubāb* may be divided into three parts: the first deals with local dynasties up to the Lodhīs; the second comprises a brief chronicle of the house of Taimūr the Lame (d. 1405) up to Empror Akbar including the Sūr interlude; and the third covers almost a century and a quarter following the death of Akbar in 1605. The author claims that the account of the last 53 years (1669-1722) was based on his personal observations or on the verbal testimony of people who had been witnesses to the events.

The book is a valuable contemporary source of information about the period of Gurū Gobind Singh and Bandā Singh Bahādur. About Bandā Singh, Khāfī Khān uses very harsh and abusive language, but admits that the government forces

were unable to stand the onslaughts of the Sikhs in several parts of the Punjab. He also alludes to Bandā Singh's practice of writing to Mughal *faujdhars* to surrender before actually attacking them, to a code of conduct strictly followed by Sikh warriors, and to proper, though short-lived, civil administration set up by Bandā Singh in territories he had conquered.

B.S.

MURRAY, Dr, a British physician attached to 4th Native Infantry, who was in 1836 sent by the British for Mahārājā Ranjīt Singh's treatment after he had suffered a stroke of paralysis. During his 8 months' stay in Lahore, Murray found it difficult to persuade the Mahārājā to accept his treatment. Nevertheless, his despatches from Lahore to the Ludhiānā Political Agency provide interesting information about the Mahārājā, his government and his nobles.

B.J.H.

MŪSAN, BHĀĪ, son of Bhāī Samman of Shāhbāzpur, in Amritsar district of the Punjab, was, like his father, a devoted Sikh of the time of Gurū Arjan. The Gurū Granth Sāhib contains a composition entitled *Chaubole* by Gurū Arjan in which several couplets are addressed to Mūsan. These couplets stress the importance of loving devotion as a means of spiritual fulfilment.

T.S.

MUZANG, a village now part of Lahore in Pakistan was visited by Gurū Hargobind during his visit to Lahore. Gurdwārā Chhevin Pātshāhī was later built here to commemorate the Gurū's visit.

M.G.S.

N

NĀBHĀ, near Chanḍīgarh, has a historical *gurdwārā* dedicated to Gurū Tegh Bahādur and Gurū Gobind Singh. The shrine, called Gurdwārā Sīs Asthān Pātshāhī IX ate Pūjā Asthān Pātshāhī X or simply, Gurdwārā Nābhā Sāhib, is situated 200 metres south of the habitation. Bhāī Jaitā, carrying the severed head of Gurū Tegh Bahādur from Delhi to Anandpur spent a night here in the solitary hut of an old Muslim recluse, Dargāhī Shāh. Thirteen years later, Gurū Gobind Singh travelling back from Pāonḍā to Anandpur in November 1688 alighted at the faqīr's hut in evening.

M.G.S.

NĀBHĀ, a sub-divisional town of Paṭiālā district, was the capital of a princely state until it ceded to the Union of India. The town was founded by Rājā Hamīr Singh (d. 1783) in 1755, although his grandfather, Chaudhrī Gurdit Singh (d. 1754), the founder of the Nābhā House, had already shifted his head-quarters here from his ancestral village, Baḍrukkhānī, the place was simply called 'Chaudharī dā Ghar', lit. the chieftain's house. The town developed slowly along with the territorial fortunes of the state under its successive rulers. There are two *gurdwārās* of historical importance in Nābhā.

GURDWĀRĀ SIROPĀO SĀHIB is located in a tower in the western part of the Fort. It holds a number of relics coming down from the days of the Gurūs. GURDWĀRĀ BĀBĀ AJĀPĀL SINGH, popularly known as Ghorīānvālā Gurdwārā, is outside the Lahaurī Gate. It commemorates a Sikh divine who is said to have settled here in a forest at the beginning of the eighteenth century.

M.G.S.

NABĪ KHĀN and his brother Ghānī Khān, Paṭhāns

of Māchhivārā, who after the battle of Chamkaur (1705) escorted Gurū Gobind Singh to the safety of the Mālva region disguised as a Muslim *pīr*.

P.S.P.

NADĀLĀ, village 22 km north of Kapūrthālā, is sacred to Gurū Hargobind (1595-1644), who, according to a local tradition, visited here more than once. Gurdwārā Chhevīn Pātshāhī marking the site where he stayed is a six-storeyed building with the assembly hall at the ground level.

Gn.S.

NADAR (Arabic *nazar*, glance, favourable regard, favour), implying Divine grace, is a concept central to Sikh religious tradition affirming its faith in a Transcendental Being responsive to human prayer and appeal for forgiveness and mercy. It reiterates at the same time a belief in the sovereignty of Divine Will (*razā*) overriding the law of *karma* which itself is a constituent of *hukam*. In their holy utterances recorded in the Gurū Granth Sāhib, the Gurūs have repeatedly stressed how indispensable is God's grace in one's spiritual quest and how in devotion and contemplation it be constantly solicited. Some other terms used to express the concept of *nadar* are *prasād*, *karam*, and *mīhar*.

In the Sikh system the doctrine of *nadar* is juxtaposed to that of *karma*. *Karma* is certainly important in that it will determine a favourable or unfavourable birth. At times the theory seems to receive support in the Sikh scriptures that those who in their previous existences have lived lives of relative merit acquire thereby a faculty of perception which enables them to recognize the Gurū. But the total order of creation visualized in Sikhism, besides according a necessary place to *karma* as far as the initial perception of the Word is concerned, specifies mercy or grace as the

ultimate arbiter. It is finally through *nadar* that the initial desire for liberation is roused as well as opportunity to lay hold on the means of liberation is obtained. *Nadar* is the basic and primal factor even in prompting the human self (*jīvātman*) to devotion. And, again, it is through God's grace that the seeker reaches his goal.

Just why Akāl-Purakh should show mercy or grace in this manner is a matter which must remain a mystery. Mankind's understanding of the Divine Order will not provide an explanation for the fact that the pre-requisite perception is awakened in some, whereas others remain bereft of it. There is a point beyond which the human understanding cannot proceed, and the giving or withholding of such perception is an issue which lies beyond that point. Akāl-Purakh confers this awareness of *nām*, *śabda* and *hukam*, through His sovereign Will (*razā*) and grace (*nadar*), freely and openly bestowed, yet not upon all seekers. There is, however, no cause for fatalism and despair, sovereignty of the Divine Will notwithstanding. Gurū Nānak points to the path of divine favour. One is to be content in His Will and to cleanse the mind with a view to deserving and receiving His Grace, if and when bestowed. Another helpful way is that of *sukrit* (right action) which has a lasting effect. In any case, the doctrine in Sikhism is that *nadar* is most likely to descend on one who engages in good actions. Another way to earn grace is *ardās*, prayer and supplication in extreme humility, self-abnegation and self-surrender to Divine Will. Such humility of spirit is the basis on which the spiritual and ethical life pleasing to God may be built, and grace obtained.

G.S.T.

NĀDĀ SĀHIB, Gurdwārā Pāṭshāhī Dasvīn, situated at the end of a narrow spur of soft sandy rocks of the Śivālik foothills, on the left bank of the river Ghaggar, about 10 km east of Chaṇḍīgarh, commemorates the visit of Gurū Gobind Singh, who halted here while travelling from Pāṇṭā Sāhib to Anandpur. One Nāḍū Shāh Lubāṇā of the adjoining village served him and his followers with food and milk.

M.G.S.

NADAUN, BATTLE OF, fought on 20 March 1691 between an imperial expeditionary force aided by Rājā Kirpāl Chand of Kāngrā and Rājā Dyāl of Bijharvāl in the Śivālik hill on the one hand and several other neighbouring chieftains who enjoyed the support of Gurū Gobind Singh on the other. The reason for the attack was non-payment of annual tribute by the hill chiefs. Rājā Kirpāl Chand and Rājā Dyāl submitted without opposition and became Ālif Khān's allies. The opposite side sought Gurū Gobind Singh's help to which the Gurū agreed. The two armies met at Nadaun on the left bank of the River Beās, a little away from Javālāmukhī Gurū Gobind Singh described in his autobiographical poem, *Bachitra Nāṭak*, the action that took place. Gurdwārā Pāṭshāhī Dasvīn on the west bank of the River Beās commemorates the battle which the Gurū and others won.

N.S.Sa.

NAGAHĪĀ, BHĀĪ (d. 1709), was, according to Bhaṭṭ Vahī sources, the eldest of the seven sons of Lakkhī Rāi of the Jādo (Yadav) clan. Nagāhīā helped his father remove the headless trunk of Gurū Tegh Bahādur from the site of execution and cremate it in their own house. Nagāhīā laid down his life in April 1709 in the vicinity of Gurū Chakk (Amritsar) fighting against Hari Sahāi, the chief of Paṭṭī, who had led out an expedition against the Sikhs.

P.S.

NAGAHĪĀ, BHĀĪ, son of Kālā, was, according to Giānī Giān Singh, *Panth Prakāsh*, elder brother of the revered Bhāī Manī Singh. Bhāī Kālā entered the Sikh fold in the time of Gurū Hargobind, and rendered homage to the Ninth Gurū, Gurū Tegh Bahādur, at Anandpur along with his sons. Nagāhīā in his turn led all of his seven sons to Amritsar to visit Bhāī Manī Singh, then high priest of the Harimandar Sāhib. All of them received the Khālsā rites at his hands. Nagāhīā's sons, Aghar Singh and Tharāj Singh, proved fearless warriors and took part in many a campaign, including the battle of Sirhind (1764).

P.S.

NĀGRĀ, village 16 km east of Sunām in the Punjab, was, according to local tradition, visited

by Gurū Hargobind and Gurū Tegh Bahādur. There is only one *gurdwārā* in the village, Gurdwārā Akāl Būṅgā Pātshāhī Chhevin in the memory of Gurū Hargobind.

M.G.S.

NAGRAULI (LAṅGROLI in Bhāi Kāhn Singh, *Gurushabad Ratnākar Mahān Kosh*), a village 20 km from Unā in Himāchal Pradesh, is sacred to Gurū Gobind Singh, who came here following the chase from Salūrī in 1691. A shrine called Gurdwārā Damdamā Pātshāhī Dasvin stands in memory of that visit.

Gn.S.

NĀHAN in Sirmūr district of Himāchal Pradesh, and formerly the capital of the princely state of Sirmūr, has a historical *gurdwārā* dedicated to Gurū Gobind Singh. The Gurū visited Nāhan in 1685 on the invitation of the ruler of the state, Rājā Medinī Prakāsh. The Rājā offered him land on the bank of the Yamunā to build for himself a permanent abode. This led to the foundation of Pāonṭā Sāhib, where Gurū Gobind Singh stayed for the next three years.

M.G.S.

NĀHAR SINGH (d. 1866), son of Surjan Singh, joined Mahārājā Ranjīt Singh's service in 1803. He accompanied him on his Pinḍī Bhaṭṭiān campaign, and later took part in various expeditions against persons such as the Bhaṅgīs, Rājā Saṁsār Chand Kaṭoch (1804), Hāfiz Ahmad Khān of Jhaṅg, against Multān and Kashmīr and Mazārīs of Miṭhankot (1835-36). Nāhar Singh was treated with great consideration and favour by Prime Minister Jawāhar Singh. He received an elephant as a present and, on being appointed commander of the Mūlrajā regiment, he was deputed against the insurgents who had ravaged the country in the neighbourhood of Gujrat and had looted the shrine of Ker Sāhib, a place of sanctity for the Sikhs. During the first Anglo-Sikh war (1845-46) Nāhar Singh had served under Ranjodh Singh Majithiā.

S.S.B.

NĀHAR SINGH MĀN (d. 1806) was born the son of Sarjā Singh Mān (d. 1763) of Mughal Chakk in Gujranwālā district, now in Pakistan. Like his brother, he also entered the service of Mahān Singh

Sukkarchakkīā and took part in the early campaign of Mahārājā Ranjīt Singh. In 1802, when after the conquest of Amritsar, Ranjīt Singh marched on Akālgarh, then ruled by Dal Singh, Nāhar Singh was given command of a troop of horse.

B.J.H.

NAINĀ SINGH, AKĀLĪ, eighteenth-century Nihang warrior esteemed as much for his piety as for his valour. His special title to fame rests on the fact that he was the guardian of the celebrated Akālī Phūlā Singh (1761-1823) whom he trained in the martial arts. Little is known about his early life except that his original name was Narain Singh and that he received *khaṇḍe dī pāhul* at the hands of Jathedār Darbārā Singh. Nainā Singh is also credited with introducing the tall pyramidal turban common among the Nihangs to this day, and is said to have been an adept in *kīrtan*. During the last years of his life he shifted to his native village Bharpūrgarh near Amloh in Patialā district.

S.S.A.

NAKAĪ MISL. See MISLS

NAJĀBAT KHĀN (d. 1688), a Pathān belonging to Kuñjpurā, who joined the service of Gurū Gobind Singh at Pāonṭā Sāhib. He however deserted the Gurū on the eve of the battle of Bhaṅgānī (1688) and allied with the hill rājās. During the battle he came face to face with Saṅgo Shāh.

B.S.

NALŪCHHĪ, a village near Muzaffarābād in Pakistan-occupied Kashmīr, had a *gurdwārā* commemorating Gurū Hargobind who had visited the village during his visit to Kashmīr in 1620.

M.G.S.

NĀM (lit. name) is in Sikh theology a concept of central importance. It subsumes within it the revelation of God's being, the only fit object of contemplation for the individual, the standard to which his life must conform, and the essential means of purification and liberation. As used in the compositions of the Gurūs, the word *nām* is a summary expression for the whole nature of God. This stress upon *nām* as an expression of the inherent nature of Akāl-Purakh should not imply that it is essentially passive. In the Sikh belief, it is

crucial that individual should understand its active role. *Nām* is the bringer of liberation. The means to release from the circuit of birth and death are enunciated by the Gurū, and the message thus communicated by him enjoins all people to bring their lives into harmony with the divine Name. By means of regular devotion, coupled with strict virtues, one can develop a pattern of living which accords with the nature of Akāl-Purakh as expressed in His Name. The task is not an easy one, but persistently pursued it leads to the ultimate harmony. This condition of perfect peace can be attained while yet living this life.

The person who wishes to appropriate the benefits conferred by a discernment of the divine Name must undergo the discipline of *nām-simaran*. At one level, this involves the practice of *nām japnā*, internalizing the meaning of the word he may be uttering. Second, the discipline must be practised in a corporate sense. A third level is that of meditation, remembering God in deep contemplation. All three practices constitute legitimate and necessary forms of *nām simaran*; and all serve progressively to reveal the divine Name to the person who earnestly seeks it.

In Sikhism, *nām* is an ontological category, a term denoting the Divine presence. *Nām* thus means Akāl-Purakh, the Creator who is beyond time. The word is sometimes used in compounds such as *sati-nām* and *hari-nām*, the Name of God and occasionally as a prefix. In Sikh usage, *nām* is not mere name, but the Ultimate Reality itself. *Nām* is the manifest form of the Transcendent Spirit, unknowable otherwise to the human mind. *Nām* is the source of creation and like God is all-pervasive. At the same time, *nām* is co-extensive with creation; there is no space where *nām* is not. This manifestation of *nām* is orderly; its operation conforms to a fixed plan. From this point of view *nām* is identifiable with *hukam*, and is closely connected with the divine Will and Grace, which are further aspects of the divine Ordinance (*hukam*). *Nām* reflects the immanence of the Transcendent One in creation, which does not exist apart from His conscious Will.

The word *nām* is normally discussed in

association with the terms *shabad* (Skt. *śabda*) and *gurū*, and it is also closely linked to the word *hukam*. In many instances *nām* and *shabad* are used interchangeably; in other cases, however, they can be separated. In Sikhism, the concept of *nām* represents a whole religious way, a discipline leading to God-realization. But one cannot cognize *nām* without divine grace.

L.M.J.

NĀMDEV (1270-1350), saint of Mahārāshtra who composed poetry of fervent devotion in Marāṭhī as well as in Hindī. His Hindī verse and his extended visit to the Punjab carried his fame far beyond the borders of Māharāshtra. Sixty-one of his hymns in fact came to be included in Sikh Scripture. These hymns share the common characteristic of lauding the One Supreme God distinct from his earlier verse which carries traces of *saguṇa bhakti*.

According to the traditions, Nāmdev was born in AD 1270 to Dāmāsheṭī, a low-caste tailor, in the village of Narasī-Vāmanī, in Satārā district of Mahārāshtra. Nāmdev was married when young to Rājābāī, and had four sons and one daughter. Under the influence of Jñānadeva, Nāmdev took the path of *bhakti*, worshipped the object of Viṭthal in the early days, and came to Punjab to roam around this region for more than 21 years. A *smādh* in his memory is still extant at Ghumān in Gurdāspur district. In his early fifties, Nāmdev settled down at Pandharpur where he gathered around himself a group of devotees. His *abhaṅgas* or devotional lyrics became very popular. Nāmdev's songs have been collected in *Nāmdevāchī Gāthā* which also includes the long autobiographical poem *Tīrathāvalī*.

P.M.

NĀM JAPAṆĀ, KIRAT KARNĪ, VAṆḌ CHHAKAṆĀ, i.e. ever to repeat God's name, to engage in the labour of one's hands and to share with others what one has gathered is the triple principle underlying Sikh ethics and way of life. By linking *nām japnā* to the other two precepts, Sikhism declares that the basis of wholesome living is God-centredness, compulsions and obligations of physical existence notwithstanding. Both the extremes of hedonism and asceticism are rejected.

For a Sikh the ideal life is that of a householder who, with the name and fear of God always in his heart, earns his livelihood by honest labour and shares his victuals with the needy.

Nām japāṇā literally means to recite and repeat the name of God. God's names are myriad, but in practice *nam japāṇā* takes two forms. One is participation in worship in the *saṅgat* and the other way is that of private meditation, with or without the help of a rosary. The two methods are not exclusive of each other; they are complementary and a Sikh is expected to use both. *Kirat karnī* means to work to gain one's livelihood, besides signifying preference for a normal householder's life. *Kirat* is central to the Sikh concept of *sevā* or self-abnegating deeds of service. In *sevā* no task is considered inferior or degrading; in fact the humbler the task the more honourable it is for the Sikh engaged in *sevā*. *Vaṇḍ chhakaṇā* is perhaps best rendered into English as "sharing with others what one eats or earns." Gurū Nānak says so in a scriptural hymn also (GG, 1245). These principles constitute the basis of the Sikh institutions of Gurū kā Laṅgar (community kitchen) and *dasvandh* (tithe). Life regulated by the triple principle of meditation, work and social responsibility is, according to Sikhism, the means for an individual to fully realize his potentialities and to contribute towards the continuation and progress of society.

W.O.C.

NĀMKARAN, naming or name-choosing, is in Sikh tradition the ceremony whereby a child first receives his or her name. The ceremony involves both the selection of the name and its public application to the child within the social context of the Sikh community. The time of the naming ceremony is left to the judgement of the parents, though the *Mahān Kosh* says it should be within forty days of birth which limitation however is not sanctioned by the Gurūs. The ceremony itself is simple. At the time chosen, the parents bring the child to be presence of the Gurū Granth Sāhib. This may be after the usual daily service in a *gurdwārā*. If chosen to be more elaborate, the ceremony may take place after the complete reading, *akhaṇḍ pāth*, of the Gurū Granth Sāhib in the *gurdwārā* or at

home. The ministering *granthī* or any other revered Sikh will mix *amrit*, stirring it with a *kirpān* and reciting the first five stanzas from the *Japu. Ardās* is then said. The ceremony underscores the idea that the name received by the child has the sanction of the Gurū and the community. The names chosen are generally characterized by the aroma of Sikh teaching and history and often are taken out of the Sikh Scripture. They may signify qualities such as devotion, humility and heroism. Some draw on history and legend and on the objects of nature and on cities and towns. Mention in the name of one's caste or surname is disapproved, though this prohibition is not strictly followed. A person bearing a distinctive name as individual may be referred to by his caste or domicile name or by some other attribute.

In the choice of names a process evolution has been at work, generally from simpler to the more elaborate ones. The current popularity of compound and sophisticated names is owed to the increased emphasis on Sikh identity; also perhaps to greater concern for euphony and grandeur. Most modern names are composed of two or more words combined to sound like one word. The patterns into which Sikh names usually fall would make an interesting language study as also a study of the ideals cherished. In choosing names among the Sikhs, both fancy and eclecticism play their part. As compared with males, there is less variety in female names, which often adhere to objects of aesthetic experience or moral qualities.

M.J.L.

NĀNAK, by Ksitish Chakravarty, is a versified biography of Gurū Nānak (1469-1539) in Beṅgālī. The author was attracted to the teaching of Gurū Nānak whom he hails as an harbinger of the *bhakti* movement, spreading the gospel of love and devotion among the people of the Indian subcontinent. The book was published in 1916.

H.B.

NĀNAK CHAND (d. 1831), the eldest son of Hoshnāk Rāi and a brother of Dīwān Sāvan Mall, governor of Mutān in Sikh times, entered the service of Dal Singh of Akālgarh in 1788, serving him until 1804 when he entered the force of Dīwān

Muhkam Chand under whom he served in positions of considerable trust. He was employed on collecting the revenues of Multān and Kashmīr. He died in 1831.

S.S.B.

NĀNAK, GURŪ (Sṛī Gurū Nānak Dev), founder of Sikh religion and the first of a succession of ten Gurūs or prophet-teachers and disseminator of the divine intimations vouchsafed to him and who became the source of a powerful current of spiritual and social renewal and regeneration, was born on Vaisākh *sudī* 3, 1526 Bk/15 April 1469. He was born at Rāi Bhoi Kī Talvaṇḍī, now called Nankāṇā Sāhib, 65 km southwest of Lahore in Pakistan. His father, Kaliān Chand, more commonly known as Mahitā Kālū, was a Bedī *Khatrī* by caste and a *paṭvārī* i.e. village accountant, in the service of Rāi Bulār, the local Muslim chief. According to the Janam Sākhī, the birth of the child was attended by prodigies and prophecies of his coming greatness.

Nānak was a precocious child who at the age of five asked questions about the purpose of life, and who surprised his teacher by composing an acrostic poem with a deeply philosophical and mystic import. On the other hand, he is pictured as a dreamy child often indifferent to his studies and inattentive to everyday duties. His loving parents and sister were delighted to learn about his brilliance, but concerned by his laxness in the tasks of daily life. He let the cattle entrusted to his care wander into a farmer's field and trample his crop. Money given him for business was distributed to the poor or to wandering ascetics. He always sought the company of holy men and held a dialogue with them. He did not settle for the routine observance of rituals and rules.

An invitation from his sister Nānakī and her husband Jai Rām took him to Sultānpur. Nānak gained employment as the keeper of the *modīkhānā*, government storehouse, in Sultānpur, from Nawāb Daulat Khān Lodhī. He fulfilled his duties and won the admiration of everyone for his diligence. He gathered a group of followers for the worship of the one God and meditation on the divine Name. A Muslim minstrel, Mardānā,

companion of his childhood days, joined him at Sultānpur, where they organized the singing of hymns, the sharing of a common meal, and urging people to a life of simplicity and righteousness. One day Gurū Nānak went for ablutions in the River Beīn and went missing for three days and nights. Rapt contemplation of God had brought him to an intimate communion with the Divine. He seemed to have received a call to go forth into the world to preach the vision vouchsafed to him. Bhāī Gurdās and the *Purātan Janam Sākhī* describe this mystical experience in terms of a direct encounter with the Divine. The first words Gurū Nānak uttered on reappearance were: "There is no Hindū, there is no Musalmān." He was now thirty years of age. He was already married to Sulakhaṇī, daughter of Mūl Chand Choṇā of Batālā (Bhādoṇ *sudī* 7, 1544 Bk/24 September 1487) and was father of two sons, Sṛī Chand (b. 1494) and Lakhmī Dās (b. 1497). Leaving his family behind and taking Mardānā with him as his sole companion, he left Sultānpur for long preaching odysseys.

It is difficult to establish an exact itinerary of Gurū Nānak's travels. Customarily they are grouped into four lengthy journeys (*udāsīs*) to the east, south, north, and west. At the end of each, he returned to the Punjab. While his travels took him also to many obscure hamlets, Gurū Nānak travelled as well to the centres of religious pilgrimage. His dialogue with *paṇḍits*, *sādhūs*, and *yogīs* of every sect, as with *mullās*, *pīrs*, and *qādis*, was not that of an uncommitted seeker, but that of a teacher. In word and deed he proclaimed a new vision of the one God whose power goes beyond the names and forms used by humankind. He visited the places of pilgrimage at Kurukshetra, Mathurā, Haridvār, Banāras, Gayā, as well as those in Beṅgāl, Assam and Ceylon (Sṛī Laṅkā). He visited the Sūfī establishments at Pāk Paṭṭan and Multān and shrine sites along the west coast of India. He travelled beyond India in the west to Mecca, Medina, and Baghdad. There are accounts of still further travels to the east, to Tibet and China. The common feature of the *udāsī* stories is their witness to the integrity of Gurū Nānak's vision of God. He wins over his opponents not simply by

magical power or intellectual acumen, but by moral persuasion and the power of loving devotion. He was not a sectarian reformer. He was preacher of the divine Reality transcending all particularities of race or clan. In the times of travel, he continued to have revealed to him religious verse that eventually entered the Ādi Granth. On his way back to Punjab, he and Mardānā were taken prisoners at Saidpur during Bābar's invasion, but soon released. Gurū Nānak's years of travelling ended around 1521 with the establishment of Kartārpur. Here Gurū Nānak worked in the fields to earn his living and also set up *saṅgat* where preached the revelation he had.

In addition to the poetical testimony of Bhāi Gurdās, the stories transmitted by the Janam Sākhīs and the living tradition which goes back half a millennium, there is the Gurū's own word preserved in the Gurū Granth Sāhib. Running through this entire body of verse is one clear note of witness to the will and being of God. To this theme he was wholly committed. From this commitment arose his unbounded love, his deep compassion and active concern for the welfare of man. It is clear that Gurū Nānak believed himself to be performing a divinely appointed commission. All that follows for him - his travels, his disciples, his discourses his redeeming of the sick and the sinful, his perception of the tragic and the comic in the situations he encountered, his founding of Kartārpur, his laying down the rules of fraternal living, his creation of the *langar* and the holy fellowship (*saṅgat*), his song and his poetry - spring from this awareness.

Religious life at the time of Gurū Nānak had become concerned with mere externals. Form took precedence over spirit. Outward observance was established as an end in itself. The reality of faith was lost in the superstition which dominated men's lives. Discords made in the name of religion disrupted and devitalized society. This dominance of religion by authoritarian, ritualistic and morally indifferent formalism was a phenomenon then common to both East and West. Also common to both was the beginning of a criticism of it and a search for an inner, personal faith. An impulse for

reconstruction issued from the teaching of Gurū Nānak. There was a criticism of superstition and idolatry, of false teaching and ritual. Faith was declared as man's personal relationship to God. In this age of turning, Gurū Nānak was to light the way into the future for the religions of India. Just as important as his attestation of the eternal verities was Gurū Nānak's role in reformation. In his intuition spiritual and temporal claims were wrought into a single focus and he presented an integrated and substantive view of human destiny. One conspicuous mark of Gurū Nānak's teaching was its spirit of affirmation. It took the world as real and embraced man's life in its various aspects. Withdrawal was considered the negation of faith. Gurū Nānak proclaimed world to be the creation of God, reflecting the divine being and divine purpose. By placing a positive value on the natural order, he brought worldly structures - the family, the social and economic systems-within the orbit of religious concern. Human life was considered an opportunity for an individual to develop personally by practising piety and by devoting himself to the service of his fellowmen thereby improving man's condition as a whole. In his utterances is found criticism of the prevailing spiritual and ethical degeneration and political oppression and injustice. He had sympathy for common man and wanted to improve his life.

In spite of some of the conciliatory trends, the Hindu-Muslim polarity was a persistent factor in the Indian life those days. Gurū Nānak had clearly seen beyond this and declared early in his career, "There is no Hindū and there is no Musalmān." All his teaching and work had been a substantiation of this statement. Emphasis on equality and ethical conduct took precedence in Gurū Nānak's scheme of reform. The society in which he lived was torn with divisions. There were antagonistic religious communities each with its own sects and castes. There were classes condemned to perpetual subservience. No common point of appeal to the people as a whole existed. Gurū Nānak began by saying that one, Eternal and Infinite God was the creator of all things. All created beings and other phenomena were His spiritual manifestation and

were, thus, equal before Him and among themselves. Gurū Nānak was acutely conscious of the position of inferiority assigned to women. He had many bold and sympathetic words to say for them. Among his followers they were given full equality with men. This also gets confirmed from his preference for a householder's life to that of an ascetic: the former is not considered a hindrance in man's spiritual progression. One can get liberation while living a life of filial and social obligation.

Gurū Nānak in his hymns sums up what constitutes a true Hindū, a true Muslim, a true Yogī, and so on. Renunciation, austerities and penances do not help. Idol-worship, visiting places of pilgrimage and bathing in sacred tanks do not make one pure. Similarly, only he will be a Muslim who pursues the path shown by the founder of the creed, who extinguishes anxiety about life and death, who accepts the will of God as supreme, who has faith in the creator and surrenders himself to the Almighty. Addressing a Yogī, the Gurū says that "religion does not lie in the patched garment, his staff or besmearing the body with ashes. To live uncontaminated amid the worldly temptations is to find the secret of religion." Gurū Nānak stressed the futility of charms, spells and the many superstitious observances then widely current.

Like birth, death was by God's will and, as such, not to be dreaded. 'Death', said Gurū Nānak, 'was the privilege of the brave' (GG, 570-80). Such language was unique in an age dominated by timidity and apprehensiveness. Many *śabdās* can be quoted from his compositions wherein rings the note of protest and his social consciousness - characteristics in which he was distinctly in advance of his times. But he did not confine himself to decrying the evils of a decadent age. He not only recognized the prevailing woes and shortcomings, but also proceeded to set in motion a current of practical reform. If he said that all men are equal, he established the institutions of *saṅgat* and *langar*. *Sevā*, or the spirit of active love and service, was presented as the highest ideal. The seeker was expected to live in the world, engage himself in normal activity, never forswearing his moral

obligation, and to become an active agent in promoting the social ends of the community. *Kirat karnī*, *vaṇḍ chhakaṇā* and *nām japāṇā*, became the operative principle in the life of the community.

All of Gurū Nānak's teaching is set forth in verse. His genius was best expressed in the poetical attitude. No other way would have been adequate to the range and depth of his mood - his fervent longing for the Infinite, his joy and wonder at the beauty and vastness of His creation, his tender love for his fellowmen, his moral speculation and his concern at the suppression and exaction to which the people in his day were subject. His compositions reveal an abounding imagination and a subtle aesthetic sensitivity. The language in which his hymns were composed was Punjabi which was, for the first time, used extensively and consistently for literary expression of the order. The most characteristic quality of his poetry is the eloquence of its symbolism and the down-to-earth, sinewy presence of its Punjabi vocabulary. Gurū Nānak's figures were taken from different aspects of life in the Punjab. The ravages caused by foreign invasions turned into telling imagic features in Gurū Nānak's apprehension and supplied some of the symbolism of his poetry. Humorous observation was not foreign to Gurū Nānak's insight. The natural beauty and sincerity of Gurū Nānak's song had a convincing power. This became an important element in his way of teaching. Another influential factor was music of which he made extensive use. Above all was the attraction of his own person. He lived among men with graciousness and humility. Few could resist his intensely human and sympathetic manner. The fame of his holy life was widely spread and drew towards him men from all sects and strata. His teaching was indirect and incidental, never direct or by didactic discourse. Gurū Nānak discountenanced supernatural or miraculous powers. His teaching was addressed to all men. He treated all sects and communities alike. He attacked sterile ceremonial forms, but never any religious faith. In his spirit of tolerance and consideration towards the faiths of other men, Gurū Nānak showed a remarkably modern sensibility. He was seeking a new religious alternative beyond

the existing traditions. This could be arrived at by penetrating more deeply into the basic core of ethical and spiritual truth in all the great religious traditions. It is the external and conventional shell of religion that divides men. Its essence unites.

Since Gurū Nānak's message is conveyed in poetical form, it does not have the coherence of a reasoned or systematic treatise. His genius was artistic rather than cerebral. Yet his poetry represents a striking intellectual discipline. His teachings emerge from his exalted hymns as an organic whole and any apparent contradictions disappear if they are studied together.

To assure the community of his disciples a continuing witness to his teachings, Gurū Nānak appointed a successor. He bypassed his own sons and appointed a disciple to succeed him. He transmitted to him not only his responsibilities but, as the poets declared, his light as well. Gurū Nānak saw his successor in his own image and paid him the reverence due to the Gurū when he proclaimed his succession. Thus, the successor, Aṅgad, became Nānak himself. The oneness, this unity of the Gurūs came home to the Sikhs through their belief in the presence of Gurū Nānak in them. They wrote religious verse bearing the *nom-de-plume* of Nānak.

The life of Gurū Nānak merges outward into the ongoing life of the Panth, the community of the faithful. The religious frame-work within which Sikhism interprets the continuing experience of Gurū Nānak is its understanding of the term *gurū*. The power of being a *gurū* transcends any particular time or person because it is an aspect of God. The faithful community is related to Gurū Nānak by more than memory. The voice of God that spoke through him spoke through other Gurūs and continues to speak through the Gurū Granth Sāhib. The power of the Gurū to bring humankind into a new relationship with God is not proved by unusual happenings in his life, but by the contemporary experience of his power. The charismatic experience of the interpretation of time in which the Gurū comes to his people has been institutionalized in the form of Holy Scripture and holy community. His Sikhs continue to experience

the presence of Gurū Nānak guiding them along that pathway to union with God he so powerfully revealed.

Having installed, Bhāī Lahiṇā (renamed [Gurū] Aṅgad) as his successor, Gurū Nānak cast off his mortal frame on Assū *vadī* 10, 1596Bk/7 September 1539.

D.G.D.

NĀNAKIĀNĀ SĀHIB, GURDWĀRĀ, in Saṅgrūr district of the Punjab, is sacred to Gurū Nānak and Gurū Hargobind. Gurū Nānak came here in the early sixteenth century, and later, as Gurū Hargobind visited the village in 1616, who reminded the inhabitants to maintain the sanctity of the pool consecrated by Gurū Nānak. He also had a platform constructed in honour of Gurū Nānak.

M.G.S.

NĀNAKĪ, BEBE, or Bībī Nānakī (1464-1518), elder sister of Gurū Nānak and the daughter of Kaliān Chand (Bābā Kālū) and Mātā Triptā, was born in 1464 in her mother's home at the village of Chahal, now in Lahore district of Pakistan. Five years older than her brother, she was the first to recognize his spiritual eminence and to become his devotee. She was married in 1475 to Jai Rām, an official at the court of Nawāb Daulat Khān Lodhī at Sultānpur. The couple remained childless. She arranged Gurū Nānak's marriage, and she loved his sons, Sri Chand and Lakhmī Dās, as her own. Once as Gurū Nānak visited her in 1518, Bebe Nānakī, seeing her end near, detained him a short while. As she had wished, she departed this life in the presence of her brother-Gurū.

Gn.S.

NĀNAKI, MĀTĀ (d. 1678), mother of Gurū Tegh Bahādur, was born to Harī Chand and Hardeī, a well-to-do Khatri couple of Bakālā, in the present district of Amritsar. She was married to Gurū Hargobind in April 1613. Tegh Bahādur, the youngest of the five sons of Gurū Hargobind, was born to her on 1 April 1621. Tegh Bahādur's lack of interest in worldly affairs and more inclination towards spirituality made his mother a bit apprehensive but the Gurū's prophecy that he shall take the office of Gurū was fulfilled on 11 August

1664 when he was anointed the Gurū. Mātā Nānakī travelled with her son-Gurū to the east, and stayed at Patnā along her daughter-in-law, Mātā Gujri, who gave birth to a son, Gobind Rāi, there on 22 December 1606. She returned to the Punjab in 1670, along with the family. Her worst fears proved true when on 16 November 1675, she saw the severed head of her martyred son brought to Chakk Nānakī. The grief-stricken mother was consoled by her grandson, Gurū Gobind Singh. Mātā Nānakī, reassured by the quiet dignity of the young Gurū, lived on for another few years. She died in 1678.

A.C.B.

NĀNAK MATĀ in Pilibhīt district of Uttar Pradesh is sacred to Gurū Nānak and Gurū Hargobind. In old times, it was the home of the Siddha yogīs. It was named Gorakh Matā after their principal teacher, Gorakhnāth. During his encounter with yogīs, Gurū Nānak had expatiated on the value of the householder's way, and an Udāsī Sikh, Almast by name, had set up a missionary seat on that spot. The place was visited by Sixth Gurū, Gurū Hargobind, as well. In modern times, one of the local Nawābs, made a liberal land grant to the shrine.

M.G.S.

NĀNAKPANTHĪ, lit, the follower of the *panth* or way of Gurū Nānak. The term *Nānakpanthī* was perhaps used for the first time for Sikhs in Mobid Zulfiqār Ardistanī's *Dabistān-i-Mazāhib* which has a chapter entitled *Nānak Panthiān* describing the Sikhs, their Gurūs and their beliefs. It has also been used by some 18th and 19th century writers for those among Sikhs who do not strictly adhere to the *Khālāsā rahit*. Other appellations used for this sect are Nānakshāhī and Sahijdhārī. Sometimes even Kabīrpanthīs are also referred to as Nānakpanthīs. The 1891 Census Report of the Punjab defines Nānakpanthīs as Sikhs who are not Singh, who follow the teachings of the earlier Gurūs, but not the *Khālāsā* code. Among the various sections and groups mentioned in the Census Report of the Punjab (1891) under the common designation Nānakpanthīs are the Udāsīs, the Gulābdāsīs and the Suthrāshāhīs, besides a number of other smaller groups.

The Nānakpanthīs revere Gurū Nānak, and have faith in the Gurū Granth Sāhib, and are scattered in small numbers throughout India, especially in states other than the Punjab. They were either converted by Udāsī preachers or they happened to settle in the respective areas migrating from the Punjab. At places Udāsīs themselves came to be called Nānakpanthīs. But in the Punjab, Haryāṇā, Delhi and parts of Uttar Pradesh, the common designation used is Sahijdhārī. Rohtak in Haryāṇā has the maximum concentration of them. The largest centre of Nānakpanthīs in Uttar Pradesh is Nānak Matā, in Pilibhīt district. The *vanjārās* in some towns of the U.P., M.P. and Rājasthān are counted among the Nānakpanthīs. At one time the Udāsīs, who had 360 *gaddīs* or seats in Bihār, had converted half of the local population to the Nānakpanthī faith. The work began with a *sannyāsī* Devagiri, of Bodh Gayā, who had along with 360 of his disciples embraced Sikhism at the hands of Gurū Har Rāi (1630-1661). He was renamed Bhagat Bhagvān and granted a *bakhshīsh* or preaching seat and appointed to head Sikhs in Bihār. The ruling family of the erstwhile Pūrṇiā state has also been Nānakpanthī and still has a *gurdwārā* in their palace. Nānakpanthīs of Sindh (now in Pakistan) are scattered all over the states of Mahārāshtra, Gujrat and Rājasthān. There are some Nānakpanthīs in Assam and Tripura, the latter being the descendants of the seventy Sikh soldiers brought here by Rājā Ratan Rāi from the Punjab when he went to visit Gurū Gobind Singh.

V.P.

NĀNAK PRAKĀSH, by Bhāī Mahendranāth Bose, is a biography of Gurū Nānak in the Bengālī language. He had lived in the Punjab in 1871 and had learnt Punjabi and acquainted himself with Sikh literature. He planned to write a life-sketch of Gurū Nānak which he first serialized in *Dharmatāva* (July 1883). Interrupting the series, he started work on a book *Nānak Prakāsh*, the first part of which was published in 1885 and the second in 1893. The book is based mainly on *Bālā Janam Sākhi*.

H.B.

NĀNAK SŪRAJODE JANAM SĀKHĪ, by Ganeshā Singh Bedī, is an account in verse of the life of Gurū Nānak, founder of the Sikh faith. The metaphor of the rising sun (*sūrajode*) in the title has been used for Gurū Nānak. The work, running into 560 pages in printed form, was completed in 1906 Bk/AD 1849 at Jammū. The book is divided into two parts—first part comprising sixty-five *sākhīs* (anecdotes) and the second fifty-eight. The prologue alludes to the prophecy in the *Skanda Purāṇā* concerning the appearance of Gurū Nānak in the *kaliyug* (the dark age) as an incarnation of God. Almost all the details of Gurū Nānak's life given here coincide with those in the *Bālā Janam Sākhī* with a few from *Giān Ratnāvalī* and Bhāī Santokh Singh's *Nānak Prakāsh*. The language of the work is Sādh Bhākhā, but the script is Gurmukhī. Verses of Gurū Nānak are frequently quoted in the text.

Jg.S.R.

NĀNAK VIJAI, more properly known as *Srī Gurū Nānak Vijai*, in manuscript, is a narration in verse of the events of Gurū Nānak's life. During his journeys across the country and outside, Gurū Nānak met a variety of people whom he won over by his gentle and persuasive manner. This explains the title of the work *Nānak Vijai*, literally 'Victory of Nānak.' The author, Sant Reṅ (1741-1872), an Udāsī, travelled far and wide setting up several *ḍerās* and preaching Gurū Nānak's teaching. His other works are : *Man Prabodh*, *Anbhai Amrit Sāgar*, *Udāsī Bodh* and *Srī Gurū Nānak Bodh*.

The manuscript *Nānak Vijai*, a huge volume of 1860 leaves, is a detailed biography of Gurū Nānak written in Gurmukhī characters. The author has made full use of the available sources, including the *Janam Sākhīs* and Bhāī Santokh Singh's *Srī Gurū Nānak Prakāsh*. The events are narrated from the point of view of a devotee, and pious legend and mythology are freely intermixed with history. On the doctrinal side, *Nānak Vijai* presents Gurū Nānak's teachings in the framework of Vedantic philosophy. But the author's devotion to the Gurū and his faith in his *bāṇī* are undisputed. The poet has used in his work various metres and has employed some folk tunes and has invented some

new metres of his own. The language of *Nānak Vijai* is Western Hindī, more polished and scholarly than Sādh Bhākhā. The exact date of the completion of *Nānak Vijai* is not known.

Jg.S.R.

NANDĀ, BHĀĪ, a Saṅgherā Jatt, received the rites of initiation at the hands of Gurū Arjan. He trained as a warrior in the time of Gurū Hargobind, and was killed in the battle of Lohgarh, Amritsar, in 1629. According to Bhāī Santokh Singh, *Srī Gur Pratāp Sūraj Granth*, Bhāī Nandā's sword broke in the thick of action. Barehanded he pounced upon the Mughal commander, Mirzā Beg, and pulled him down from his horse. He grappled with him in an unarmed combat, and fell under fire.

T.S.

NAND CHAND, of the village of Ḍaraulī Bhāī, who had been a playmate of Gurū Gobind Singh, served as a *masand* or officiant and later as the Gurū's *ḍīwān*. Nand Chand is said to have prepared under his supervision the famous Ranjīt Nagārā. Tradition also goes that he was deputed by Gurū Gobind Singh to go to Srinagar (Garhvāl) with wedding presents for Rājā Fateh Shāh's daughter. The presents were refused by Rājā Fateh Shāh on the instigation of Rājā Bhīm Chand. When Nand Chand was returning home, Rājā Bhīm Chand's men tried to intercept and forcibly seize the gifts, but Nand Chand foiled the attempt and reached Pāonṭā Sāhib safely. In the battle of Bhaṅgānī in 1688, he fought valiantly. Gurū Gobind Singh recalls his feats in his *Bachitra Nātak*. It is said that once Nand Chand faltered in his devotion as he felt tempted to keep unto himself a beautifully written copy of the scripture brought to the Gurū by an Udāsī. When complained against, Nand Chand fled from Anandpur and took asylum with Dhīr Mall at Kartārpur who, taking him for a spy, had him murdered.

B.S.

NĀNDEḌ, one of the important centres of Sikh pilgrimage is a district town in Mahārāshṭra. It is a railway station on the Manmāḍ-Kāchīguḍā section of the South-Central Railway. The Sikhs generally refer to it as Hazūr Sāhib or Abichal Nagar. Both these names apply, in fact, to the principal shrine,

but are extended in common usage to refer to the town itself. Hazūr Sāhib is a title of reverence, meaning Exalted Presence; Abichal Nagar: *Abichal* = Immortal, Everlasting and *Nagar* = Town or City. The town ranks as one of the five Sikh *takhts* NāndeḌ, which was visited both by Gurū Nānak and Gurū Gobind Singh, claims several Sikh shrines.

TAKHT SACHKHAṆḌ SRĪ HAZŪR ABCHALNAGAR SĀHIB. At the time of Emperor Bahādur Shāh's march towards the south via Rājputānā, Gurū Gobind Singh accompanied him with his own disciples and followers. The two camps arrived at NāndeḌ towards the end of August 1708. Bahādur Shāh, after a brief halt, proceeded on to Golkaṇḍā, but the Gurū stayed behind at NāndeḌ. Here he converted a Vaishṇavite Bairāgi recluse, Mādhō Dās, also known as Lachhman Dev, and renamed him Bandā Singh. It was here that Gurū Gobind Singh passed away on 7 October 1708. A small shrine was erected in memory of the Gurū. The control of the main shrine and other *gurdwārās* at NāndeḌ was transferred to a Committee constituted under the NāndeḌ Sikh Gurdwārās Act passed on 20 September 1956 by Hyderābād state legislature.

A *chakra* (quiet), a broad sword, a steel bow, a steel arrow, a *gurz* (heavy club with a large spherical knob), a small gilded *kirpān* and five gilded swords are on display in the sanctum of Takht SachkhaṇḌ as Gurū Gobind Singh's relics. GURDWĀRĀ HĪRĀ GHĀṬ SĀHIB, is about 9 km northeast of NāndeḌ town. This is the spot where Gurū Gobind Singh first set up camp on arrival at NāndeḌ.

GURDWĀRĀ MĀTĀ SĀHIB, half a kilometre southeast of Gurdwārā Hīrā Ghāt. It marks the place where tents were pitched for Mātā Sāhib Devānī, Gurū Gobind Singh's wife, who had accompanied him during his journey to the South.

GURDWĀRĀ SHIKĀR GHĀṬ SĀHIB is about 300 metres from the left bank of the River Godāvarī. Gurū Gobind Singh used this site as a starting point for his hunting (*shikār*) excursions. A legend has grown up that the Gurū emancipated here the soul of one Bhāī Mūlā who had been under an

anathema since the time of Gurū Nānak.

GURDWĀRĀ NAGINĀ GHĀṬ SĀHIB is on the southwest of Takht SachkhaṇḌ. The legend connected with this shrine bears close similarity to that of Gurdwārā Hīrā Ghāt. Here, it is said, Gurū Gobind Singh flung into the river a jewel presented by a Vanjārā Sikh, proud of his rich offering. As the Gurū asked him to look into the water the merchant saw, to his amazement, heaps of glittering jewels, far superior in excellence to the one he had offered.

GURDWĀRĀ BĀBĀ BANDĀ BAHĀDUR GHĀṬ SĀHIB marks the site of the hermitry of Mādhō Dās Bairāgi, renamed Bandā Singh after he had received the Khālsā rites, where he met Gurū Gobind Singh.

GURDWĀRĀ MĀL TEKRI SĀHIB, is to the northeast of Takht SachkhaṇḌ. The place derives its name from an old mound known previously as Chakrī Māl or Māl Tillā. According to local tradition, Gurū Nānak, while journeying in the South, visited the spot and discoursed here with a Muslim faqīr, Lakkar Shāh, who lived on this mound. Gurū Gobind Singh is believed to have unearthed an old treasure hidden in the mound and distributed part of it to his soldiers at Gurdwārā Saṅgat Sāhib burying the remainder again here. The Sikhs established on the site a Mañjī Sāhib.

GURDWĀRĀ SAṅGAT SĀHIB, probably named after a Sikh *saṅgat* which existed at NāndeḌ prior to the visit of Gurū Gobind Singh.

BUNĠĀ MĀI BHĀGO JĪ marks the site of Māi Bhāgo's residence within the compound of Gurdwārā Takht SachkhaṇḌ Srī Hazūr Sāhib.

ANĠĪTHĀ BHĀI DAYĀ SINGH ATE DHARAM SINGH. Bhāī Dayā Singh and Bhāī Dharam Singh were two of the Pañj Piare who were with the Gurū at NāndeḌ where they later died. The *anḡīthā*, or place of cremation, is marked by a small room within the compound of Takht SachkhaṇḌ behind Bunḡā Māi Bhāgo.

GURDWĀRĀ LAṅGAR SĀHIB or Gurdwārā Bābā Nidhān Singh, not an old historical shrine, has gained prominence as a major *gurdwārā* in recent years. It was established by Sant Bābā Nidhān Singh during the 1920's primarily to provide food

and shelter for pilgrims coming to Nāndēd from distant parts.

GURDWĀRĀ NĀNAK SAR is a new *gurdwārā* located in the land owned by Gurdwārā Langar Sāhib, about 10 km from Nāndēd. Legend, which has grown in recent years, connects the site with Gurū Nānak's visit on his way from Nāndēd to Bidar. Some local, i.e. Dakkhṇī Sikhs have constructed another *gurdwārā*, named Gurdwārā Nānakpurī about 100 metres from Nānak Sar.

GURDWĀRĀ RATANGARH SĀHIB is another new *gurdwārā* built alongside of a farmhouse, on a site belonging to Gurdwārā Langar Sāhib. The legend says that Gurū Gobind Singh after three days of his remotion met a Sikh at this place.

M.G.S.

NAND LĀL, BHĀĪ (c. 1633-1713), poet famous in the Sikh tradition and favourite disciple of Gurū Gobind Singh. His poetry, all in Persian except for *Joti Bigās*, which is in Punjabi, forms part of the approved Sikh canon. Nand Lāl adopted the pen-name of 'Goyā', though at places he has also subscribed himself as 'Lāl', the last part of his name. He was a scholar, learned in the traditional disciplines of the times, and his image in Sikh history is that of a man loved and venerated. His father, Munshī Chhajjū Mall, an employee of Prince Dārā Shukoh, was assigned to a military post at Ghaznī; he invited his family there and, thus, Nand Lāl spent his early youth at Ghaznī. After his father's death in 1652, he was offered a minor post but he decided to return to Multān in India. Here he was offered the talented youth the post of *munshī* or secretary. By dint of his ability and hard work, Nand Lāl soon rose to be the principal secretary (Mīr Munshī). He was also posted to administrative appointments and is stated to have become deputy governor of the province. Nand Lāl continued in the service of the Mughal State, securing eventually an appointment on the personal staff of Prince Mu'azzam. When he relinquished service cannot be determined exactly. According to *Gurū kīānī Sākhiān*, Nand Lāl arrived in Anandpur on the Vaisākhi day of 1739 Bk/29 March 1682 and received Gurū Gobind Singh's blessing. He is said to have kept a good *lanigar* or

free kitchen at Anandpur which was commended by the Gurū as a model for others to follow. His poetry in Persian, of this period, has passed into the Sikh religious tradition and is held in great reverence. Apart from *Rahitnāmā* and *Tankhāhnāmā*, Nand Lāl also wrote :

Zindagī Nāmāh, Gañj Nāmāh, Joti Bigās, Rahitnāmā, Tankhāhnāmā, Dastūrul-Inshā, Arz ul-Alfāz, Dīwān-i-Goyā and the Rubaiyat.

G.S.T.

NANDPUR, commonly referred to as Nandpur-Kalaur, is in Fatehgarh Sāhib district. The historical shrine at Nandpur, Gurdwārā Sāhib Pātshāhī Nauvīn, commemorates the visit of Gurū Tegh Bahādur.

M.G.S.

NAND RĀM, one of the poets who kept Gurū Gobind Singh (1666-1708) company, was the son of a well-known Sūfī poet, Valī Rām. When he came under the patronage of Gurū Gobind Singh is not known. Two of his poems, *Nand Pachisi* (1687) and *Karkhā Gurū Gobind Singh Ka*, (1705) both in Gurmukhī script, have survived.

P.S.P.

NAND SINGH or Anad Singh was still in his teens when he went to Anandpur to see Gurū Gobind Singh (1666-1708) and stayed on until his parents arrived to complain that the boy had forsaken his newly-wed bride and took little interest in family life. The Gurū called the boy and instructed him in the virtues of the life of a householder. Nand Singh thereafter led a married life remaining in the service of the Gurū. He is also said to have fought in the battle of Anandpur as well as in that of Chamkaur. He fell a martyr at Chamkaur on 7 December 1705.

P.S.P.

NAND SINGH, of Rāi kā Burj, in Amritsar district, was a soldier in the 23rd Cavalry, when he came in contact with the Ghadr leaders. On 19 February 1915, word was received that a part of the regiment was to be sent to the war front and the depot moved to a new cantonment. On 13 May 1915, as the baggage was being loaded, a box fell and a bomb exploded. This gave the officials the clue to the plan of the *sowārs* to join the Ghadr revolution. Eighteen persons were arrested, court-martialled

and ordered to be shot. Later, the sentences of six, Nand Singh among them, were commuted to transportation for life, with forfeiture of property. They were sent to the Cellular Jail at Port Blair, Andamans, to serve their sentences. Nand Singh died there as a result of the torture which was commonly the lot of the prisoners. He was 26 when he was sent to prison.

S.S.J.

NAND SINGH, a Babar revolutionary, was born at Ghurāl, in Jalandhar district. He lost his father, Gaṅgā Singh, in his early childhood and was brought up by an elder brother. He was married at the age of fifteen and worked as a carpenter in his own village until he left for Basrā, in Iraq, in search of a better living. While in Basrā, he was deeply moved by the Jallianwālā Bāgh tragedy and the Nankānā Sāhib massacre. Resolved to dedicate himself to the cause of Gurdwārā reform, he returned to India and was sentenced to six months' imprisonment for participating in Gurū kā Bāgh agitation. Then he joined the radical Babar Akālī Jathā and encompassed the murder, on 17 April 1923, of Subādār Gendā Singh, of his own village, who was a police informer. Nand Singh was arrested five days after the murder. He was awarded death sentence and was hanged on 27 February 1926.

K.M.

NAND SINGH, BHĀĪ (1888-1921), one of the Nankānā Sāhib martyrs, was born on 29 July 1888, the son of Bhāī Bhagvān Singh of Thothān in Amritsar district. After the death of his father in 1902, he first took to farming and then joined army and served during the first World War. On his release from service, he became a reform activist. He now toured the villages singing ballads of old Sikh martyrs, and preaching the programme of Akālī reform. He joined Bhāī Lachhman Singh Dhārovālī's jathā which was massacred by the hired assassins of Mahant Narain Dās of Gurdwārā Janam Asthān on 20 February 1921.

G.S.G.

NAND SINGH, SANT (1872-1943), who attracted a considerable following during his lifetime, was born the son of Jai Singh, an artisan by profession,

in Sherpur Kalān in Ludhiānā district of the Punjab. As a young boy, he was trained in the family craft and then moved to Lahirā Khānā, in Baṭhinda district of the Punjab, to join a seminary run by Sant Vadhāvā Singh from whom he learnt to read Sikh Scripture. Under the influence of a Sikh mystic, Bābā Harnām Singh of Bhuchō Kalān, he was drawn to meditation and practised the discipline for twelve years at various far off places. Rewarded with insight, he took to preaching Gurū Nānak's word and travelled extensively across the country. He established several preaching centres called Thāths. In his favourite sermons, he stressed the value of *kīrtan* and *simaran*. He died at Kalerān on 30 August 1943.

B.S.J.

NANHERĪ, in Patialā district, has a shrine called Gurdwārā Pātsāhi IX ate X, commemorating the visits of Gurū Tegh Bahādur and Gurū Gobind Singh. Gurū Tegh Bahādur is said to have stayed in this village for several days with the local *masand*, Bhāī Ghogā, while on his way to eastern parts in 1665, and Gurū Gobind Singh came here as a child from Lakhnau in 1670 at the request of Bhāī Ghogā.

M.G.S.

NANKĀNĀ SĀHIB, named after Gurū Nānak, who was born here on Vaisākh *sudī* 3, 1526 Bk/15 April 1469, is a sub-divisional town in Sheikhupurā district in Pakistan. Its old name was Talvaṇḍī Rāi Bho Kī. The first 15 or 16 years of Gurū Nānak's life were spent here. Later, he shifted to Sultānpur Lodhī from where he set out on his long preaching odysseys, visiting his parents at Talvaṇḍī only now and then, his last visit to his native place being in 1510. Several shrines in the town mark places associated with him.

GURDWARĀ JANAM ASTHĀN, commemorating the birthplace of Gurū Nānak, is the premier shrine at Nankānā Sāhib. A room first built here by his son, Baba Lakhmī Dās (1497-1555), more probably by his grandson, Bābā Dharam Chand (1523-1618), was known as Kālū kā Kothā, lit. house of (Mahitā) Kālū, father of Gurū Nānak. Later it came to be known as Nānakāyaṇ, lit. Home

of (Gurū) Nānak. Mahārājā Ranjīt Singh (1780-1839), constructed the present building.

GURDWĀRĀ PATṬĪ SĀHIB, marks the place where stood Gurū Nānak's school.

GURDWĀRĀ BĀL LĪLĀ, marks the field where Gurū Nānak used to play in the company of other children. Gurū Hargobind during his visit to the town is said to have marked the site. Dīwān Kauṛā Mall, built this Gurdwārā and brick-lined two sides of the nearby tank originally got dug by Rāi Bulār.

GURDWĀRĀ KIĀRĀ SĀHIB, commemorates an event connected with the early years of Gurū Nānak. While tending his father's herd of cattle, it was common for him to let the animals roam freely while he himself sat engrossed in meditation. Once a peasant complained to Rāi Bulār that Nānak's cattle had damaged the crop in his field, but when the field was inspected, no damage was discovered. That particular field came to be reverently called Kiārā (lit. field or plot) Sāhib.

GURDWĀRĀ MĀL JĪ SĀHIB marks the place where the shadow of a *vaṇ* tree, under which the Gurū was sleeping, stood still even though sun had moved westwards.

GURDWĀRĀ TAMBŪ SĀHIB, stands near a huge *vaṇ* tree spreading its branches like a tent (*tambū*, in Punjabi). It was here that the Guru is said to have hid himself after spending money, given him for business, on feeding the hungry holy men.

GURDWĀRĀ CHHAṬĪ PĀTSHĀHĪ, is dedicated to Gurū Hargobind who visited Nankānā Sāhib in 1620-21.

Nr.S.

NANKĀNĀ SĀHIB MASSACRE refers to the grim episode during the Gurdwārā Reform movement in which a peaceful batch of reformist Sikhs was subjected to a murderous assault on 20 February 1921 in the holy shrine at Nankānā Sāhib, the birthplace of Gurū Nānak. This shrine which was richly endowed was managed by Udāsī priests who had begun to treat ecclesiastical assets as their private properties and had also introduced practices and ceremonial which had no sanction in Sikhism. Their own character was not free from the taints of licentiousness and luxury. Of the Udāsī clergy, Mahant Narain Dās, the high priest of Gurdwārā

Janam Asthān at Nankānā Sāhib, was the richest and the most wayward. Matters came to a head when, in 1918, two cases of molestation of women pilgrims were reported. Early in October 1920, a large Sikh gathering held at the village of Dhārovālī, in the present Sheikhūpurā district, recorded strong protest. Narain Dās, instead of showing repentance or conciliation, started recruiting a private army and laying in arms. On the morning of 20 February 1921, as a *jathā* of about 150 unarmed Sikhs entered the sacred precincts, his men fell upon it. Bullets were mercilessly rained on them from the roof of an adjoining building. Their leader, Bhāī Lachhman Singh, was struck down sitting in attendance of the Gurū Granth Sāhib. Outside the main gate, Narain Dās, pistol in hand and his face muffled up, personally directed the operations. When Bhāī Dalīp Singh, a much-respected Sikh well known to him, tried to intercede with him to stop the bloody carnage, he was shot dead. Six other Sikhs coming from outside were butchered and thrown into a potter's kiln. Firewood and kerosene oil were brought out and a fire lighted. All the dead and injured were piled up on it to be consumed by the flames. Bhāī Lachhman Singh was fastened to a tree near by and burnt alive. The total number of Sikhs killed has been variously estimated between 82 and 156.

News of the Nankānā Sāhib massacre shocked the country Narain Dās and some of his hirelings were arrested and the possession of the shrine was made over by government to a committee of seven Sikhs. A criminal case against Mahant Narain Dās who was sentenced to death by the session court but it was reduced to life imprisonment by the High Court (3 March 1922).

R.R.

NĀNO LATKAN, BHĀĪ, a Bindrāo Khatrī, was initiated a Sikh by Gurū Arjan. He came to be known as a skilled archer and took part in the battle of Ruhelā in 1629.

M.G.S.

NANŪĀ VAIRĀGĪ, or Nānū Bairāgī, one of the many poets who enjoyed the patronage of Gurū Gobind Singh (1666-1708), belonged to Wazīrābād, in present-day Gujranwālā district of

Pakistan. He lived for a time at Lahore and then went to Kīratpur to become a Sikh of Gurū Tegh Bahādur. After the Gurū's martyrdom, he remained with Gurū Gobind Singh at Anandpur. Being indifferent to worldly ties, he came to be known as a *vairāgī* or recluse. He is said to have inspired Bhāī Kanhaiyā, founder of the Sevāpanthī sect, to accept the Sikh faith. His surviving compositions, devotional songs in Punjabi, are popular among Sevāpanthī *sādhūs*.

P.S.P.

NĀNŪ, BHĀĪ, a Sikh contemporary of Gurū Tegh Bahādur and Gurū Gobind Singh, was, according to Bhaṭṭ Vahī Multānī Sindhī, the son of Bāghā, a Chhimbā (linen-printer) of Delhi. He is said to have reclaimed the severed head of Gurū Tegh Bahādur from Chāndanī Chowk, the site of the Gurū's execution, and, accompanied by Bhāī Jaitā, a Raṅghreṭā Sikh, also of Delhi, carried it to Anandpur. Bhāī Nānū who later took the rites of the *Khālsā* and became Nānū Singh, was, according to Bhaṭṭ sources, killed in the battle of Chamkaur on 7 December 1705.

M.G.S.

NĀNŪ MALL (d. 1791), minister and army general in Paṭiālā state, was born at Sunām, in Saṅgrūr district. He became known as a highly capable administrator and a brave general. He acquired proficiency in classical languages - Sanskrit, Arabic and Persian, and served in a civil capacity under Bābā Ālā Singh. It was at the court of his successor, Amar Singh (1748-82), that Nānū Mall rose to be the Dīwān of the state. In 1778, he was deputed to assist Rājā Gajpat Singh of Jīnd against Rahīm Khān of Hānsī, who had attacked his territory. Rahīm Khān was slain in the battle that ensued and the Dīwān obtained much booty in horses, elephants and arms. He also later occupied Hānsī, Hisār, Rohtak, Tosham, Meham and Gohāṇā.

On Amar Singh's death in 1782, his son and successor, Sāhib Singh was only eight, and Nānū Mall was appointed prime minister of the state during his minority. But with the death of Rājā Hukmā, grand mother of Sāhib Singh, began his

downfall. He was eventually dismissed from service, along with his sons and relatives. When he failed to regain his position, he revolted and, with the help of Nawāb 'Atā Ullāh of Mālerkotlā, led an attack against the state forces, but was defeated.

Nānū Mall died at Mālerkotlā on 21 November 1791.

Jn.S.

NĀNŪ SINGH, priest of Gurdwārā Sṛī Hazūr Sāhib, Nāndeḍ, who served as an intermediary between Thākūr Singh Sandhānvalīā, prime minister to Mahārājā Duleep Singh in his *émigré* government at Pondicherry and his associates in the Punjab. All correspondence and messages between them passed through Nāndeḍ, Nānū Singh being the principal agent.

K.S.T.

NARAIṆ SINGH, well-to-do businessman of Bahirāmpurā, near Dīnānagar, in Gurdāspur district, helped Bhāī Mahārāj Singh (d. 1856) financially on several occasions. On Mahārāj Singh's asking, he procured grain for the *Khālsā* army before the battles of Cheliānwālā and Gujrat, paid for the plan to abduct Duleep Singh before the British took him out and sponsored some other campaigns well.

M.L.A.

NARAIṆ SINGH, BHĀĪ (d. 1921), of Chakk No. 55 Burj in Lyallpur district, was originally from Navān Viriān in Amritsar district and had settled here during the 1890's. He was a man of religious temperament and was one of the *jathā* of Bhāī Lachhman Singh Dhārovālī which was killed to a man on 20 February 1921 in the Gurdwārā Janam Asthān.

G.S.G.

NARAIṆ SINGH, BHĀĪ (1875-1921), who fell a martyr at Nankāṇā Sāhib in 1921, was the son of Bhāī Jawāhar Singh of village Lahuke, in Amritsar district. In 1890, he received the rites of *Khālsā* initiation. In 1894, the family moved to Lyallpur district. During the First Great War (1914-18), NaraiṆ Singh enlisted and served in Mesopotamia (now Iraq) for about three years. Returning to India, he joined the ranks of the Akālī reformers. He was

one of the Volunteers who were slain on 20 February 1921.

G.S.G.

NARĀIN SINGH, BHĀI (1891-1921), one of the Nankānā Sāhib martyrs. He was a brother of Bhāi Pañjāb Singh who also sacrificed his life in the Gurdwārā Reform Movement. Both brothers were among the volunteers who were massacred to a man on the morning of 20 February 1921 at Nankānā Sāhib.

G.S.G.

NARĀLĪ, village in the Rāwalpindī district in Pakistan, had a historical Sikh shrine, Gurdwārā Pātshāhī VI, commemorating the visit of Gurū Hargobind who briefly halted here during his journey towards Kashmīr in 1619. The Gurū's purpose was to meet in this village an old Sikh, Bhāi Harbaīs, popularly known as Harbaīs Tapā.

M.G.S.

NARĀYANĀ, well-known centre, Dādū Dvārā, of the Dādūpanthī sect of *sādhūs* founded by saint Dādū (1544-1603) of the Bhakti movement, about 70 kilometres from Ajmer in Rājasthān. Gurū Gobind Singh visited here in the course of his travels through Rājasthān in 1706. He was received by Mahant Jait Rām, then head of the cloister. The Gurū saluted the *samādhi* of Dādū with his arrow to which the Sikhs took exception. They said that this was contrary to his own teaching. The Gurū explained that he had done it to test whether his Sikhs were vigilant enough to ensure strict observance of Sikh rules of conduct by all, high and low. The Sikhs imposed a fine on the Gurū for this breach of religious discipline which the Gurū readily paid.

M.G.S.

NARINDER SINGH, MAHĀRĀJĀ (1824-1862), born at Paṭiālā on 26 November 1824, succeeded his father, Karam Singh, to the Paṭiālā throne on 18 January 1846. Narinder Singh, aided the British with supplies and carriage during the first Anglo-Sikh war and again during the 1857 uprising. As a result, he was rewarded with additional estates, titles and honours. After the annexation of the Sikh State of Lahore to the British dominions in March 1849, the Paṭiālā ruler was generally acknowledged

as a spokesman of the Sikh community. He was invested with the Order of the Star of India on 6 November 1861 and, in 1862, he was made a member of the Viceroy's Legislative Council. Narinder Singh was great builder and also a patron of art and literature. He set up in 1861 a seat in Paṭiālā for Nirmalā Sikhs known as Dharam Dhuja. He also raised a *gurdwārā* outside of Motibāgh Palace commemorating Gurū Tegh Bahādur's visit. He died at Paṭiālā on 13 November 1862 after a short illness.

S.S.B.

NĀRLĪ, village close to Indo-Pakistan border in Amritsar district of the Punjab, claims a historical shrine, Gurdwārā Mañjī Sāhib, which commemorates one of the *mañjīs* or preaching centres established by Gurū Amar Dās (1479-1574). The first preacher appointed here was Bhāi Māi Dās.

Gn.S.

NASĪHAT NĀMAH, lit. epistle of admonishment, is an apocryphal composition in verse attributed to Gurū Nānak and is said to have been addressed by the Gurū to king Croesus (Kārūn in Sikh chronicles). The King is advised to do good deeds when God has bestowed riches upon him. Money spent in a good cause is money well spent.

T.S.

NATHĀNĀ, in district Bathindā, in the Punjab, is sacred to Gurū Hargobind, who came here after the battle of Gurūsar Mehrāj in December 1634. Kālū Nāth, a *yogi* living at Nathānā, who had served the Gurū during the battle with food and milk for his Sikhs, now came out personally to make obeisance and receive the Gurū's blessings. Gurdwārā Mañjī Sāhib Pātshāhī Chhevin commemorates the Gurū's visit.

M.G.S.

NATHĀNĀ SĀHIB, gurdwārā near the village of Janḍ Magholī in Paṭiālā district, is dedicated, according to *Guru shabad Ratnākār Mahān Kosh*, to Gurū Tegh Bahādur, but is now called Gurdwārā Nathānā Sāhib Pātshāhī Tisari.

M.G.S.

NATTHĀ, BHĀI, a successor of the Udāsī saint Almas, was, during the time of Gurū Har Rāi, in

Bengal to preach the message of Gurū Nānak. He made Dhākā his headquarters and preached mostly in what now comprises Bangla Desh. At Dhākā he built a *gurdwārā* now called Gurdwārā Saṅgat Tolā. He also dug a well of which some remains still exist. He possessed a kind heart, but was short-tempered and had a rough tongue.

A.C.B.

NATTHĀ SINGH, BHĀĪ (d. 1924), son of Bhāī Dhannā Singh Randhāvā of Mogā, was one of the martyrs who fell in the firing at Jaito. As the Gurdwārā Reform movement got underway in the early 1920's, he took the *Khālsā pāhul* and became an Akālī activist. For a time he was secretary of the Akālī Jathā of Mogā *tahsil*. When the first *shahīdī jathā*, column of volunteers was passing through Mogā on its way to Jaito, Natthā Singh accompanied it. As the *jathā* was fired upon on its approach to Jaito on 21 February 1924, he received a bullet wound in his leg. He died on 30 March 1924.

G.S.G.

NATTĪ, MĀTĀ (d. 1664), also referred to in chronicles as Anantī, Nihālo and Mātā Bassī, was the wife of Bābā Gurdittā (1613-38). She was the daughter of Bhāī Rāmā of Baṭālā, in Gurdāspur district of the Punjab. Her marriage to Bābā Gurdittā took place on 17 April 1624. Two sons, Dhīr Mall and (Gurū) Har Rāi, were born to her on 11 January 1627 and 18 January 1630, respectively. She died at Kīratpur on 29 September 1664.

B.S.

NAUDH SINGH (d. 1752), son of Buḍḍhā Singh, was great-grandfather of Mahārājā Ranjīt Singh. He was a brave and daring man who applied his energies to expanding the family's fortunes. He fortified the village of Sukkarchakk in 1730, and in the same year married the daughter of a rich landlord, Gulāb Singh of Majīthiā. He, along with his band of followers, joined the Faizullāpurīā *misl* and won the admiration of his chief, Nawāb Kapūr Singh, by his bold exploits. He was among the Sikhs who pursued Ahmad Shāh out of India in 1749, and he died in 1752 as a result of the injuries

sustained in battle.

J.S.K.

NAUJAVĀN BHĀRAT SABHĀ, association of the Indian youth, was established at a convention held on 11-13 April 1928 at Jallīānīwālā Bāgh in Amritsar at the instance of the management of the radical journal *Kirtī* including men like Sohan Singh Josh and Bhāg Singh Canadian. It aimed at creating a youth wing of peasants and workers with a view to overthrowing British imperial rule. The first conference of the Naujavān Bhārat Sabhā took place in Amritsar in 1928, presided over by Kedārnāth Sehgal. The second conference was held on 22-24 February 1929 in Lahore under the presidentship of Sohan Singh Josh and protested against indiscriminate arrests of the youth following the murder of J.P. Saunders. On the last day of the conference, a portrait of Kartār Singh Sarābhā was formally unveiled and his supreme sacrifice in the cause of the nation's freedom eulogized. The Naujavān Bhārat Sabhā and the Kirtī Kisān Sabhā held a joint session on 29 March in Karāchī, castigating Mahātmā Gāndhī for what they described as his betrayal of the youth. The Sabhā was declared unlawful by government on 10 September 1934 after which it practically ceased to exist.

S.S.J.

NAULAKKHĀ, a village in Paṭiālā district, has a *gurdwārā* dedicated to the memory of Gurū Tegh Bahādur who visited the site during one of his journeys across the Mālṡā region.

M.G.S.

NAU NIHĀL SINGH, KAṆVAR (1821-1840), son of Mahārājā Kharak Singh, was born on 23 February 1821. He was the favourite grandson of Mahārājā Ranjīt Singh who bestowed much personal attention on his upbringing and training. In March 1837, he was married to the daughter of Shām Singh Aṭārīwālā. Nau Nihāl Singh was barely 13 when he participated in the Peshāwar campaign of 1834. He was then appointed to administer the country in the Aṭtock region. In 1835, he suppressed a revolt in the Derājāt and Tonk. In 1836, he accompanied his father, to the borders of

Sindh to confront the Tālpurian *amīrs*. Nau Nihāl Singh took part in the operations of Khaibar when, in April 1839, he commanded a Sikh army which proceeded to Peshāwar to assist Colonel Wade's contingent on its march through the Punjab to Kābul across the Khaibar Pass.

Nau Nihāl Singh was at Peshāwar when Ranjīt Singh died on 27 June 1839. He arrived at Lahore on 17 September and became involved in court politics. The Dogrā faction gained influence over him. When he was returning after the funeral rites, of his father on 5 November 1840, the northern gate of the Hazūrī Bāgh was brought down upon his head. He had suffered only minor injuries, but was quickly taken into the Fort where his head was crushed with stones by Dhiān Singh's men. He was declared dead on 8 November 1840.

S.S.B.

NAURAṄGĀBĀD, village near Tarn Tāran, came into prominence when during the 1840's Gurdwārā was established here by Bābā Bīr Singh. During the crisis that followed the assassination of Mahārājā Sher Singh on 15 September 1843 and the entrenchment in power of Hīrā Singh Dogrā and his mentor, Paṇḍit Jallā, Bābā Bīr Singh's *ḍerā* at Naurāṅgābād, became a rallying point for protesting soldiers and political fugitives. On the refusal of Bīr Singh to surrender them, Hīrā Singh ordered a military attack on the *ḍerā* and blasted the *ḍerā* on 27 Vaisākh 1902 Bk/7 May 1844 killing several hundred men, including the aged Bābā Bīr Singh.

Gn.S.

NAVALĀ, BHĀĪ, and his brother, Bhāī Nihālā, Sabharvāl Khatriś of Paṇnā, were devoted Sikhs respected widely for their truthful and hospitable nature. Once they called on Gurū Hargobind and besought instruction. Both the brothers were popular expounders of the sacred hymns as well as trained soldiers. They also served in Gurū Hargobind's retinue. As records Bhāī Santokh Singh, *Srī Gur Pratāp Sūraj Granth*, Navalā, in command of a platoon during the battle of Amritsar, was assigned to the task of evacuating the Gurū's family to Goindvāl via Jhabāl. Nihālā died in action

the following day.

T.S.

NEHRŪ COMMITTEE REPORT AND THE SIKHS. It was a 10-member committee, constituted by the All-Parties Conference (19 May 1928) and headed by Motīlāl Nehrū, with a view to draw up a political formula which would be acceptable to different elements in Indian national life. Mangal Singh, general secretary of the Central Sikh League, was Sikh representative. The recommendations of this committee, adopted as resolutions at the next All-Parties Conference held at Lucknow from 28 to 31 August 1928, came to be known as the Nehrū Committee Report. The Report envisaged dominion status for India with a bi-cameral legislature at the centre and single-chamber legislatures at the provincial level. A federal system with a strong centre at the apex was the basic principle of the proposed constitutional structure. The Report provided for adult suffrage and joint electorate, with reservation of seats for Muslim and non-Muslim minorities. However, Punjab and Bengal did not figure in the reservation scheme. There was thus no specific provision made for the Sikhs.

The Sikhs had consistently opposed reservation of electoral seats on the basis of religion. Sikh leaders attending the Lucknow Conference took strong exception to the proposals made in the Report, and Master Tārā Singh and Giānī Sher Singh had their dissent recorded. Bābā Kharaḱ Singh, president of Shiromaṇī Gurdwārā Parbandhak Committee as well as of the Central Sikh League, also rejected the Report mainly for limiting the national objective to Dominion Status and for laying the foundation of communalism by accepting separate electorates. When at the last meeting of the All-Parties Conference at Calcutta on 22 December 1928 the Congress leaders refused to accommodate their views, the Sikh leaders dissociated themselves from the Convention. They also refused to join the Congress at its next annual session in 1929 at Lahore. A very impressive Sikh gathering held parallel to the Congress session made the Congress drop the Report.

Gt.S.

NESTĀ, near Aṭārī in Amritsar district of the Punjab, is sacred to Gurū Hargobind (1595-1644) who stayed here for a while during his journey from Lahore to Amritsar. According to local tradition, at the villagers' complaint that the water of their well was brackish, the Gurū had them dig another well close to it. The water of this well was sweet (*miṭṭhā*, in Punjabi). Both these wells still exist side by side. The shrine established here came to be called Miṭṭhāsar. Gurdwārā Miṭṭhāsar.

Gn.S.

NICHOLSON, JOHN (1821-1857), political assistant at Fīrozpur (1844-45), was born in Dublin on 11 December 1821, the son of Dr Alexander Nicholson. He joined Bengal Infantry in 1839 and in 1844, became political assistant at Fīrozpur in which capacity he was found indulging in anti-Sikh intrigues and was thus removed from this position, but was soon after made assistant to Sir Henry Lawrence, resident at Lahore. He took part in the second Anglo-Sikh war and continued to serve in Punjab till 1857 when he was moved to Delhi. He got wounded in the assault on Delhi on 14 September and died on 23 September 1857. A memorial was raised in his memory near Kashmīrī Gate, in Delhi.

B.J.H.

NIDHĀN SINGH, of Paṭṭī in present-day Amritsar district of the Punjab, was according to Sarūp Singh Kaushish, *Gurū kīānī Sākhīān*, the husband of the celebrated Sikh heroine, Māī Bhāgo. He was one of the Chālī Mukte who received martyrdom in the battle of Muktsar (29 December 1705).

Gn.S.

NIDHĀN SINGH (d. 1850), or Nidhan Singh Hāthū, i.e. Nidhān Singh the Inflexible, son of Jassā Singh, was a bold warrior in Sikh times who, inheriting Ḍaskā in Siālkoṭ district from his father, had acquired considerable territory, thus making surrounding chiefs, jealous of him. When Ranjīt Singh rose to power, he summoned Nidhān Singh and offered him appointment on his personal staff, but the high-spirited chief declined.

In 1810, he accompanied the Mahārājā on his Multān expedition, but at the close of campaign returned to his headquarters at Ḍaskā contrary to

the orders of the Mahārājā. The latter laid siege to the fort of Ḍaskā, and after a month's siege, Nidhān Singh was forced to surrender. Nidhān Singh fled to Kashmīr but was soon recalled and a great portion of his estate was restored to him subject to the service of 100 horsemen. Nidhān Singh received *jāgīrs* in Ḍerā Ismā'īl Khān and Hazārā. In 1824, he was placed under the orders of Prince Kharak Singh and in 1827 transferred to the Ghorcharhās in which force he remained till his retirement in 1845.

Nidhān Singh died in 1850.

S.S.B.

NIDHĀN SINGH CHUGGHĀ (1855-1936), a prominent Ghadr leader, was the son of Sundar Singh of Chugghā, in Mogā district. Cited by the British as "an extremely dangerous criminal and one of the worst and most important of the [Ghadr] conspirators." Nidhān Singh left home in 1882 for Shanghai where he worked as a watchman and served as treasure of the local Gurdwārā. He married a Chinese woman but after some years he migrated to the United States of America. Nidhān Singh joined the Ghadr Party and was elected a member of its executive committee. In April 1914, he was elected president of the then newly established Khālsā Dīwān Society, Stockton, California. He left San Francisco on 29 August 1914 and reached Nagasaki in Japan and went on to Shanghai to raise funds for the Ghadr Party. Money which had been collected for the *Komagata Maru* passengers, was transferred to Nidhān Singh. With this money and with some weapons, he left Shanghai and reached Malaysia. He was a member of the delegation which called on the Governor of Penang, who allowed the ships to proceed. Nidhān Singh reached Ludhiānā on 7 November 1914 and played a key role in setting up factories for making bombs at Jhāvevāl and Lohatbadī. He made a plan to raid the regimental magazine at Fīrozpur Cantonment on 30 November 1914, but it did not materialize. He was arrested disguised as a wandering mendicant at Kamālpurā on 29 April 1915. Tried in the first Lahore conspiracy case, Nidhān Singh was awarded death sentence which was later commuted to transportation for life.

A deeply religious person and a staunch believer in the Sikh faith, Nidhān Singh was one of the Pañj Piāre who laid the foundation of the Harimander at Pañjā Sāhib on 14 October 1932. He was president of Gurdwārā Lohgarh (Dinā), and of Gurdwārā Singh Sabhā, Mogā, for some time.

He died on 6 December 1936 at Mogā.

G.S.D.

NIDHĀN SINGH PAÑJHATTHĀ (d. 1839), soldier, minor commander and *jāgīrdār* under Mahārājā Ranjīt Singh, was known for his heroism. He acquired the epithet Pañjhatthā, the 'five handed,' for his gallantry in the battle of Terī hill (1823) when he single-handedly captured five Pathān prisoners and their weapons. In every battle, Nidhān Singh was among the first to advance and the last to retreat, and his body was covered all over with the marks of his courage. Nidhān Singh himself joined as a *sowār* in the Sikh irregular horse. He distinguished himself in the battle of Jahāngīrā (1823), under General Harī Singh Nalvā and Prince Sher Singh.

Nidhān Singh was a member of the Sikh goodwill mission which called on Lord William Bentinck in Shimlā in 1831. In 1834, he joined the expedition to Peshāwar. Peshāwar was occupied by the Sikhs and Nidhān Singh's troops were stationed there under the command of Sardār Harī Singh Nalvā. Nidhān Singh also took part in the battle of Jamrūd in 1837. He died in May 1839.

B.J.H.

NIDHĀN SINGH, SANT (1882-1947), holy man popularly known as Hazūr Sāhibvāle, was born the son of Bhāi Uttam Singh of Niḍālōn in Hoshiārpur district of the Punjab. He received religious instruction at the hands of Sant Dīvān Singh. He left his home at the age of 20 and enlisted in the 5th Probyn's Horse, a cavalry regiment of the Indian army, at Jhānsī. But he resigned within a year and set out on pilgrimage to Nānded, where he took up his permanent abode and found his calling in work in Gurū kā Langar. He eventually raised a *gurdwārā* to serve *langar* or meals to the pilgrims on which account the complex came to be known as Gurdwārā Langar Sāhib. As his popularity and his resources grew, he took up

construction of other *gurdwārās* at different places.

Sant Nidhān Singh died at Nānded on 4 August 1947.

N.S.A.

NIHĀLĀ, BHĀI, of Paṭnā, was a devoted Sikh of the time of Gurū Hargobind. He was, besides being an eloquent expounder of *gurbāṇī*, a brave soldier, who fell fighting in the battle of Amritsar in 1629.

T.S.

NIHĀL SINGH, of Naushahrā near Tarn Tāran in Amritsar district of the Punjab, was among the close associates of, Bhāi Mahārāj Singh (d. 1856), who assigned him to many a secret mission. He also went incognito to Lahore and Wazirābād for collecting information about the strength of British forces at those cantonments. Nihāl Singh was arrested along with Bhāi Mahārāj Singh on the night of 28-29 December 1849, but was released soon after.

M.L.A.

NIHĀL SINGH ĀHLŪVĀLĪĀ (d. 1852), son of Fateh Singh Āhlūvālīā, leader of the Āhlūvālīā chieftaincy. Though Ranjīt Singh conspired against him through his younger brother, yet he afforded little help to the British in the first Anglo-Sikh war and his troops fought on the side of the Sikhs. He was penalized by the British with the confiscation of his territories south of the Sutlej. Nihāl Singh died on 13 September 1852.

B.J.H.

NIHĀL SINGH AṬĀRĪVĀLĀ (d. 1817), soldier and courtier in the time of Mahārājā Ranjīt Singh, was born the son of Gauhar Singh Aṭārīvālā. Gauhar Singh built at Tibbā, near Amritsar, a house which because of its imposing facade came to be called an *aṭārī* in Punjabi a house with a high elevation. This was the origin of the name of the family and of the village that grew around the house. Nihāl Singh began his career under Sāhib Singh Bhaṅgī and took part in the campaign against the Afghāns. He won special distinction fighting in 1798 against Ahmad Khān Shāhañchibāshī. With the Bhaṅgīs, he confronted Ranjīt Singh at Bhasīn in 1800, but later took up service under him. From 1801 to 1817, he participated in most of the Mahārājā's military expeditions, including those

of Kashmīr and Multān, and his first two across the Satluj (1806-07). Nihāl Singh was known for his loyalty and devotion to the person of Mahārājā Ranjīt Singh.

G.S.

NIHĀL SINGH, BĀVĀ, resident of Sṛī Hargobindpur in Gurdāspur district, was originally an employee of the state of Kalsiā and then of Farīdkoṭ State. Bāvā Nihāl Singh belonged to the Nāmdhārī sect and was the author of an Urdu book, *Khurshīd Khālsā* (1885) extolling Bābā Rām Singh Kūkā as the eleventh Gurū of the Sikhs. The book made sympathetic references to Mahārājā Duleep Singh and Mahārājā Jind Kaur. The Lahore *Khālsā* Dīwān rejected the book as 'unauthorized' and expelled him from membership of the Singh Sabhā.

K.S.T.

NIHĀL SINGH DAMDAMĪĀN, 19th-century Nirmalā saint, of Mīmsā village in the former princely state of Patīālā, received initiation and religious education at the hands of Mahant Dunnā Singh, of Uchchā Buṅgā and became head of the Buṅgā after the latter's death. He was respected for his humility and unassuming nature and for the zeal with which he served in the Gurū kā Langar and the loving care with which he looked after the cattle in the shed. In 1860, he, with a band of youthful devotees, brought a tall pine tree from Dehrā Dūn to Patīālā on their heads. They used it at Damdamā Sāhib as a religious flag-mast. When Dharam Dhuṛā Akhārā, the famous Nirmalā seat, was established at Patīālā in 1862, Nihāl Singh was one of the four *mahants* appointed to assist the head of the institution in its administration. Mahant Nihāl Singh had established Buṅgā Damdamīān at Muktsar which became a centre for several *derās* or seminaries set up by him. He died sometime in AD 1871.

G.S.G.

NIHĀL SINGH KAIROŌ (1863-1928), a pioneer of women's education in the Punjab and the youngest of the three sons of Gulāb Singh, was born on 22 December 1863 at KairoŌ, a village in Amritsar district. Nihāl Singh had no formal schooling, and travelled with his brother, Tarlok

Singh, to Malaya (Malaysia) while still very young. He joined the Royal Artillery at Hong Kong, but soon secured his release and returned to the Punjab to work for community welfare and reform. He lectured at Singh Sabhā *dīvāns*. He founded a boys school in his village and took a leading part in establishing the Mājha *Khālsā* Dīwān which established a girls' school at KairoŌ. Nihāl Singh visited Malaya, Hong Kong and Shanghai to raise funds for the school and the hostel attached to it. Nihāl Singh also instituted at the school an annual women's conference which became an active agent of social reform.

Bhāi Nihāl Singh died on 20 November 1928.

Gsh.S.

NIHĀL SINGH, SANT, also known as Paṇḍit Nihāl Singh, a Saṅskṛit scholar well versed in Vedānta as well as in *gurbāṇī* lived in Sikh times in the village of Thohā *Khālsā*, in district Rāwalpīṇḍī, now in Pakistan. Paṇḍit Nihāl Singh is famous for his Saṅskṛit commentary on *Japu*. The work entitled *Japugūḍhārthadīpakā*, and of 103 sheets, completed in 1839, has not yet been published. The only extant copy is preserved in a private collection in Patīālā. His transliteration of the *Japu* into Devanāgrī script is somewhat arbitrary. Some Punjabi words have been transcribed in their original Saṅskṛit form. The commentary is coloured by Paṇḍit Nihāl Singh's background in Advaita. In the inaugural passages, Nihāl Singh invokes the Hindu deities and incarnations.

Gr.S.

NIHAL SINGH, SANT, a Nirmalā scholar, was a pupil of the renowned Sikh saint, Bābā Khudā Singh of Chūnā Mandī, Lahore. Himself an expert in exegesis he taught many in the field. He also wrote poetry in Braj and has left behind three works, *Akāl Nātak*, *Nirmal Prabhākar* and *Sikkhī Prabhākar*. The poet describes the earlier period as an age full of wickedness. Then he sings the glory of the age of the Gurūs. He pays homage to their exalted spiritual status, and reprimands those who do not believe in their teachings. *Nirmal Prabhākar*, in verse, is meant for those who want to acquaint themselves with the Sikh way of life.

Sikkhi Prabhākar exalts the Bedī dynasty, and pays homage to Gurū Gobind Singh. Then follow verses in glorification of the Gurū Granth Sāhib and the Gurū Panth. The poet enumerates the qualities of an ideal Sikh. He quotes from history the example of Sikhs who had preferred to be cut to pieces rather than resile from their faith. The final lines constitute an invocation to the Timeless One. Both these manuscripts were published in one volume (1902) under the title *Nirmal Prabhākar ate Sikkhi Prabhākar*.

Gr.S.

NIHĀL SINGH SODHĪ (d. 1859), son of Megh Singh, began his career in 1879, in Ranjīt Singh's army, soon became a commandant, and fought for Mahārājā Sher Singh during the siege of Lahore (1841). Soon he was sent to the area of Dhannī which he, reduced to submission. After the first Anglo-Sikh war, he was made an *adālatī* or judge. A few months later he was transferred to Jalandhar in the same capacity. After the annexation of the Punjab, Nihāl Singh was assigned to civil duties.

S.S.B.

NIHĀL SINGH THĀKUR (1808-1895), Sikh theologian and musician, was born at Amritsar on 17 February 1808 to Bhāi Mahal Singh of Sayyid-kī-Sarāi in Rāwalpindī district, now in Pakistan. The family soon shifted to Amritsar. At the age of ten, he entered the *ḍerā*, or seminary, of Thākūr Dayāl Singh and studied Sikh Scriptures, grammar, poetics, history and Sanskrit literature. Being the most prominent of all the pupils, Nihāl Singh also came to be called 'Thākūr' or 'master'. He had the gift of a sweet voice, and he learnt vocal and instrumental music from Bhāi Gurmukh Singh Poṭhohārī, and accompanied him at *tablā* in the Harimandar at Amritsar. He also learnt and practised the Ayurvedic system of medicine. Around 1870 he set out on a pilgrimage to various holy places, where he preached the Sikh faith through *kīrtan* and discourse. In 1895, he was on a preaching tour of Haripur, Hazārā district, when he died suddenly on 22 May 1895.

Gr.S.

NIHAṄGS or Nihāṅg Singhs, originally known as Akālīs or Akālī Nihāṅgs, are endearingly

designated the Gurū's Knights or the Gurū's beloved, for the military ambience they still carry about them and the heroic style they continue to cultivate. They constitute a distinctive order among the Sikhs and are readily recognized by their dark blue loose apparel and their ample, peaked turbans festooned with quoits, insignia of the Khālsā and rosaries, all made of steel. They are always armed, and are usually seen mounted heavily laden with weapons such as swords, daggers, spears, rifles, shot-guns and pistols. Etymologically, the term *Nihāṅg* is traced back to Persian *nihāṅg* (alligator, sword) or to Sanskrit *nihśāṅka* (fearless, carefree). The word could also be a modified form of *nisaṅg* often used in the Sikh scriptures to mean *nirlep* (unsmeared, sinless, not attached to anything). In Gurū Gobind Singh's *Vār Sī Bhagautī jī*, 47, it is used for swordsmen warriors of the vanguard.

There are three different accounts current about the origin of the Nihāṅgs. One, their origin is traced to the way Sahibzādā Fateh Singh appeared before the Tenth Master who, it is said, remarked that that was a dress fit for Akālīs, the soldiers of God. Another view is that Gurū Gobind Singh after his escape from Chamkaur donned blue garment and stuck it on top of his turban. The Gurū discarded and burnt it later, but Mān Singh, his attendant, saved a piece of blue and stuck it on top of his turban. This, it is said, led to the vogue among some to take to blue and wear a *dumālā* on the head. Three, adoption of peaked turban and *dumālā* is traced to Nainā Singh Akālī, one of the leaders of Nishānānvālī (lit. standard bearing) *misal* which provided ensigns to the Dal Khālsā. Nainā Singh introduced a tightly-tied tall turban with a *dumālā* signifying the flag so that the ensign would be conspicuous even when his standard is broken or destroyed.

As the Sikhs acquired power in the latter half of the 18th century, the Akālī or Nihāṅg bands kept themselves aloof from the race for power or property. This self-discipline and the privilege they had gained of convening at the Akāl Takht general assemblies of the Khālsā, brought them importance far out of proportion to their numbers or political authority. In the time of Mahārājā Ranjīt Singh

(1780-1839), the Akālī Nihāṅgs maintained their independent existence. By their puritan standards and disregard of material advantage, they had acquired a rare moral prestige. Their leader Akālī Phūlā Singh Nihāṅg, then custodian of Akāl Takht, was the voice of religious and moral conscience of the State and at times he censured and chastised the Sovereign himself. Decline in the influence of Nihāṅgs set in with the death of Raṅjīt Singh. During the Sikh rule, Nihāṅgs had been openly antagonistic towards the European officers of the State.

The Nihāṅgs are today divided into several groups, each with its own *chhāoṇī* (cantonment), but are loosely organized into *dals* (foces)- Buddhā Dal and Taruṇā Dal. The Buddhā Dal, calling itself Chhiānaveṇ Karorī Chaldā Vahīr (960-million-strong column ever on the move), has its headquarters at Talvaṇḍī Sābo, in Baṭhiṇḍā district, while the principal *chhāoṇī* of the Taruṇā Dal Nihāṅgs is at Bābā Bakālā, in Amritsar district. Anandpur Sāhib, the birthplace of the Khālsā, remains the main centre of Nihāṅg gatherings. Rising early, a Nihāṅg recites *nītnem* (daily prayers) which includes *bāṇīs* from Gurū Granth Sāhib, the *Dasam Granth* and the *Sarab Loh Granth*. He tends his horse and performs other acts of *sevā* to which he may be assigned by his *jathedār* or leader. Nihāṅgs are strict teetotallers. Yet they are fond of *sukkhā*, a potion of Indian hemp thoroughly crushed with heavy wooden pestle in a mortar. Besides the Gurū Granth Sāhib, the Nihāṅgs accord a high place to the *Dasam Granth* in their religious ministration. They reserve special veneration for the *Sarab Loh Granth*. The Nihāṅg today lives in his own world of past memory, not divorced from fancy.

K.S.K.

NIHAṄG BOLE, a grandiloquent patois peculiar to the Nihāṅgs. It comprises euphemisms and jargon symbolic of high-spirited confidence and courage. Another term for this language of defiance and optimism is Gaṛgajj Bole, lit. thunderous utterances. Up to the days of Mahārājā Raṅjīt Singh, the Nihāṅgs often served as 'death squads' who

carried out their military tasks that defied common tactics of the regular army. To match their martial accoutrement and character, the Nihāṅgs developed a special vocabulary of their own by adopting hilarious euphemisms and humorous parallels to words and expressions in common use. Thus they made light of hardships, especially in the days of persecution. A single Nihāṅg would announce himself as an army of lakh and a quarter. Adversities would be described in a language of challenge and bravado, and articles of worldly comfort and glory belittled to the point of ridicule. Death was called an expedition of the Khālsā into the next world. One with empty stomach would call himself maddened with prosperity. Parched grams are called almonds, onions, silver pebbles, and a club the repository of wisdom. A large number of these have gone out of use and some even out of common memory.

S.S.S.

NIHAṄG KHĀN, Muslim chief of Kotlā Nihāṅg Khān, near Ropar, in the Punjab was a devotee of Gurū Gobind Singh. It is said that he with his wife and sons attended Vaisākhi festivity at Anandpur in 1694 and rendered homage to the Gurū. At his request, Gurū Gobind Singh visited him in his village a month later on the occasion of the betrothal of his son and blessed the family.

Gn.S.

NIRAṆJANĪE, also called Handālīe, was an heretic cult founded by Handāl (1573-1646) of Janḍiālā in Amritsar district, a former follower of Sultān Sakhī Sarwar, who became a Sikh in the time of Gurū Amar Dās. He was appointed preacher in his native Janḍiālā and the surrounding area. Handāl attracted many followers. But as time passed, he grew very vain and appropriated unto himself the status of Gurū and started calling himself Niraṇjaniā. His son, Bidhī Chand, rewrote Gurū Nānak's life-story exalting his father at the expense of the Gurū, adding several heretical anecdotes. When the Sikhs were subjected to severe persecution, in 18th Century, the Niraṇjaniē sided with the State and spied on the Sikhs. The most notorious among them was one of Handāl's linear

descendants, Haribhagat, who was instrumental in the arrest and murder of scores of Sikhs including Bhāī Tārū Singh.

M.G.S.

NIRAÑJAN SINGH, PROFESSOR (1892-1979), educationist and writer, was born the youngest of the five sons of Bhāī Gopi Chand a Sahijdhārī Sikh of Hariāl in Rāwalpindī district (now in Pakistan). He matriculated from the Khālsā School, Amritsar, and did his M.Sc. in Chemistry from the Khālsā College (1916). In 1917, he joined Forman Christian College, Lahore, as a lecturer in Chemistry, but shifted to Khālsā College, Amritsar, in April 1918. At the call of Mahātmā Gāndhī for non-cooperation with government, Nirañjan Singh cast off his western clothes in favour of *khādī* which remained his dress ever after. He also took part in the Gurdwārā Reform movement and suffered jail in the Jaito campaign. He and a few other professors of the college were dismissed for having worked for the Akālī-Congress candidates in the 1937 Assembly elections: the Chief Khālsā Dīwān which managed the college opposed the Akali-Congress combine in the elections. These dismissed teachers, set up Sikh National College at Lahore. Nirañjan Singh became Principal of the College. In 1947 he joined the newly-established Panjāb University at Solan, and in 1949 came to Hoshiārpur as head of the Chemistry department at the University College there. He also worked as Principal of Camp College, Delhi (1950-55), Gurū Tegh Bahādur Khālsā College, Delhi and the Khālsā College, Bombay. He was also instrumental in establishing the Mātā Gujri College at Fāterhgarh Sāhib. In spite of his training as a scientist, Nirañjan Singh retained his interest in literature. He published three novels and a collection of short stories, besides several other books.

Nirañjan Singh died in Delhi on 8 March 1979.

M.G.S.

NIRAÑJAN SINGH, SANT (1922-1994). By the time he was seven years of age he was reciting the Gurū Granth Sāhib fluently. He studied the text with minute care for seven years at the Mastūānā Buīgā. After serving a period of apprenticeship under Mahant Tapiā Singh of Dhamtān Sāhib he

moved to Paṭiālā where he finally made his home. In Paṭiālā, he took up residence at Gurdwārā Sāhib, now known as Samādhān Sardār Sir Devā Singh. He came to Paṭiālā full of zeal for learning and teaching. Gurdwārā Sāhib Dukhnivāran became his point of permanent halt. His reputation for piety had already preceded him. Expositions of the holy writ he presented at the morning assembly at the Gurdwārā won him many admirers. The Shiromani Gurdwārā Parbandhak Committee conferred on him the honorific 'Shiromani Kathākār'. Gurū Nānak Āshram, in Paṭiālā, spread over a vast acreage, where he eventually settled down, was his permanent gift to the city. He undertook several trips around the globe spreading his message of global harmony and love. He had a prolonged bout of illness following a traffic accident. He died at Rājindrā Hospital at Paṭiālā on 25 May 1994.

R.S.

NIRAÑKĀRĪS, a sect of the Sikhs born of a reform movement which arose in northwest Punjab in the middle of the 19th century aiming to restore the purity of Sikh belief and custom. Its founder, Bābā Dayāl (1783-1855), was a man of humble origin, and assailed the rites and observances which had perverted the Sikh way of life. He re-emphasized the Sikh belief in Nirāṅkar - the Formless One. From this the movement came to be known as the Nirāṅkārī movement. This movement foreshadowed the principal concerns of the Singh Sabhā reformation.

Bābā Dayāl founded in 1851 at Rāwalpindī the Nirāṅkārī Darbār. He was succeeded by his eldest son, Bābā Darbārā Singh, who led the Nirāṅkārīs from 1855 to 1870. The most important work of Bābā Darbārā Singh was to issue a *hukamnāmā* in which he explained, how the Sikhs were to order their ceremonial life at the time of birth, engagement, marriage, death and during the regular worship of God. He introduced the *anand* form of marriage rite which became a cardinal point with leaders of subsequent Sikh reformation movements. The number of Nirāṅkārīs steadily increased from sixty-one in 1853 to around five hundred in 1861; by the time of the death in 1909 of Darbārā Singh's brother and successor, Bābā

Sāhib Rattā, they were a few thousand. Their organization was based upon a hereditary mentor and his appointees called *bīrerdārs* who were to watch over Nirāṅkāris living in towns and villages outside Rāwalpiṇḍī. Their *gurū*, their distinctive ceremonies, and their annual gathering at the Darbār in Rāwalpiṇḍī kept them together. They were called by the 1881 Census Commissioner, "the Purists of the Sikh religion," and that is probably how they saw themselves.

The partition of the Punjab in 1947 created a serious crisis for the Nirāṅkāris, the majority of whom lived in and around Rāwalpiṇḍī. The Darbār had to be shifted to India and only in 1958 was it permanently established in Chanḍigarh. Today the Nirāṅkāris number about 1200 families throughout India. They now gather for their annual functions at the Chanḍigarh Darbār. The office of *bīrerdār* seems to be passing out of existence, but prominent local Nirāṅkāris perform the functions traditionally carried out by *bīrerdārs*. A Sikh visiting the Nirāṅkāri Darbār would find that in most respects it resembles any other *gurdwārā*. The architecture is different, as all of the Darbār's doors face in one direction. The Gurū Granth Sāhib occupies the central place. The *ardās* differs in two respects; it invokes God as Nirāṅkār and not as Bhagautī and it mentions the former Nirāṅkāri teachers after Gurū Gobind Singh. The Nirāṅkāris have always considered themselves to be Sikhs and not a separate sect. The label, 'Nirāṅkāri Sikhs' is perhaps the most appropriate one for them as they are Sikhs and yet distinctive as Sikhs.

J.C.B.W.

NIRMALĀ, derived from Sanskrit *nirmala* meaning spotless, unsullied, pure bright, etc., is the name of a sect of Sikhs primarily engaged in religious study and preaching. The members of the sect are called Nirmalā Sikhs or simply Nirmalās. The sect arose during the time of Gurū Gobind Singh (1666-1708), though some, on the authority of a line in the first *vār* of Bhāi Gurdās (d. 1636), claim, like the Udāsīs, Gurū Nānak (1469-1539) himself to be the founder. Gurū Gobind Singh wanted his followers to be well versed in Indian classical literature as well. So he

sent five of his Sikhs, namely Karam Singh, Vīr Singh, Gaṇḍā Singh, Sainā Singh and Rām Singh, to Vārāṇasī, the centre of Hindu learning. These Sikhs returned to Anandpur as accomplished scholars of classical Indian theology and philosophy. In view of their piety and their sophisticated manner, they and their students came to be known as Nirmalās, and were later recognized as a separate sect. After the evacuation of Anandpur in 1705, the Nirmalā preachers went to different places outside the Punjab particularly to Haridvār, Allāhābād and Vārāṇasī where they established centres of learning that exist to this day. Some Nirmalā saints returned to Punjab during the misere period and thereafter, and their *ḍerās* were liberally endowed by Sikh chiefs. During the Haridvār Kumbh in 1855, a general meeting of the Nirmalās held in their principal *ḍerā* at Kankhal took the first concrete step towards setting up a central body by electing Mahitāb Singh of Rishikesh, reputed scholar of the sect, as their Sṛī Mahant or principal priest. Mahitāb Singh attracted attention of the rulers of Paṭiālā, Nābhā and Jīnd with whose help a *pañchaitī akhārā* named Dharam Dhujā was established at Paṭiālā in 1861. The Nirmalās believe in the Ten Gurūs and Gurū Granth Sāhib. Taking the baptism of the Khālsā is not compulsory nor common among them. They don at least one of the garment in ochre colour. They generally practise celibacy and are devoted to scriptural and philosophical study.

S.S.A.

NIRMAL PAÑCHĀITĪ AKHĀRĀ is a seminary of the Nirmalā sect of the Sikhs established in 1861 at Paṭiālā. Akhārā, lit. arena, signifies a monastery or seminary with facilities for board, lodging and education of *sādhūs* of a particular sect or cult, individual Nirmalā saints had their *ḍerās* scattered all over Punjab, but they had no central seat or authority. It was in 1807 that some leading members of the sect first mooted the idea of a *Pañchaitī akhārā* of their own, but it took long to materialize. The Dharam Dhujā was established at Paṭiālā in 1861, and Mahitāb Singh was made Sṛī Mahant. Formal inauguration took place on 7 August 1862. An elaborate constitution called

Dastūr ul-Amal was drawn up. In the constitution the institution is also referred to as Dharam Dhuja Akhārā Gurū Gobind Singh Jī. The Dastūr ul-Amal required that all income from whatever sources shall be credited to the accounts of the Akhārā and that no priest shall keep any part of offerings and donations for his own use; assistance given in cash or kind to the needy must be properly recorded; proper accounts must be kept and inspected by the Sṛī Mahant at least once a year; new entrants to the seminary shall be made to swear by the Gurū Granth Sāhib; that they offer all their belongings to the institution and that they would always abide by the rules and discipline of the Akhārā. The inmates must wear one of their garments in the traditional ochre colour and they must remain celibate.

G.B.S.

NIRMOHGARH SĀHIB, GURDWĀRĀ, situated on top of a low hill 4 km south of Kīratpur, is dedicated to Gurū Gobind Singh. In August 1700, Anandpur was attacked by a combined force of several of the surrounding hill chiefs, and they laid a siege to Anandgarh in the hope of starving the Sikhs into surrender, but without effect. They then resorted to a ruse. They offered peace to Gurū Gobind Singh upon solemn oaths, only if he would leave Anandpur temporarily to enable them to lift the siege with honour. The Gurū agreed and on 2 October 1700 retired to a camp set up on the hills around the village of Hardo Namoh. The hilltop where he had established himself came to be known as Namohgarh or Nirmohgarh. The hill *rājās* did not keep their word, and again surrounded the Sikhs, but they repulsed their attack.

M.G.S.

NISHĀNĀNVALĪ MISL. See MISLS

NISHĀN SĀHIB is the name for the tall Sikh flag which marks all *gurdwārās* and other religious premises of the Sikhs. Nishān is a Persian word meaning a flag or standard. Sāhib is an Arabic word which is here used as an honorific. Thus, Nishān Sāhib in the Sikh tradition means the holy flag or exalted ensign. The Sikh pennant, made out of saffron coloured, occasionally out of blue-

coloured, mainly in the case of Nihangs, cloth is triangular in shape, normally each of the two equal sides being double of the shorter one. The pennant is stitched to the mast sheath at the top which is also of the same cloth. On it is commonly printed or embroidered the Sikh emblem, comprising a *khaṇḍā* (two-edged sword) and *chakra* (an edged circular weapon, a disc or quoit) and two *kirpāns* which cross each other at the handles, with the blades flanking the *chakra*. The flagstaff has a steel *khaṇḍā* fixed on the top of it. No size is laid down for the Nishān Sāhib. The two flags standing adjacent to each other betwixt the Harimandar and the Akāl Takht at Amritsar are approximately 40 metres high. Nishān Sāhib is hoisted either in the compound of a *gurdwārā* or on the top of the building itself. Nishān Sāhib carried at the head of Sikh processions. In each of the public marches which generally take place on religious occasions, five Sikhs, designated as Pañj Piāre, carry one each of the five Nishān Sāhibs in front of the palanquin in which the holy Gurū Granth Sāhib is seated. Earlier in the time of Gurū Gobind Singh and during the 18th century, the Sikh armies, when on the march or in the battlefield, had the Sikh standard carried in front.

The origin of the Nishān Sāhib is traced to the time of Gurū Hargobind who hoisted a flag over the Akāl Takht (or Akāl Buṅgā) at Amritsar as it was erected in 1606. The flag, the first of its kind in Sikh tradition was called Akāl Dhuja (the immortal flag) or Satgurū kā Nishān (standard of the true Gurū). The flag on the top of the Harimandar was first installed by Sardār Jhaṇḍā Singh of the Bhaṅgi clan in 1771. In 1820, Sardār Desā Singh Majithiā replaced the wooden flagpost with a steel one covered with gilded copper sheets. Later, a similar flagpost was also presented by Mahārājā Ranjit Singh himself, but this was not erected till 1841 when the one installed by the Majithiā Sardār was damaged in a storm. Then the damaged flagpost was also got repaired and erected by Desā Singh's son, Lahiṇā Singh Majithiā, and two Nishān Sāhibs of equal height have been flying since then. In 1962, the Shiromaṇī

Gurdwārā Parbandhak Committee replaced them with new ones.

Pk.S.

NISHCHAL SINGH, PANDIT SANT (1882-1978), widely respected holy man, preacher of Sikhism and head of the Sevāpanthī sect of the Sikhs (1950-78), was born on 18 April 1882, the son of Bhāī Amīr Singh of Miṭṭhā Tiwānā in Shāhpur (Sargodhā) district of Pakistan. Nishchal Singh lost his father at the age of five and was brought up under the care of his eldest brother Mahitāb Singh. He sent Nishchal Singh to Vārāṇasī and then to Haridvār for higher learning. He returned to Miṭṭhā Tiwānā after completing his education in 1914, and vowed to dedicate his life to the propagation of Sikhism, spread of education and to humanitarian service. Miṭṭhā Tiwānā was the centre of his activities in the beginning, but then he took out several preaching journey to different parts of India. He supervised construction of the building of Srī Takht Harimandar at Patnā Sāhib which had suffered serious damage during an earthquake in 1934. He re-established Dērā Santpurā in 1952 at Yamunānagar, in Haryānā. The *kār-sevā* at Patnā Sāhib having completed by 1957, he made Yamunānagar his permanent residence although his preaching tours continued almost till the end which came on 23 August 1978. Pandit Sant Nishchal Singh established several schools and colleges, outside the Punjab, which besides general education provided for the teaching of the Punjabi language and Sikh religion.

M.G.S.

NITNEM (*nit*: daily; *nem*: practice, rule or regimen) is the name given to the set of prayers which every Sikh is commanded to say daily, alone or in company. These prayers or texts are five in number—for early morning Gurū Nānak's *Jāpu* and Gurū Gobind Singh *Japu* and *Savaiyye*, for the evening at sunset *Sodarū Rahrāsi* and for night before retiring *Kīrtan Sohilā*. The ideal Gurū Nānak, founder of the faith, put forth before his followers was to "rise early in the morning, remember the True Name and meditate upon His greatness" (GG, 2). The Sikh *Rahit Maryādā* also exhorts Sikhs to daily recite the hymns. Most Sikhs

know by heart all these compositions. Among the three *bānīs* for morning recitation can also be added, for example, the whole of *Anandū (Sāhib)* or the first five and the final stanza of it, *Shabad Hazāre*, and *Sukhmani Sāhib*. Nihāngs would include *Vār Srī Bhagautī Jī Kī Āsā Kī Vār* is usually sung by musicians at *gurdwārās* in the morning. *Sodarū Rahrāsi*, is recited soon after sunset. *Sohilā*, or *Kīrtan Sohilā* as it is generally called, is the late evening prayer recited before going to bed.

Each service is concluded with *ardās*. When *Nitnem* is performed in the presence of Gurū Granth Sāhib, *ardās* is followed by *hukam* or *vāk* (lit. order or utterance), that is reading of a hymn from the Holy Book opened at random, and, if it is in *saṅgat*, *prashād* or consecrated food is distributed.

N.Q.K.

NIZĀMĀBAD, a small town in Āzamgarh district of Uttar Pradesh, was visited both by Gurū Nānak and Gurū Tegh Bahādur. According to local tradition, the former stayed here for 21 days. Gurū Tegh Bahādur came to Nizāmābād in 1670 while travelling back to the Punjab from the eastern parts. A shrine looked after by Udāsī sādhus existed here until Bābā Kripā Dayāl Singh Bhallā of Goindvāl came and established a *gurdwārā*, which is called Gurdwārā Charan Padukā Pātshāhī 1 te 9. An important relic preserved here is a pair of wooden sandals belonging to Gurū Tegh Bahādur. In the Gurdwārā are preserved fourteen old hand-written volumes of the Gurū Granth Sāhib and six of the *Dasam Granth*.

M.G.S.

NIZĀM UD-DĪN (d.1802), the Pathān chief of Kasūr and tributary of the Bharigī *sardārs*, overthrew his allegiance to the Sikhs and submitted to Shāh Zamān, the king of Afghanistan, when the latter invaded India in January 1797. Nizām ud-Din took possession of the forts evacuated by the Sikhs. During Shāh Zamān's next invasion in November 1798, he presented a *nazar* to him and entreated that he be appointed governor of the Punjab for a tribute of 5,00,000 rupees annually which proposition was not acceptable to the Shāh. On the retirement of Shāh Zamān in 1799, Nizām

ud-Dīn tried in vain to persuade the Muslim citizens of Lahore to accept him as their ruler, but they rejected the proposal and invited Ranjīt Singh instead to take possession of the city. In 1800 Nizām ud-Dīn joined hands with the Bhaṅgīs. They jointly challenged Ranjīt Singh at Bhasīn, near Lahore, but were repulsed. Soon thereafter Ranjīt Singh sent an expedition against Nizām ud-Dīn, thus making him sue for peace, pay a heavy indemnity and agree to become a tributary of Ranjīt Singh. In 1802, he was assassinated by his own brother-in-law.

H.R.G.

NOHAR in Gaṅgānagar district of Rājasthān, was visited by Gurū Gobind Singh during his journey towards the South in 1706. The local inhabitants, mostly followers of Jain and Vaiṣṇava faiths, viewed the armed band of the Gurū's disciples with trepidation. The accidental trampling of a pigeon inside the town by a Sikh gave rise to much commotion. However, the Gurū's arrival at the scene pacified the people who were deeply impressed by his holy manner. A *gurdwārā* now marks the site where the pigeon had died.

M.G.S.

NŪRSHĀH was, according to the Janam Sākhī tradition, the queen of sorceresses of Kaurū or Kāmṛp, one of the district of Assam. Gurū Nānak along with his companion Mardānā visited this region. The *Puratān Janam Sākhī* related the story of how Bhāī Mardānā was bewitched by an enchantress and was made to bleat like a ram. The

sorceress including Nūrshāh tried her skill on the Gurū when he went to save Mardānā, but finding herself powerless submitted to the Gurū. The Gurū taught them to attach themselves to the Name of God.

Gn.S.

NŪR UD-DĪN, FAQĪR (d.1852), third son of Ghulām Mohy ud-Dīn and the youngest brother of Faqīr 'Azīz ud-Dīn, was one of the prominent Muslim courtiers serving Mahārājā, Ranjīt Singh and his successors. In 1801, when Ranjīt Singh assumed the title of Mahārājā, Nūr ud-Dīn, was appointed *hakīm* or physician to the court and put in charge of dispensaries in the city of Lahore. He also performed protocol duties on behalf of the State. In June 1810, Nūr ud-Dīn took Wazīrābād and was soon after appointed governor of Gujrat. In the beginning of 1817, he was sent to settle the Rāmgarhiā territories seized by Ranjīt Singh. In 1827, he went to Kapūrthālā to restore normal relations between the two chiefs. Even after the death of Mahārājā Ranjīt Singh, Faqīr Nūr ud-Dīn retained his position of eminence at the court. He was one of the signatories to the Treaty of Lahore, 9 March 1846, and to the Articles of Agreement, 11 March 1846. He was appointed a member of the Council of Regency formed during the minority of Mahārājā Duleep Singh. The Council ceased to exist with the annexation of the Punjab. Nūr ud-Dīn's *jāgīrs* of the annual value of Rs. 20,885 were confirmed to him by the British. Nūr ud-Dīn died at Lahore on 26 March 1852.

F.S.A.

O

ONKĀRU is a composition of Gurū Nānak's in the measure *Rāmkalī* in the Gurū Granth Sāhib. The full title of the *bānī* is *Rāmkalī Mahalā 1 Dakhaṇī Oanikāru*. The title is explained differently by different scholars *dakhaṇī* taken as an adjective for *Oanikāru* and also as part of *Rāmkalī* measure.

Oanikāru is composed in the form of an acrostic, each stanza beginning with one of the letters of the script meant for writing Sanskrit. It opens with verses in praise of God who is remembered as the creator of all that exists, of time, with all its different cycles, and of the entire universe. Then follows the verse of *rahāu* (pause) indicating the central theme of the *bānī*. Hereafter begins the acrostic form. The emphasis is on ethical and spiritual teaching. Men whose deeds fall short of their professions have been called spiritually dead. If such a person devotes himself to Nām, his mind would be cleansed of worldly temptations and cravings. The grace of the Gurū will be a decisive factor in this process of spiritual regeneration. No rituals can be of any help, nor any intellectual or scholarly accomplishment. Renunciation of the world and ascetic practices are of little avail. The language of the composition is a mixture of Hindavi and Punjabi.

S.R.B.

OCHTERLON, SIR DAVID (1758-1825), soldier and diplomat, son of David Ochterlony, was born at Boston, Massachusetts, on 12 February 1758. He began his career in 1777 with the East India Company and held a number of important positions including the agent to Governor-General at the Ludhiānā Political Agency (1809-14) in which capacity he sent despatches which showed his unreasonable obsession with Ranjīt Singh's policy

of expansion. In 1809, Ochterlony compiled his well-known *Report on the Sikh Country* which furnished a first-hand statement on the power, revenue and military resources of the cis-Sutlej Sikhs. It also referred to the ways and means to curtail Ranjīt Singh's influence in the cis-Sutlej region. Ochterlony was promoted major-general in June 1814 and then Resident in Rājputānā in 1818. In 1825, he resigned owing to differences with Lord Amherst on the Bharatpur succession issue. He died on 15 July 1825.

B.J.H.

OFFER OF SIKH STATE RECALLED BY MAHĀRĀJĀ YĀDAVINDER SINGH. When India got independence in 1947, a very important question was the inter-relationship between what was then called British India and the Indian States. During those days the idea of a Rājasthān representing a confederation of Indian States was also actively in the minds of some people. This meant that India would have been further divided, and many rulers favoured it. The Federal Act of 1935 had envisaged the federation of Indian States with the British Indian provinces, but it failed because the Indian States could not take a final decision about the matter. One school in the Chamber of Princes now took up the same attitude and wanted to repeat the same performance. There was an occasion when the author found himself alone, with the exception of some of the more prominent ministers, who were also in the negotiating committee set up by the Chamber of Princes. However, as Pro-Chancellor of the Chamber of Princes, the author had made up his mind to go ahead in support of national aspirations whether the others joined or not.

Things developed and attitudes changed in a

dramatic way. Hoping to sweep the Chamber of Princes, the Chancellor resigned and I became Chancellor. The late Mahārājā Sardul Singh of Bikaner was against the creation of a Rājasthān. He, along with Sardar K.M. Pannikar, then prime minister in Bikaner, and Sardar Hardit Singh Malik in Patialā, agreed. Later on, the Chamber of Princes also adopted this point of view. One obstacle was thus over which was threatening India's aspirations towards Independence. After this event the author was asked by Lord Mountbatten for a private lunch which also included Mr Jinnāh and Mr Liāqat 'Alī. During the talks, two alternatives were proposed - creation of a Rājasthān or creation of a separate Sikh State (Punjab minus one or two districts in the south). The author had prolonged talks with Master Tārā Singh, Giānī Kartār Singh and other Sikh leaders and all the negotiations on behalf of the Sikhs were within my knowledge. The author rejected both the proposals made by Jinnāh. The author was offered headship of the proposed Sikh State, Sikhs' own army, etc, but all these offers, although attractive, failed to change his convictions. The talks lasted till well past midnight, but remained inconclusive. Two days later, the author was asked by Mr Jinnāh to have tea with him. Liāqat 'Alī was also present during these still inconclusive discussion. Two more meetings took place, but we failed to agree. And, the Chamber favoured a united India.

M.Y.S.

ONKĀR, generally written down as Oaṅkāṛ in Sikh Scriptural writings, is derived from the Upaniṣadic word Oaṅkāra (*om+kāra*). Known as synonym of Om, it has been used in the Vedic literature, and in particular the Upaniṣads, as a holy vocable of mystical signification and as the most sacred of the names of Brahman. The three sounds (*AUM*) have been described as symbolizing the material, the subtle and the causal world respectively (*Man Up.*, 8.11). This interpretation envisages the comprehension of the entities of matter (*prākṛiti*), spirit (*jīva* or *ātman*) and God (Brahman) within the concept of Om or Oaṅkāra. According to the Upaniṣadic seers, the word Om serves as an aid or a medium to the meditation on, and the realization

of, the Supreme Spirit. The pantheistic concept of Brahman as the Supreme Self, one and impersonal in character, and often identified with Om or Oaṅkāra, continued to hold good along with the growth of the polytheistic concept of the personal gods, two concepts acting and reacting and complementing each other in the long history of the religio-philosophical tradition of India.

Gurū Nānak, in order to emphasize strict monotheism, added the numeral 1 (one, pronounced as *ek* in most Indian languages), the formula for the Supreme Being thus emerging from his revelation as Ek Oaṅkāṛ. To this numeral one (*ek* or *ik*) a mystical significance attaches in the Sikh creed. Besides being the opening sentence-phrase of the Mūl Mantra, standing at the head of the Gurū Granth Sāhib, Ek Oaṅkāṛ emphasizes the Nirguṇa (the unattributed) character of Brahman, the Supreme Being. *Ek* or *ik* in this formula is called *bīj-mantra* or the seed formula, out of which has grown the entire fabric of Sikh creed, which totally discountenances any polytheistic or even what is known as the henotheistic concept. A distinction exists philosophically between Ek Oaṅkāṛ and Oaṅkāṛ. Ek Oaṅkāṛ being the unattributed, transcendent aspect of the Supreme Being, Oaṅkāṛ is the attributed (*saguṇ*, *sarguṇ*) aspect, the Creator, to whom devotion and worship may be offered. In the Sikh creed the Supreme Being is both 'attributed and' 'unattributed', no distinction being made between His two aspects. In numerous places in Gurbāṇī the combination in Supreme Being of transcendence and immanence, the unattributed and the creative (attributed) aspect, is emphasized through various images and similes. Bhāī Gurdās recounts three stages of the Supreme Reality. They are Nirāṅkāṛ, Ekaṅkāṛ and Oaṅkāṛ. This elucidation by Bhāī Gurdās is consistent with Gurū Nānak's thought. To contrast with *Oaṅkāṛ*, terms *Nirāṅkāṛ* (the formless) and *Nirādhār* (the absolute) are used. The signification attaching to Ik Oaṅkāṛ must have become clear, which while using the syllable Oaṅkāṛ from Upaniṣadic literature has given to it a meaning and conceptual content different from what it bears in those texts.

This concept of Ik Oaṅkāṛ (the Sole Oaṅkāṛ),

also written down as *Ekanīkār* (GG, pp. 153,276,608,736,838 etc.), has been expounded in elaborate and inspiringly sublime form in the Gurū Granth Sāhib which time and again has put a special emphasis, on the oneness of the Supreme Being. It is only with reference to His infinite creation or the multiplicity of the beings, both animate and inanimate, created by Him that He has been described as *anek* (many) and *saguṇa* in the Gurū Granth Sāhib; otherwise, primarily, He has been conceived and described as *nirguṇa* : He retains His oneness while manifesting in many. The *niranīkār* One does not become *sākār* in any gross sense; he rather, in the Gurū Granth Sāhib, is explained as a creative and divine power. Of the other terms considered equal to Oanīkār or Brahman, the term *sat* and its cognates *satya* and *sach* being the basic need of a spiritually as well as socially well-knit society, get a preferential treatment by the Gurūs in the Gurū Granth Sāhib.

D.K.G.

ORIGIN OF THE SIKH POWER IN THE PUNJAB AND POLITICAL LIFE OF MAHARAJA RANJIT SINGH, with an Account of the Religion, Laws and Customs of the Sikhs, was compiled by Henry Prinsep (1793-1878), a civil servant of the British East India Company,

who later rose to be a member of the Legislative Council of India (1858-74). The book was first published at Calcutta in 1834. Prinsep commences his account with Yāhīyā Khān's viceroyalty of Lahore (1745-48) and brings it down to the Ropar meeting between Ranjīt Singh and the British Governor-General, Lord William Bentinck, in October 1831, and the British treaties with the Amīrs of Sindh in April 1832. The last chapter contains observations on the character and policy of Ranjīt Singh, his revenues, the strength of his army, etc. Also added to this little volume of 150 pages is a 20-page appendix taken from a report on Manner, Rules and Customs of the Sikhs prepared by Captain W. Murray for Lord William Bentinck. In the compilation of this book, Prinsep chooses his facts and events with care and shows great insight into the motives of the British as well as into the character, policy and personality of Ranjīt Singh.

S.K.B.

OTHĪĀN, a village 6 km north of Baṭālā in Gurdāspur district of the Punjab, is sacred to Gurū Arjan, who halted here during his journey to Bārāṭh to see Bābā Srī Chand. A Gurdwārā commemorates his visit here.

M.G.S

P

PADHĀNĀ, pronounced *Bhaṛhānā*, a village barely half a kilometre on the Pakistan side of the Indo-Pak border, is sacred to Gurū Hargobind (1595-1694) who once stayed here during his journey from Lahore to Amritsar. Gurdwārā Patshahi VI commemorates the Gurū's visit.

M.G.S.

PAHARE, usually pronounced *pahire*, is the title shared by four of the hymns—two by Gurū Nānak and one each by Gurū Rām Dās and Gurū Arjan—recorded consecutively in the Sirī Rāg portion of the Gurū Granth Sāhib. The term *pahare* is the plural of *paharā*, meaning a guard or watch, and is cognate, etymologically and semantically, with Sanskrit *prahar* which is a unit of time in the Indian system of calculation. Eight *pahars* make a day and night, a *pahar* thus equalling three hours. In the poems entitled *Pahare*, the span of human life is compared to night and is divided into four stages. Man is called a trader (*vanjārā*) and is addressed in the vocative form as *vanjārīā mītrā* (O, friend trader). Each composition consists of four to five stanzas, and each stanza begins on the vocative note.

Through the example of a *vanjārā* starting out on his travels to sell his goods profitably, the purpose of human life and the frailties to which man is subject are set forth in these compositions. As the *vanjārā* must make his deals wisely and ensure that his means are honest, the human soul should traverse the journey of life always mindful of the Creator, union with Whom is its ultimate purpose. This is the true bargain for the trader (the human soul). But the trader generally stumbles at each stage, and comes to harm. The first stage of human life begins when man is conceived in the womb of the mother. In the womb he constantly

remembers God and prays for release from his travail. The second stage begins at birth, he loses contact with the Creator and becomes increasingly entangled in the earthly temptations. The third stage is that of youth, when he indulges in sex and begins accumulating material goods. The fourth stage is that of old age of despondence and dejection, finally ending with death. Thus the *vanjārā* finishes his journey losing all that he possessed and throwing away a precious chance of realizing God.

T.S.

PAHĀR SINGH MĀN (d. 1813), son of Sarjā Singh, of the Mughal Chakk, entered the service of the Sukkarchakkiās and had the distinction of serving under three generations - Charhat Singh, Mahān Singh and Ranjīt Singh. He took part in several campaigns including the one against the Chahhās at Rasūlnagar: in this battle he led his contingent with distinction and won *jāgīrs*. He also took part in the Aṭtock campaign (1813).

B.J.H.

PAHĀR SINGH, RĀJĀ (d. 1849), son of Charhat Singh, succeeded his nephew, Atar Singh, in 1827 to the throne of Farīdkoṭ. His reign lasting twenty-two years was marked by peace and prosperity. He founded many villages and dug wells and extended cultivation. He helped the British in the first Anglo-Sikh war, and his services were rewarded by the British with the title of Rājā (1846) and grant of territories.

S.S.B.

PĀHUL or *amrit saṁskār*, the name given in the Sikh tradition to the ceremony of initiation. The word *pāhul* or *pahul* is a derivative from a substantive *pahu*, meaning an agent which brightens, accelerates or sharpens the potentialities of a given object. In the history of the Sikh faith,

the initiation ceremony has passed through two distinct phases. Gurū Nānāk (1469-1539), the founder, started the custom of *charanāmrit* or *pagpāhul*. Where the Gurū was not present, *masands* or local *saṁgat* leaders officiated. At the time of the inauguration of the *Khālsā* on the Vaisākhī of 1699, Gurū Gobind Singh introduced *khaṇḍe dī pāhul*. He put some clean water in an iron bowl, and kept stirring it with a two-edged sword while reciting over it five of the sacred texts - *Japu*, *Jāp*, *Savaiyye*, *Chaupaī* and *Anand* (stanzas 1-5, and 40) while the Gurū's wife, Mātā Jītoji (according to some, Mātā Sāhib Devān), poured into the vessel sugar crystals, mingling sweetness with the alchemy of iron. Thus *khaṇḍe dī pāhul* or *amrit*, the Nectar of Immortality, was ready for administration. Gurū Gobind Singh gave the five Sikhs he had selected five palmsful each of it to drink. The disciple sat *bīr-āsan*, i.e. in the posture of a warrior with his left knee raised and the right knee touching the ground. Every time the Gurū poured the nectar into his palms to drink, he called out aloud, "*Bol Vāhigurū jī kī Khālsā Vāhigurū jī kī Fateh* (Utter, Hail the *Khālsā* who to the Lord belongs; the Lord to whom belongs victory)." The Sikh repeated the blessed utterance. After the five life-giving draughts had been thus administered, the Gurū sprinkled the holy liquid into his face gazing intently into his eyes. He then anointed his hair with the nectar. In the same manner. At the end, all five of them were given the steel bowl to quaff from it turn by turn the remaining elixir in token of their new fraternal comradeship. Then, following the Gurū, they repeated *Vāhigurū* five times as *gurbantra* and five times recited the *Mūl Mantra*. They were given the common surname of *Singh*, (meaning lion) and enjoined to regard themselves as the *Khālsā*, i.e. the Gurū's own. They were told that their rebirth into this brotherhood meant the annihilation of their family ties (*kul nās*), of the occupations which had formerly determined their place in society (*krit nās*), of their earlier beliefs and creeds and of the ritual they observed. Their worship was to be addressed to none but Akāl. They were ever to keep the five emblems of

the *Khālsā* - *keśa* or long hair and beard; *kañghā*, a comb tucked into the *keśa* to keep it tidy; *karā*, a steel bracelet to be worn around the wrist of the right hand; *kachchha*, short breeches; and *kirpān*, a sword. They must not trim the hair, indulge in adultery, eat meat of the animal killed in the Muslim way and smoke tobacco. The five were designated by Gurū Gobind Singh as *Pañj Piāre*, the five beloved of the Gurū. He now besought them to initiate him into their brotherhood, and asked them to prepare *khaṇḍe dī pāhul*. The name of the Gurū was changed to (Gurū) Gobind Singh. Many Sikhs then volunteered to undergo initiation. The five who took the next turn were called by the Gurū *Pañj Mukte*, the Five Liberated Ones. Then many more took the *pāhul*. All the male members thus initiated were given the surname Singh whereas the female members were given the surname Kaur. *Khaṇḍe dī pāhul* thus supplanted *charanāmrit*. For the novitiates the same ceremony is repeated. *Pañj Piāre* chosen at any place for their piety and reputation officiate, in the presence of the Gurū Granth Sāhib attended by a Granthī. Among the *Pañj Piāre* could be women too, as there could be among the novitiates. No particular age is prescribed for initiation. It could take place any time the novitiate is able to appreciate the significance of the ceremony and is prepared to abide by the discipline it imposed. Directions with regard to the conduct of the *amrit* ceremony have also been issued by the Shiromanī Gurdwārā Parbandhak Committee in the *Sikh Rahit Maryādā*. This also contains the do's and don't's for those who take the *pāhul*.

T.S.

PĀIL, village (now in ruins) near Gaṅgūvāl 5 km north of Anandpur, has a shrine commemorating Gurū Hargobind's visit in 1635. Here one of his favourite stallions, Jān Bhāī, wounded in the battle of Kartārpur, finally collapsed and died. This was one of those two horses which Bidhi Chand had recovered from the governor of Lahore. There are now two shrines where once stood the village. GURDWARĀ SUHELĀ GHORĀ comprises a small room constructed in 1965, with a slightly bigger one added in 1982.

GURDWARĀ KHŪH SĀHIB, is close to an old well (*khūh*, in Punjabi) got sunk by Gurū Hargobind.

Gn.S.

PAINDĀ KHĀN (d. 1635), spelt Paine *Khān* in Sikh chronicles, was the son of Fateh *Khān*, an Afghān resident of the village of 'Ālimpur in Jalandhar district of the Punjab. His parents died while he was still very young, and he was brought up by his maternal uncle, Ismā'īl *Khān*, of Vaddā Mīr, near Kartārpur. Paine *Khān* happened to get himself enrolled in the army of Gurū Hargobind. He grew up into a brave, hefty warrior and showed his mettle fighting against the imperial troops at Amritsar (1629). Gurū Hargobind always treated him with special consideration. While at Kartārpur, he had Paine *Khān* married to an Afghān girl from Chhoṭā Mīr, and asked him to stay there with his bride. During his visits to Kartārpur, the Gurū would take him out for the chase, and shower him with praise and gifts. He also accompanied the Gurū to Daraulī Bhāī in 1631. On the Vaisākhi day of 1635, the Gurū bestowed a dress, a sword and a horse on Paine *Khān*. He was elated at having received this honour, but had to reluctantly pass on these gifts to his son-in-law when he insisted on this. His son-in-law, Āsmān *Khān*, also captured Bābā Gurdittā's hawk which had also been bestowed by the Gurū on him. When Paine *Khān* turned up without wearing the dress gifted to him, he denied before the Gurū that the gifts have changed hands or the hawk was in his son-in-law's possession. As his perjury and lie were exposed, Paine *Khān* turned against the Gurū. He sought the help of the *faujdār* of Jalandhar and attacked the Gurū but in this 3-day (26-28 April 1635) battle Paine *Khān* fell to Gurū's sword.

B.S.

PAINDĀ KHĀN (d. 1844), chief of Darband lying on the eastern bank of the River Indus in a narrow valley, remained in rebellion against the Sikh government from the time Ranjīt Singh occupied Attock in 1813. Unable to expel the Sikh garrisons established at various strategic places, he set himself up on the western bank of the Indus at Amb, and continued making sporadic raids and plundering the people in the Sikh State. Rājā Gulāb

Singh instigated him to defy the authority of the Lahore Darbār. In September 1844, General Dhaunkal Singh, commanding officer of the Sikh troops in Hazārā, had Paine *Khān* poisoned to death.

H.R.G.

PAINTĪS AKKHARĪ, lit., a poem based on *paintīs* or thirty-five letters, is a composition in the form of an acrostic utilizing for successive verses the thirty-five characters of the Gurmukhī alphabet. It seems to have been composed by a Vedantin sādhu, apparently after 1604. The verses are arranged in the order of the Gurmukhī letters as they occur in the alphabet. The poem has seven stanzas, each with six to nine lines. The name Nānak occurs once at the end of the composition, thus making some believe it to be Gurū Nānak's work. Stylistically, it is marked by simple versification nowhere reaching the sublimity of Gurū Nānak's poetry. Its contents relate to monistic metaphysics, i.e. the concept of monism, of supremacy of knowledge obtained through the true Gurū and the experience of bliss in the realization of 'That I am.' It preaches the complete identity of *Īsvara* and *jīva*, of a saint and a thief; and does not accept duality in any form. God is present everywhere and in all beings and things. He is the essence of the spirit, a non-doer and immortal. The true Gurū alone can grant the supreme gift of *mukti* or liberation. He purifies the *jīva* by banishing doubt and annuls duality.

T.S.

PAIRĀ, BHĀĪ, a highly learned and devoted Sikh, who was said to have been sent by Gurū Arjan to Srī Lankā in search of a manuscript, *Prāṇ Sarigālī* attributed to Gurū Nānak. Bhāī Pairā brought the manuscript but it was discarded by Gurū Arjan as apocryphal. The account Bhāī Pairā gave of his travels was recorded by Bhāī Banno under the title *Haqīqat Rāh Muqām Rāje Shivanābh Kī* which is found appended to the Banno recension of the Scripture.

T.S.

PAIRĀ, BHĀĪ (d. 1634), a Chanḍālīā Banjārā, took initiation at the hands of Gurū Arjan. He served with diligence and devotion at the time of the digging of the sacred pool at Amritsar. He was one

of the five Sikhs who accompanied Gurū Arjan during his last journey to Lahore. According to *Gurbilās Chhevin Pātshāhī*, he displayed soldierly skills in the time of Gurū Hargobind and had command of 100 horsemen. He was in Gurū Hargobind's train when he visited Kashmir in 1620. He fell fighting in the battle of Amritsar (1634).

M.G.S.

PAKKĀ KALĀN, in Baḥiṇḍā district, is sacred to Gurū Gobind Singh, who broke journey here on his way from Jassī to Talvaṇḍī Sābo in 1706. Two *gurdwārās*, commemorate the Gurū's visit to the village.

M.G.S.

PAKKHOKE RANDHĀVE, a village in the east of Derā Bābā Nānak in Gurdāspur district of the Punjab, is the place where Gurū Nānak's wife and children stayed with his father-in-law during the Gurū's absence on preaching journeys. The village has a historical shrine, Tāhli Sāhib Bābā Sī Chānd, dedicated to Bābā Sī Chānd, the Gurū's elder son.

M.G.S.

PĀK NĀMAH, also known as *Makke Madīne dī Gostī*, is an apocryphal writing attributed to Gurū Nānak. It exhorts the reader to subdue passions through observance of the Islamic code of conduct and by inculcating the virtues of faith, hard work, mercy, truth and self-control.

T.S.

PĀKPAṬAN, a *tahsīl* town in Sāhīwāl (Montgomery) district of Pakistan, is known for the tomb of the famous Sūfī saint Shaikh Farīd ud-Dīn Shakargānj (1173-1266). Gurū Nānak visited Pākpāṭan during his travels through that part of the country. At the time of that visit he fell into a discourse with his successor at a place which is now marked by Gurdwārā Nānaksar, about six kilometres to the west of the town.

M.G.S.

PALĀHĪ, near Phagwārā in the Punjab, is sacred to Gurū Hargobind, who passed through it in 1635 on his way from Kartārpur to Kīratpur. According to the *Bhaṭṭ Vahī Talauḍā*, a skirmish between the Mughal troops and the Gurū's followers also took place here (1635). Later, Gurū Har Rāi also visited the place. Gurdwārā Chhevin Pātshāhī,

commemorating the martyrs who laid down their lives in the battle, is in the eastern part of the village.

M.G.S.

PĀL SINGH 'ĀRIF, SANT (1873-1958), mystic and poet, was born on 4 December 1873, the son of Gurdit Singh Sandhū of Paddharī, now in Amritsar district of the Punjab. He learnt to read and write Punjabi from the village *granthī* and Urdū from a Muslim. He developed a taste for folk poetry and started composing verse early in his youth. At the age of 20, he was married to Nihāl Kaur of Sānghnā, in his own district. A year later, he enlisted in British-Burmese army, and migrated to Burma. There he turned to mysticism under the influence of one Havildār Hākim Singh who for his piety was known among his comrades as a *gīānī* or 'ārif i.e. one possessing spiritual insight. Their close association earned the title of 'ārif for Pāl Singh also. He came back to India after retirement and settled down at his native Paddharī. He attracted many disciples and founded almost a separate sect of Ārifs. He and his followers were Sikhs by faith but their style and expression had Sufi overtones. He authored over three dozen works, mostly in verse, on themes varying from esoteric folklore to didactic and religious. In 1949 he published a collection of all his poems in a 1250-page volume entitled 'Arif Prakāsh. He died at Paddharī on 19 June 1958.

S.S.A.

PAMMŪ, BHĀĪ, was a devoted Sikh contemporary of Gurū Hargobind. He won repute as a soldier in battles that took place during the Gurū's time.

Gn.S.

PAÑCHAMĪ, *lit.* the fifth day of either phase (*vadī* of *sudī*) of the moon. Pañchamī of the *sudī* i.e. the brighter, phase is considered an auspicious day in the Hindu tradition, with some ritualistic observances attached to it. In the three Sikh hymns entitled Thitū/Thitū, the point commonly made is that the people are too engrossed in the worldly pursuits to take to remembrance of the Divine which alone can bring real joy and bliss. Men are exhorted in all the three compositions to observe Pañchamī not by performing any rituals but by

living unattached in the material world and by being devoted to the Name.

T.S.

PANDHER, in Saigrūr district of the Punjab, has a historical shrine commemorating the visit of Gurū Tegh Bahādur. It is said that as Gurū Tegh Bahādur arrived here late in the afternoon and asked for a site for his camp, the villagers spoke in an unbecoming manner. As the Gurū and the Sikhs moved on to 'Alī Sher and villagers of Pandher learnt of the identity of the Gurū, they called on the Gurū at 'Alī Sher to seek his forgiveness. The remorseful residents of Pandher constructed a memorial on the spot where the Gurū had briefly halted.

M.G.S.

PAṆGAT, from Sanskrit *paṅkti* (lit. a row, line, series, or a group, assembly, company), stands in Sikh terminology for commensality or sitting together on the ground in a row to partake of food in the *laṅgar*. *Paṅgat* is thus a synonym for Gurū kā Laṅgar. It is customary for diners in the Gurū kā Laṅgar to sit side by side in a *paṅgat* or row when food is served. Another reason for the popularity of the term probably is its alliterative and sonorous affinity to *saṅgat* or holy congregation, another basic institution of the Sikhs. Later in Sikh history, *deg* (lit. kettle) came to stand for Gurū kā Laṅgar because it rhymed with *tegh* (lit. sword). The earliest use of *paṅgat* in Sikh literature appears in Bhāī Gurdās *Vārān*, XVII. 12.

B.S.

PAṆJĀBĪ PRACHĀRNĪ SABHĀ, society for the promotion of Punjabi language, established in 1882 under the aegis of the Lahore Singh Sabhā. Following the Wood's Dispatch of 1853, high schools in some district and *tahsīl* towns and primary schools in some villages were opened in the Punjab and a system of grants-in-aid for privately-run schools was introduced. The medium of instruction in village schools opened by the British was Urdū, and the syllabi were drawn up on secular basis. This meant a setback to indigenous education in Punjabi, traditionally carried out in *gurdwārās*, *ḍerās* and *dharamsālās*.

Many parents preferred to send their wards to such new schools so as to enable them get government jobs. Under the new regime, Punjabi received little official patronage. This Sabhā, was set up with the object of popularizing and promoting Punjabi. It had Sardār Attar Singh of Bhadaur as its patron and Rāo Nihāl Singh as its president. A highlight of Sabhā's short career was the presentation in May 1882 of a memorandum signed by 50,000 persons supporting Punjabi to the Hunter Commission, demanding: 1) that Punjabi should be the official language for all government business in the Punjab, and 2) that it should be introduced as medium of instruction in government and government-aided schools. The Sabhā lapsed upon the establishment in 1886 of the Khālāsā Dīwān Lahore whose educational branch assumed its duties and functions.

S.S.Am.

PAṆJĀB KAUR (d. 1741) was the wife of Bābā Rām Rāi who felt her husband was only in *samādhi* when *masands* malevolently cremated him disregarding her protest and entreaties. She sent a letter to Gurū Gobind Singh, then at Pāonjā Sāhib, reiterating her complaint. Gurū Gobind Singh visited Dehrā Dūn to chastise the *masands* against whom cavil had been raised. Pañjāb Kaur died in Dehrā Dūn on 10 April 1741.

P.S.P.

PANJAB ON THE EVE OF FIRST SIKH WAR, edited by Hari Rām Guptā, comprises abstracts of letters written daily by British intelligencers mainly from Lahore during the period 30 December 1843 to 31 October 1844. These newsletters constitute an important primary source on the period they pertain to. They provide information about the power Hīrā Singh, the Wazīr, exercised, the activities of his adviser, Paṇḍit Jallā, external policies of the Lahore kingdom and the state of the Sikh army. They also refer to some of the important events of the time. A close study of these newsletters reveals how forces of disruption were gaining the upper hand in the Sikh State, including the attack on the *ḍerā* at Naurangābād killing Bābā Bīr Singh. The papers also describe the activities of the army *pañchāyats* and Hīrā Singh effort to

win them over promising them enhanced pay and cash awards, gold medals and bracelets. The letters bring out how Paṇḍit Jallā had alienated the Sikh chiefs by his insolent manner. The reports also provide interesting sidelights on the social and economic conditions in the Punjab. *Satī* was practised in certain sections of society.

B.J.H.

PAÑJĀB RIYĀSTĪ PRAJĀ MAṆḌAL, an organization of the people of the Punjab princely states established in 1928 to work for securing to them civil liberties and political rights. In what was then known as British India, the Indian National Congress had been the spokesman of its people and it had, through constant protest and agitation, wrested from the government certain appurtenances of popular authority. The people in the neighbouring Indian states were by comparison wholly voiceless under the arbitrary and despotic reign of the princely rulers. The rulers squandered the revenue on personal luxury. To remedy the situation a public platform emerged with the formation of the Punjab Riyāstī Prajā Maṇḍal.

The initiative for the establishment of the Maṇḍal came from the Akālī workers belonging to these states. They had been freshly enfranchised by their participation in the long-drawn Akālī movement. The formation of the Punjab Riyāstī Prajā Maṇḍal was formally announced at a public conference called at Mānsā, in Paṭiālā state, on 17 July 1928. Sevā Singh Thikrīvālā, an Akālī leader still in jail, was elected president, and Bhagvān Singh Laungovālīā, also an Akālī, general secretary. In the constitution adopted soon afterwards the Prajā Maṇḍal membership was thrown open to all adult inhabitants of the Punjab states without any distinctions whatever. A general council of 200 members and an executive committee of 15 members were envisaged. The scope of the Prajā Maṇḍal's activities was extended to include all princely states in the Punjab, Kashmir and Shimlā-hill regions. The main objectives of the Prajā Maṇḍal were the protection of the rights and liberties of the people, the setting up of representative institutions in the states and the amelioration of the condition of the peasants.

The rulers of the princely states were intolerant of any criticism of or opposition to their administration. Moreover, they enjoyed the full protection and support of the British government. The launching of a popular movement against them was thus not an easy task. At first the activities of the Prajā Maṇḍal remained confined to four of the Sikh states of Paṭiālā, Nābhā, Jīnd and Farīdkoṭ, in particular against Mahārājā Bhupinder Singh of Paṭiālā. The Shiromanī Akālī Dal resolved to hold a series of meetings in the Paṭiālā state to secure the release of Sevā Singh Thikrīvālā. The state authority adopted stern measures to counteract the agitation and arrested a large number of Akālī workers. At this time Master Tārā Singh opened a relentless campaign against the Paṭiālā ruler. The Prajā Maṇḍal intensified its own agitation. Faced with this two-fold challenge, the Mahārājā relented and made a conciliatory gesture, ordering the release of Sevā Singh Thikrīvālā along with other Akālī prisoners. After his release, Sevā Singh threw himself zealously into the Prajā Maṇḍal movement. On 27 December 1929, the first regular session of the Punjab Riyāstī Prajā Maṇḍal was convened at Lahore. It adopted a resolution strongly condemning the maladministration of Mahārājā Bhupinder Singh. It started a *morchā* in Jīnd state to protest against the enhancement of land revenue and against *begār* (forced free labour). In Mālerkotlā a document entitled *Mālerkotlā Indictment* was prepared faulting the ruler as well as the state administration. In Kapūrthālā state, the Prajā Maṇḍal demanded the abolition of oppressive taxes and the establishment of a responsible government. At a conference held at Ludhiānā on 11 October 1930, Sevā Singh Thikrīvālā castigated the Paṭiālā chief for his misrule and demanded his deposition. Sevā Singh was arrested and sentenced to ten years' rigorous imprisonment, but was released after a few months. In July 1931, the third annual conference of the Prajā Maṇḍal took place at Shimlā. Its main demand was the deposition of Mahārājā Bhupinder Singh. During 1932-33, it brought out a second memorandum against Paṭiālā and staged demonstrations at Amritsar and Delhi. Meanwhile, to counteract the Prajā Maṇḍal, the

Pañjālā government banned all political activity in the state. Sevā Singh was rearrested in January 1933, and he died in solitary confinement in the Pañjālā jail on 20 January 1935. His death marked the end of an important phase in the history of the Punjab Riyāstī Prajā Maṇḍal. After him the movement against the princely states lost much of its thrust. With the Akālī Dal playing a minimal role in the Sikh states and dissensions erupting between the ruralite Communists and the urbanite Congress group within the Prajā Maṇḍal itself, the movement further waned. The struggle for constitutional and administrative reforms in the princely states continued. With the formation of PEPSU on 15 July 1948, the princely regimes ended and the Punjab Riyāstī Prajā Maṇḍal lapsed.

A.C.A.

PAÑJĀB SINGH, son of Shām Singh, a banker in the village of Gharjākh, near Gujrānwālā, joined service first with Fateh Singh Kālīānwālā and then with Mahārājā Ranjīt Singh. Pañjāb Singh took part in various campaigns of the Mahārājā and earned *jāgīrs* from him. On his death, his only son, Kāhn Singh, being a minor, his *jāgīrs* were resumed by the State.

S.S.B.

PAÑJĀB SINGH, BHĀĪ (1871-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Pahū Singh of Nizāmpur village, in Amritsar district. He and his younger brother, Narain Singh, both were hardworking husbandmen and deeply religious, joined the *jathā* going to liberate Gurdwārā Janam Asthān, and they fell martyrs in the indiscriminate firing which greeted them upon arrival there on the morning of 20 February 1921.

G.S.G.

PAÑJĀB SINGH NALVĀ (d. 1854), son of the famous Sikh general, Harī Singh Nalvā, served in the army under Mahārājā Ranjīt Singh. He also served under Mahārājā Kharak Singh, and later under the British who allowed his *jāgīr* to be continued. Pañjāb Singh died in 1854.

J.R.G.

PAÑJĀB SINGH, RISĀLDĀR MAJOR (d. 1869), soldier in the Sikh army and the grandfather of Sardār Sir Jogendra Singh (1877-1946), who

became famous as a writer and statesman. Born the son of Gurmukh Singh at Rasūlpur, in present-day Amritsar district, Pañjāb Singh joined the *ghorchaphās* or irregular cavalry of Mahārājā Ranjīt Singh in 1834. After the annexation of the Punjab, he was enlisted, on 4 May 1849, in the newly raised 2nd Punjab Cavalry, and rose to be the Risāldār Major. He took part in British operations in 1857 for the relief of Delhi, Lucknow and several other places. He was decorated with the 2nd class Order of British India and the title of "Bahadoor" (1858) and the 1st class Order of British India, with the title of "Sirdar Bahadoor" (1869). He also received, as a reward for his services during the 1857 uprising, a grant of land in the Kherī district of Oudh, and an estate of 700 acres in Rakkh Sukkarchakk, Amritsar district, against an annual payment of 584 rupees. He died at Rasūlpur in December 1869.

M.G.S.

PAÑJĀ SĀHIB, GURDWĀRĀ, at Hasan Abdāl in Attock (Campbellpore) district of Pakistan, is sacred to Gurū Nānak, who briefly stopped here on his way back to the Punjab from his western journey. According to tradition, it was here that Mardānā, feeling fatigued and thirsty and seeing no water in the vicinity, climbed up to the Walī's hut and begged him for water to quench his thirst. Mardānā was refused water though he went up twice on Gurū Nānak's asking. Gurū Nānak thereupon touched the hillside with the tip of the stick he was holding. Instantly, water spouted forth from that point and Mardānā drank his fill. But simultaneously Walī Kandhārī's reservoir on top of the hill began to ebb and soon dried up. The Walī, blind with rage, rolled down a big boulder towards the travellers. Gurū Nānak gently raised his arm and the rocky mass, as goes the tradition, stopped as it came in touch with his palm, (*pañjā*, in Punjabi).

A *gurdwārā* was built at the site during the reign of Mahārājā Ranjīt Singh to which he made a handsome land endowment and which he visited more than once during his lifetime. The *gurdwārā* gained further prominence when Akālī activists wanted to stop here the train carrying prisoners of

the Gurū kā Bāgh agitation: two of the activists were crushed under the train and several injured but they compelled the train to make an unscheduled halt so that *lanigar* could be served to the detainees in the train. This took place on 30 October 1922.

M.G.S.

PAÑJ GRANTHĪ, a *pothī* or small book containing five chosen texts, from the Gurū Granth Sāhib. The word *pañj* means 'five' and *granthī* is the diminutive form of *granth* (holy book). The Gurū Granth Sāhib is a large volume and can be enthroned and opened for recitation only in the prescribed ritualistic manner in *gurdwārās* or in a room especially set apart in a private house for this purpose. To facilitate private recitation or study of selected *bāñīs*, small anthologies began to be prepared. The origin of the *gutkā* (lit. a casket of gems; a breviary) is traced to the time of Gurū Rām Dās. A *gutkā* comprising the text of the *Japu* in Gurū Rām Dās' own hand is still preserved at Kartārpur, in Jalandhar district of the Punjab. A *gutkā* as a rule contained one *bāñī*, mostly *Japu*, but later it took the form of the *Pañj Granthī* incorporating five of the *bāñīs*. The *Pañj Granthī* as it first appeared, included Gurū Nānak's *Japu*, *Rahrāsi*, *Sohilā* verses and some other hymns. Sometimes *Āsā ki Vār* by Gurū Nānak, and *Anandu* by Gurū Amar Dās were also added. As the number of professional copyists multiplied, *gutkās* and *pañj granthīs* began to have enlarged texts. In course of time, *Pañj Granthī* as a title, became a misnomer, for the anthology no longer remained confined to the initial five *bāñīs*. The name did survive, though more in the symbolic sense.

T.S.

PAÑJ MUKTE, lit. five (*pañj*) liberated ones (*mukte*), is how a batch of five Sikhs, who, according to Bhāī Dayā Singh's *Rahitnāmā*, were the first after the Pañj Piāre to receive the rites of *Khālsā* initiation at the hands of Gurū Gobind Singh on the Vaisākhī day of AD 1699. They were Rām Singh, Fateh Singh, Devā Singh, Tahil Singh and Isār Singh. No other details of these five are available except that an old manuscript of Bhāī Prahilād Singh's *Rahitnāmā* tells about the villages

they belonged to.

M.G.S.

PAÑJOKHARĀ, near Ambālā city, is sacred to Gurū Har Krishan. Gurdwārā Srī Gurū Har Krishan Sāhib Jī, to the east of the village and commonly called Gurdwārā Pañjokharā Sāhib, commemorates his stay here in early 1664. On his way to Delhi from Kīratpur when summoned by the Emperor.

A learned but self-conceited Brāhman of Pañjokharā, Lāl Chand alias Lālji Paṇḍit, came to see the Gurū and spoke with derision saying that the child Gurū knew nothing of scriptural texts. Chhajjū, the illiterate village water-carrier, happened to pass by at that moment. Gurū Har Krishan had him called in and asked him to explain to the Paṇḍit the gist of the *Bhāgavad-gītā*. The illiterate villager astonished everyone by his cogent commentary on the sacred book.

M.G.S.

PAÑJ PIĀRE (lit. the five beloved), name given to the five Sikhs, Bhāī Dayā Singh, Bhāī Dharam Singh, Bhāī Himmat Singh, Bhāī Muhkam Singh and Bhāī Sāhib Singh, who were so designated by Gurū Gobind Singh at the historic *dīvān* at Anandpur Sāhib on 30 March 1699 and who formed the nucleus of the *Khālsā* as the first batch to receive at his hands rites of the two-edged sword.

On that day the Gurū changed the Sikh initiation ceremony from *charan pāhul* to *khaṇḍe di pāhul*. He summoned a special assembly in the Keśgarh Fort at Anandpur on that day. After the morning devotions and *kīrtan*, he suddenly stood up, drawn sword in hand, and wanted a Sikh, who was willing to lay down his head here and now, to come forward. A hush fell over the assembly. Dayā Rām, a native of Lahore, arose and offered himself. He walked behind the Gurū to a tent near by. Gurū Gobind Singh returned with his sword dripping blood and demanded another head. This time Dharam Dās, a Jaṭ from Hastināpur, emerged from the audience and followed the Gurū. Gurū Gobind Singh gave three more calls. Muhkam Chand, a cloth-printer from Dwārakā, Himmat, a water-bearer from Jagannāth, and Sāhib Chand, a barber from Bidar, stood up one after another and advanced to offer their heads.

Gurū Gobind Singh who had taken these five to the near by tent one by one now emerged from the tent "hand in hand with the five". The disciples wore saffron-coloured raiment topped over with neatly tied turbans of the same colour. Gurū Gobind Singh, similarly dressed, introduced his chosen Sikhs to the audience as Pañj Piāre, the five devoted spirits beloved of the Gurū. He then proceeded to perform the ceremony. He prepared *Amrit* and gave it to them. These five Sikhs - three of them the so-called low-castes, a Kstriya and a Jaṭ - formed the nucleus of the self-abnegating, martial and casteless fellowship of the *Khālsā* Gurū Gobind Singh had brought into being. They were given the surname of Singh, meaning lion, and were ever to wear the five emblems of the *Khālsā* - *keś* or unshorn hair and beard; *kañghā*, a comb in the keś to keep them tidy as against the recluses who kept them matted in token of their having renounced the world; *karā*, a steel bracelet; *kachchh*, short breeches worn by soldiers; and *kirpān*, a sword. They were enjoined to succour the helpless and fight the oppressor, to have faith in One God and to consider all human beings equal, irrespective of caste and creed. The episode was first recorded by Kuir Singh, *Gurbilās Pātshāhī* 10 (1751) followed by several others. Since the Gurū himself received initiation from them, the Five beloved ones thus doctrinally became equated with the Gurū. Ever since Pañj Piāre, chosen from the assembly, have collectively acted supreme authority representing the Gurū-Panth at various moments of history.

S.S.A.

PAÑJ SAU SĀKHI, a collection of five hundred anecdotes (*pañj* = five; *sau* = hundred; *sākhī* = anecdote), attributed to Bhāī Rām Kuir (1772-1761), a descendant of Bhāī Buḍhā (renamed Bhāī Gurbakhsh Singh). It is said that during his long association with the Gurū, Rām Kuir had heard from his lips many anecdotes concerning the lives of the Gurūs which he used to narrate to Sikhs after his return to his village, Ramdās, in Amritsar district, after Anandpur had been evacuated in 1705. Bhāī Sāhib Singh is said to have reduced these *sākhīs* to writing. Later, they were split into five parts, each comprising one hundred stories

whence the title 'Sau Sākhī' or A Hundred Stories. Giānī Giān Singh, author of the *Panth Prakāsh*, is said to have seen two manuscripts of this work. Bhāī Kāhn Singh of Nābhā also seems to have had access to a manuscript copy.

Bb.S.N.

PANOLY. The Patrimony of Ranjīt Singh did not amount to more than a few villages, but he carved out sovereignty in his own lifetime after a protracted and bitter struggle, but the tradition of noble pomp and splendour he set up was unmatched by royalties of much older origin. There could be no better example of his love of magnificence and éclat than the wedding of his grandson, Nau Nihāl Singh. To this wedding were invited the British Governor-General, the Commander-in-Chief, Sir Henry Fane, his old friend, Sir Charles Metcalfe, then Governor of Āgrā, and the chiefs of a number of Indian states. Sir Henry Fane, with Lady Fane and staff, attended on behalf of the Governor-General. He crossed the Sultej at Harīke on 3 March 1837. When he called on the Mahārājā, the latter wore a green turban and had a row of pearls round his neck. The canopy under which he sat was made of beautiful Kashmiri shawls, inlaid with silver. It had silver poles to support it. The dresses and jewels of the Mahārājā's courtiers were of the richest quality. Sir Henry presented to the groom eleven thousand rupees, Dhiān Singh one lakh and twenty-five thousand and Gulāb Singh, Suchet Singh and Misr Rūp Lāl fifty-one thousand each. Other chiefs and guests also made offerings according to their rank and position. The presents altogether were valued at fifty lakhs of rupees.

The wedding party started for the bride's place on elephants richly equipped and decorated. The procession reached the Harimandar where blessings were sought for the bridegroom. Hundreds of thousands of spectators, who had come from all parts of the country, lined up on both sides of the road from Amritsar to Aṭārī, the bride's village. Ranjīt Singh, members of the royal family and the more prominent guests showered handfuls of gold mohurs instead of silver coins on the spectators. Shām Singh Aṭārīvālā, the host, had

made equally elaborate arrangements of the reception of the guests. The Mahārājā was received with an offering of one hundred and one gold mohurs and five horse, Kharak Singh with fifty-one mohurs and a horse and the other princes with eleven mohurs and a horse each. The guests were then conducted to the top floor of Shām Singh's castle. The bridegroom sat between the Mahārājā and the British Commander-in-Chief, under a canopy embroidered with silver and gold. Ranjīt Singh wore on his arm the celebrated Koh-i-Nūr. After nine o'clock began the religious ceremony, and thereafter the entertainment and gaiety went on far into the night. Next day thousands of spectators and others gathered and each was given five rupees thus distributing a total of twenty lakhs of rupees. Wrestling bouts and other sports were also organized. The bride's dowry consisted of eleven elephants, 101 horses, 101 cows, 101 buffaloes, 101 camels, all fully caparisoned, hundreds of gold and silver utensils, five hundred pairs of shawls, ornaments, jewels of silk and brocade dresses worth lakhs of rupees. Back in Lahore, the Mahārājā gave a banquet, and the festive eve prolonged to the small hours of morning. An Order of Merit which was known as Kaukab-i-Iqbal-i-Punjab, Star of the Prosperity of the Punjab was also started on this occasion.

S.S.B.

PANTH, from Sanskrit *patha*, *pathin*, or *pantham*, means literally a way, passage or path and, figuratively, a way of life, religious creed or cult. In Sikh terminology, the word *panth* stands of the Sikh faith as well as for the Sikh people as a whole. *Panth* for the Sikhs is the supreme earthly body having full claim on their allegiance. It transcends any of its components and functional agencies. The use of the term *panth* as a system of religious belief and practice, synonymous with *mārga*, is quite old. Several medieval cults used it as a suffix to the names of their preceptors. Even the Sikhs were earlier known as Nānakpanthīs. In the Gurū Granth Sāhib, *panth* is used both in its literal as well in its figurative sense.

Panth thus emerged as a comprehensive

concept standing for the totality of the Sikh system. It represented both *jot* (spirit) and *jugat* (means or institutions) of the Sikhs. With their religious doctrines canonized in their Scripture, their separate identifiable institutions and their holy places, Sikhs had by the beginning of the seventeenth century become a distinct entity. The execution of Gurū Arjan in 1606 led to Gurū Hargobind, Nānak VI, introducing the doctrine of *mīrī* and *pīrī* (worldly and spiritual leadership) combined in the person of the Gurū. This doctrine meant the fusion of *bhakti* (religious devotion) and *śakti* (power). A further dimension to the concept of Panth was brought about by Gurū Gobind Singh (1666-1708) when he transformed *saṅgat* into *Khālsā*, thus identifying the latter with the Gurū. After the demise of Gurū Gobind Singh, the Gurū Panth became its own leader under the guidance of the Gurū Granth Sāhib.

The achievements of the Sikhs under Bandā Singh Bahādur and Dal *Khālsā*, during the 18th century gave an expanded meaning and import to the term *panth*. Panth and *Khālsā* came to be used synonymously for the community as a whole as Gurū Panth or Gurū *Khālsā* and were even compounded as *Khālsā Panth*, Panth *Khālsā* or Gurū *Khālsā Panth*. Sikh Army Pañchāyats of the early 1840's issued orders under the seal of *Khālsā Panth Jīo*. Some chroniclers of the 18th and 19th centuries used the same or similar terminology. In the earlier period of the emergence of Sikhs as a political force, the militant *Khālsā* under the leadership of Bandā Singh Bahādur and the Dal *Khālsā* represented the interests of the Sarbatt *Khālsā* or Panth. Under Misl leaders and later under Mahārājā Ranjīt Singh, the function of guarding the interests of the Panth passed on to the Sikh State. The British period following the annexation of the Punjab in 1849 maintained the status quo, but gradually new representative organizations sprang up such as the *Khālsā Dīwāns*, Chief *Khālsā Dīwan* and the Akālī Dal. Yet the Panth, according to Sikh belief, is a permanent reality, higher than any of its functional agencies which must justify their validity by serving the interest of the Panth

as a whole or be replaced by the Gurū Khālsā Panth assembling as Sarbatt Khālsā.

F.S.

PANTHIC PRATINIDHĪ BOARD was a panel set up by Sikhs at a representative convention presided by Mohan Singh Nāgoke, Jathedār Akāl Takht, held at Amritsar, on 9-10 June 1946, to protest against the constitutional proposals announced by the British Cabinet Mission. This 3-member Mission, was sent out to India by the Labour Government in England to negotiate with Indian leaders and settle the basis for an interim government and of a constitution-making body of the country. Talks with various Indian parties dragged on for three months, but no arrangement acceptable to all of them could be evolved. The Mission thereupon worked out a plan of its own which was made public on 16 May 1946. The proposals made by the Cabinet Mission contained hardly anything for the Sikhs. The 1946 convention at Amritsar rejected the Mission's proposals and declared that "no constitution will be acceptable to Sikhs which does not meet their just demands and is settled without their consent." Another resolution created the Panthic Pratinidhi Board to decide on what measures might be adopted to meet the challenge facing the Sikhs. Colonel Niranjan Singh Gill, of the Indian National Army, was named president.

On 13 June 1946, Sardār Patel invited Colonel Niranjan Singh Gill, along with Bhāi Jodh Singh, Jathedār Udham Singh Nāgoke and Ishar Singh Majhail, to Delhi seeking to have the rejection rescinded. In the meantime, the Viceroy announced the British government's intention to have an interim government at the centre, but the Board rejected the Viceroy's invitation for Baldev Singh to join it. However, the Congress Working Committee meeting at Wārdhā (9 August 1946) resolved to accept the Interim Government scheme with certain minor changes and to appeal to the Sikhs to reconsider their decision about not joining the Constituent Assembly, assuring them of full support in having their legitimate grievances redressed. On 14 August 1946, the Panthic Board lifted the embargo on Sikhs joining the Constituent

Assembly. The Board thereafter lost ground, and got dissolved by the end of the year.

A.S.S.

PĀOṆṬĀ SĀHIB, a town on the right bank of the Yamunā in Sirmūr district of Himāchal Pradesh, was founded by Gurū Gobind Singh in November 1685. The land was an offering from Rājā Medinī Prākāsh of Nāhan. Gurū Gobind Singh stayed here for about three years. This was a period filled with literary creation. In the calm of Pāoṇṭā, Gurū Gobind Singh composed poetry of spiritual as well as of martial tenor, and the fifty-two poets and writers he kept in his employ produced a vast treasure of literature. It was during his stay at Pāoṇṭā that the battle of Bhaṅgānī took place. At Pāoṇṭā was born Gurū Gobind Singh's eldest son, Ajit Singh. Before leaving Pāoṇṭā for Anandpur in 1688, Gurū Gobind Singh entrusted the care of the fortified *havelī* and the sanctum within it to one Bhāi Bishan Singh. The shrine, Gurdwārā Sī Pāoṇṭā Sāhib, was reconstructed in 1823 by Bābā Kapūr Singh with funds provided by Sāhib Singh Sandhānvālā. As it is, the management of the Gurdwārā was entrusted in 1970 to an eleven-member committee.

Apart from the main shrine, the other shrines include Talab Asthān where pay used to be disbursed; Kavī Darbār Asthān where literary works were recited and discussed; and Dastār Asthān where after the battle of Bhaṅgānī robes of honour were given to the warriors. Some relics were bestowed also on Pīr Buddhū Shāh for his devoted service and sacrifice during the battle. Another shrine is a memorial to Rishī Kālpi whom the Gurū had brought from his hermitage in the Himalayas to stay awhile at Pāoṇṭā.

Jg.S.

PĀPA (Sanskrit and Pālī *pāpa*, Prākṛit *pāva*). The word stands for one of the basic concepts of the Indian religious tradition. This concept relates to what is considered religiously and morally evil, an act of body, mind, or speech opposed to what is considered religiously and morally good. In the long religious history of India, the doctrine of *pāpa* was developed and elaborated in great detail and in many different ways by different systems of faith

and morality. No single definition can adequately express its connotations. Any deed of commission or omission which is opposed to Dharma, God's will, religious practice, and moral rules expressed or laid down in the sacred texts, may be included within the range of *pāpa*. It is obvious that the idea of *pāpa* is associated, on the one hand, with the relation of man with man, and on the other with man's transcendental quest.

The notion of sin as a moral and religious evil predominates throughout the Sikh texts. Besides this, Sikhism also developed the notion of *pāpa* from the standpoint of theistic devotionalism. Forgetfulness of God is the greatest sin in Sikhism. In Sikhism emphasis is laid not upon the sinfulness based on violation of rules of domestic ritual and of performance of caste duties, but upon the violation of the norms of piety and moral conduct. The Sikh scripture being a poetic composition, contains devotional hymns with moral teachings scattered throughout. The concept of sin or evil is not expressed either in a set text or by a particular word or phrase; the term *pāpa* is employed here because it has high frequency in common usage, and it is the most comprehensive term to cover various aspects of the concept of religious and moral evil. Many other terms which could be accepted as synonyms or near-synonyms of *pāpa* which occur in the Gurū Granth Sāhib are *mail* (impurity), *avagun* (vice), *burāī* (evil) *kilbikh* (sin), *agh* (fault), *apavit* (unholy), *duratu* (misdeed), etc. Among the sources of sin mentioned are violence, attachment, avarice and wrath and three maladies (*ādhi*, *viādhi*, and *upādhi*). The Sikh catalogue of vices contains, among others, the following: lust, anger, avarice, attachment to the world, pride, stealing, tyranny over others, injustice, slander, lying, cheating, self-praise, coveting others' wealth, and jealousy. A single term which comprehends the sinful tendency or nature is *manmukh*, a sinner who makes his own laws and follows them wilfully, whose will is opposed to God's will (*hukam*) and who disobey divine commandments taught by the Gurū.

On the destructive nature of *pāpa* in man's life, a number of texts from the Gurū Granth Sāhib

may be cited. Gurū Nānak calls sin what happened during Bābar's invasion. Gurū Arjan also warns man that he is engaged in sin and none will be his friend (that is, when retribution comes)" (GG, 546). *Haumai* (egoism), according to Sikh thought, is the root cause of all evil impulses. *Haumai* is a type of spiritual blindness. Under its influence man becomes so much engrossed in the material world and the material self that he is unable to distinguish between the physical body and the real self, the *ātman*. He is guided by the baser impulses of the material body which lead him from one evil to another.

Some Vedic texts and others prescribe rituals of purification and ways of expiation. But the Sikh emphasis is on prayer, contemplation (*simran*, *swarana*) and doing good to others. Engagement in beneficent actions, service (*sevā*) is the best means of escaping sin and expiating for it. In this connection also is mentioned the triplicate formula of *nām*, *dān*, *ishnān* (contemplation of God, charity to others and the holy path). These are the cardinal duties and they ward off sin and its consequences. Great value is attached to Divine favour in Sikhism. God is the supreme purifier. He purifies even the most sinful beings through His compassion and grace. God's grace however is secured by doing good deeds, by keeping company with the holy and by ceaseless devotion to the Lord. While the Gurū's grace is essential, man must work out his own liberation through prayer and good deeds. The idea of an intercessor is foreign to Sikhism. In Sikhism the Gurū inspires devotion, but for release the devotee-seeker must depend on his own endeavour.

L.M.J.

PARAMĀRTHA, a combination of *param*, i.e. the highest or the supreme, and *artha*, i.e. meaning or objective or purpose, is the title generally applied in Sikh literature to a work of exposition of a scriptural text. Unlike *tīkā* which deals with the text in an elaborate and comprehensive way, the *paramārtha*, in contradistinction, refers only to the inner or central meaning of the text. In Sikh exegetical literature, the *paramārtha* tradition goes back to the Janam Sākhī, beginning with Sodhī

Miharbān. It was presumed that the true meaning of the Gurū's hymns could be explained or understood only by placing them in the contexts in which they had been or could have been uttered. Thus a possible situation or setting befitting a hymn was conceived and in reference to it the *paramārtha* or meaning of the Gurū's words explained. Some *paramārthas* of select *bānīs* are extant today.

T.S.

PĀRAS BHĀG is an adaptation into Sādh Bhākhā, in Gurmukhī script, of Abu Hamīd Muhammad al-Ghazzālī's *Kīmīā i-Sa'ādāt*, an abridged edition in Urdū of his *Ihyā ul-'Ulūm*, in Arabic. The work was first published in 1876. Several of the manuscript copies prior to that date are still in circulation. An edition in Devanāgarī script was brought out in 1929. The question as to who adapted the work into Bhākhā remains unresolved - Sayyid Badr ud-Dīn, a court-poet with Gurū Gobind Singh (1666-1708), or a Sevāpanthī saint, Bhāī Aḍḍaṇ Shāh or Bhāī Gārū. The book is held in great veneration by Sevāpanthī Sikhs who recite it up to this day in their monasteries. The work originally written in the eleventh century was meant for the edification of the Muslims laying down for them moral and social injunctions. These stipulations represent a mixture of Islamic, Sūfī and Vedāntic principles and thus have a wide appeal. The main stress is on loving devotion to God and on right conduct.

D.S.

PARCHĪ (plural *parchīān*), Punjabized form of the Sanskrit noun *parichaya* which means introduction, evidence or an anecdote bearing witness to the miraculous powers of a prophet or seer. The term was applied to the form of Punjabi writing developed in the 17th century to present the life-stories of the Gurūs, saints and *bhaktas*. The word *parchī* is sometimes used synonymously with *sākhī*, but there is a shade of distinction between the two. Whereas *sākhī* is a popular coinage denoting the account of an event from the life of a saint or prophet, *parchī* essentially refers to the form. The first *Parchī* that has come down to us relates to Bābā Handāl (AD 1573-1648), founder of the Nirañjanī sect, written in verse by his son,

Bidhī Chand. The next work in this *genre* is *Parchīān Pātshāhī Das* written sometime in the first quarter of the 18th century by Sevā Dās, an Udāsī *sādhū*. Then came several *parchīs* from the Sevāpanthī and Udāsī schools.

T.S.

PARCHĪĀN PĀTSHAĪ 10 is an anonymous and so far unpublished work, comprising 50 *parchīs* or stories from the life of Gurū Gobind Singh (MS. held at the Khālsā College, Amritsar, under MS. No. 2300E). Of the 45 folios, 14 describe in brief the lives of the first nine Gurūs; the rest are devoted to Gurū Gobind Singh. Special mention is made of the *Zafarnāmah*, abolition of the *masand* institution and death of the Gurū at Nāndēd. It also asks the Sikhs to venerate the Ādi Granth as Gurū after him. A great part of *Rahitnāmā Prahlād Singh* is reproduced in the text in 31 stanzas in a mixed form of poetry and prose.

S.S.Am.

PRACHĪĀN SEVĀ DĀS, variously titled as *Sākhīān Sevā Dās Udāsī*, *Mahālān Dasānī kīān Sākhīān*, *Sākhīān Dasānī Pātshāhīān Kīān* or *Parchīān Pātshāhī 10*, is an 18th-century collection of 50 *sākhīs* or anecdotes from the lives of the Ten Gurūs. Only one *sākhī* each relates to the first eight Gurūs; four are connected with Ninth, Gurū Tegh Bahādūr, and the remaining 38 narrate incidents from the life of Gurū Gobind Singh. Nothing is known about the author, Sevā Dās, except that he belonged to the Udāsī sect. Several extant manuscripts of this work attest to its popularity. It was first published in 1961. The work is hagiographical rather than historical in nature, although several episodes agree with similar accounts in other sources. The language is old Punjabi. The *sākhīs* are narrative in style, but didactic in purpose.

Gr.S.

PARCHĪ BHĀĪ KANHAĪYĀ, by Bhāī Sahaj Rām, was written in Bhākhā sometime between 1728 and 1740. The work, edited by Hīrā Singh Mahant (1966), comprises in all twenty *sākhīs*, i.e. anecdotes, relating to the life of Bhāī Kanhaīyā. The book lays more stress on the spiritual aspect of the saint's personality than on biographical

detail. The book is perhaps the first one conceived as a biography of a Sikh saint.

Gm.S.

PARCHĪ BHĀĪ SEVĀ RĀM is a biographical sketch, in Punjabi verse, of Bhāī Sevā Rām, a Sevāpanthī saint. Written by Bhāī Sahaj Rām, himself a renowned Sevāpanthī saint, the work is available in book form. The manuscripts of the work extant today bear no date. More than highlighting the deeds of the saint, the work concerns itself with elucidating the Sikh tenets.

Gm.S.

PARCHĪ MANSŪR JĪ KĪ is a versified account, in an episode mould, of the life of Mansur, the famous Sūfī saint. Generally attributed to Bhāī Sahaj Rām, a Sevāpanthī saint, a manuscript copy of the still-unpublished work is held at the Central Public Library, Paṭiālā, under MS. No. 2916 (ff. 441-50). The work is in Sādh Bhākhā, Punjabi vocabulary predominating, and has *dohirā-chaupai* as the meters. Only those incidents have been chosen from Mansūr's life which reflect his spiritual eminence. The author has discussed in this work the concepts of God, *self*, *jīva*, *māyā*, etc. Realization of God is put forth as the principal aim of human life and meditation on His name as the means to it.

Gm.S.

PARDĀH SYSTEM, the custom in certain societies of secluding women from men, is of ancient origin. *Pardah* is a Persian word meaning veil, curtain or screen. *Pardah* system involves the covering of the bodies or at least faces by grown-up women from the gaze of males other than the closest kin, and their confinement to separate apartments in the interior of their homes. In its most rigid form the *pardah* system prevails in some of the Muslim societies, but the custom of the seclusion of women from men existed long before the advent of Islam. Islam only confirmed the custom with religious sanction and strictness. Among the Hindus of ancient India, *pardah* was at first confined to the women of some royal households as a symbol of prestige and superiority. The practice eventually passed on, in parts of the country, to aristocratic families, but *pardah* was not universally accepted

as a social institution and was not adopted by the common people. The wide-spread use of *pardah* in north India came in the wake of Muslim conquest. Certain classes of Hindus, notably the Rājput, adopted it partly as a status symbol in imitation of the new ruling class and partly to protect the modesty of their women from the waywardness of the conquerors. The Gurūs deprecated *pardah* and advocated equal participation of men and women in *saṅgat* or religious assembly and in other spheres of life. Despite this disapproval, the practice continued among certain classes of Sikhs. The Singh Sabhā movement and the spread of modern education, however, led to the gradual elimination of the custom.

J.P.g.

PARDHĀN KAUR (1718-1792), better known as Bibī Pardhān, was the daughter of Bābā Ālā Singh, founder of the Paṭiālā dynasty. She was born in 1718 at Bhadaur, in present-day Saṅgrūr district of the Punjab. She was married to Mohar Singh Randhāvā, of the village of Ramdās in Amritsar district. Her only son, Rūp Singh, died young, and her husband also met with a premature end. These tragedies led Bibī Pardhān to retire to her parental home at Barnālā where she spent her time in prayer and meditation. Bābā Ālā Singh gave her a *jāgīr* and appointed Bhāī Nikkā Singh to teach her Punjabi and Saṅskrit. Pardhān Kaur had *dharamsalās* built at Barnālā and some other towns. She is said to have written a commentary of *Yoga Vāsīṣṭha*, a Saṅskrit work, into Bhākhā. She also started a school for religious instruction and a free *lanḡar*. Pardhān Kaur died at Sekhā in 1792 where a *samādh* honours her memory.

S.S.B.

PARDUMAN SINGH GIĀNĪ, BHĀĪ, principal *granthī* or priest and manager of Srī Darbār Sāhib at Amritsar, was the eldest of the four sons of Bhāī Gurmukh Singh Giānī (d. 1843). He was barely 13 when he joined service under the Sikh sovereign. However, soon Hīrā Singh Dogrā had Bhāī Gurmukh Singh assassinated along with his two brothers. Parduman Singh and his surviving brother Arjan Singh were taken into custody, placed in chains and treated with the greatest

severity. Both eventually managed to escape to Ludhiānā where they sought asylum with the British. However, Parduman Singh was reinstated as the manager of Srī Darbār Sāhib and to his estates after Hirā Singh's death. He was especially entrusted with the development and beautification of the Harimandar Sāhib and its surroundings. In 1849, the British government appointed him superintendent of Srī Darbār Sāhib. He was a member of the committee that drew up *Dastūr ul-'Amal*, i.e. administrative rules, for the Darbār Sāhib in 1859. He died at Amritsar on 20 November 1877.

I.J.K.

PARIVĀR VICHHORĀ, GURDWĀRĀ, situated on the north bank of the rivulet Sarsā, near Ropar in the Punjab, signifies the tragic happenings that followed the evacuation of Anandpur by Gurū Gobind Singh. 'Parivār Vichhorā' literally means 'dispersal of the family'. When after the evacuation of Anandpur during the night of 5-6 December 1705, the Gurū arrived at this place with the enemy in hot pursuit, he found Sarsā in spate. The Gurū, along with his four sons, the ladies of the household and about 150 followers, reached the other bank of the angry stream, but the family could no longer keep together. He himself with his two elder sons and 40 Sikhs went towards Chamkaur; his two wives, escorted by a few Sikhs, reached Delhi, while his aged mother and two younger sons were escorted by a servant, Gaṅgū by name, to his village near Moriṇḍā where he betrayed them. Gurdwārā Parivār Vichhorā commemorates the event.

M.G.S.

PARMĀNAND, a Mahārāshṭrian saint-poet, one of whose hymns is included in the Gurū Granth Sāhib. Born probably in 1483, Parmānand was a devotee of Viṣṇu and used in his songs the *nom de plume Sāraṅg*. Earlier he followed *sagan bhakti* but later on he shifted to *nirgun bhakti*. His one hymn incorporated in the Gurū Granth Sāhib (p. 1253) subscribes to this later view. In this hymn, he disapproves of the ritualistic reading and hearing of the sacred books if that has not disposed one to the service of fellow beings.

T.S.

PĀRO, BHĀĪ, of Ḍallā, in present-day Kapūrthālā district of the Punjab, received initiation at the hands of Gurū Aṅgad and became known for his piety and dedication. An epithet commonly used for him was *paramhārīs*, i.e. one who has achieved the highest spiritual state. He used to daily ride across the Rāvī to see Gurū Amar Dās at Goindvāl. Many, including some Muslims of rank, were inspired by him to embrace the Sikh faith. Bhāi Pāro died at his village, Ḍallā.

B.S.D.

PARTĀP SINGH, son of Kāhn Singh, was admitted into the service of the Sikh government of Lahore by his maternal uncle, General Mīhān Singh, governor of Kashmīr. He held various positions in the Sikh army including the commandant of Mahārājā Duleep Singh's guard in 1849. His service *jāgīr* was resumed by the British after the annexation of the Punjab, but he was granted a life pension of Rs. 600.

G.S.N.

PARTĀP SINGH (d. 1844), son of Buddh Singh Randhāvā, rose to be a colonel in the army of Mahārājā Ranjīt Singh. He first joined the Ghorcharhā Kalān Regiment and was later appointed adjutant in the Pahūvinḍiā Regiment. In 1840, he was promoted to the rank of commandant. In 1842, he was made a colonel and was granted a *jāgīr*. He died heirless.

G.S.N.

PARTĀP SINGH, coming from Shaṅkar in the district of Jalandhar, was a *Jamāḍār* in the Punjab army. Known for his regularity of habit and discipline, he seemed well to understand the value of the three R's and had sent up one of his sons to the university. That was Swaran Singh who later played important role in Indian polity. Partāp Singh was a member of the Punjab Legislative Council (1923-24) and president/vice-president of the Shiromanī Committee (1933-46). He had many likeable qualities and he proved a firm and popular administrator unquestioned integrity, suavity of manner and expertness in dealing with men and affairs. He was especially respected for his personal rectitude.

S.S.B.

PARTĀP SINGH, GIĀNĪ (1855-1920), Sikh schoolman and calligraphist, was born the son of Bhāī Bhāg Singh Giānī of Lahore. As a young boy, Partāp Singh learnt Punjabi, Urdū and Saṁskrit and studied Sikh scripture. In 1884, he accompanied Thākūr Singh Sandhānvālīā to England to read the Gurū Granth Sāhib to the deposed Sikh ruler, Duleep Singh. Pratāp Singh remained in England for six months. When Duleep Singh was due to come back to India, Partāp Singh left for Bombay but returned from Delhi on hearing the news of Duleep Singh's detention at Aden. He worked secretly for Thākūr Singh distributing his pro-Duleep Singh letter among his confidants and friends. Towards the close of 1887, he was arrested at Amritsar and sent to Lahore jail. He escaped from prison and travelled *incognito* to different parts of the country. Max Arthur Maculiffe, impressed by his intellect, sought his help in his work, and also got his warrants of arrest withdrawn (1889).

Pratāp Singh settled down in a house near Bābā Aṭal, in Amritsar, and for several years performed *kathā* and transcribed volumes of the Gurū Granth Sāhib, the most famous of them being the one still preserved in the Golden Temple. Other volumes of the Holy Book transcribed by him are preserved at Bābā Aṭal and Takht Sri Hazūr Sāhib, Nāndēd. About 1901, Partāp Singh joined the Aitchison (Chiefs) College, Lahore, as *granthī* and instructor. He was the first secretary of the Amritsar Singh Sabhā. He is also said to have translated into Punjabi Major Evans Bell's book. *The Annexation of the Punjab and Maharaja Duleep Singh*. He died at Lahore on 20 July 1920.

S.S.Am.

PARTĀP SINGH KAIRON (1901-1965), chief minister of the Punjab (1956-1964), was born on 1 October 1901 in Kairon, in Amritsar district of the Punjab. When still a student of the Khālsā College at Amritsar, Partāp Singh left home for the U.S.A. to take a Master's degree in political science at the University of Michigan. He simultaneously concerned himself with the problems of Indian freedom and worked with

groups working in this behalf. He was deeply influenced by the American way of life. He believed that affluence could come to Punjabi villager only if he had an independent and vital government. Returning to India in 1929, he started from Amritsar a weekly paper in English, *The New Era*, on 13 April 1931. But he soon entered active politics and closed down the paper. He was jailed in 1932 for five years for participating in the Civil Disobedience movement and again in 1942 in the Quit India movement. In 1937, he entered the Punjab Legislative Assembly as an Akālī nominee. He was general secretary of the Punjab Provincial Congress Committee (1941-1946); president of the Punjab Congress from 1950-52; member of the Central (All-India) Working Committee from 1946-59; and was elected to the Constituent Assembly in 1946.

In independent India, Partāp Singh Kairon was development minister (1947-49) and then chief minister (1949-52) of Punjab. He led the Punjab in all-round progress and change. He took up the consolidation of land holdings and laid the foundation for green revolution. He experimented, worked, tried everything that was new and possible. He certainly changed the administrative structure and methods of decision-making inherited from the British system. A commission of enquiry was set up against him and he resigned as chief minister in 1964. On 6 February 1965, he was assassinated on his way from Delhi to Amritsar.

E.N.M.R.

PARTĀP SINGH, KAṆVAR (1831-1843), born to Prem Kaur, second wife of Mahārājā Sher Singh. He grew up to be a handsome boy, with extremely graceful manners. He had gained good command of Persian by the time he was seven years old. He was a great favourite of the French officers at the Sikh court. Many a foreign visitor to the court was impressed by his engaging manner and intelligence. His marksmanship and knowledge of all sorts of contrivances for making bullets amazed everyone. Unfortunately, both he and Mahārājā Sher Singh were assassinated in the Shālāmār Bāgh on 15 September 1843.

J.S.K.

PARTITION OF THE PUNJAB (1947) was the result of the overwhelming support the Muslim demand for the creation of Pakistan, an independent and sovereign Muslim State, had gathered in India. When the word Pakistan was first mentioned, the idea was not considered practical even by the Muslims themselves. But within the next half a decade, it annexed almost the total support of the Muslim population. During the discussions in England that preceded the passing of the Government of India Act 1935, Pakistan had been mentioned, but no one had taken it as a serious proposition. By the end of 1938, however, Pakistan was being seriously canvassed in Muslim League circles, and in March 1940, under M.A. Jinnāh's leadership, the League passed at Lahore the famous Pakistan Resolution, demanding the partition of India. This uncompromising demand for Pakistan and the partition of India aroused intense opposition throughout the whole country, not least among the Sikhs. Just as the Muslims were unwilling to submit to a permanent Hindu majority in a united India, so the Sikhs viewed with alarm the prospect of becoming a permanent minority in a Muslim State, which would be their fate if the whole of the Punjab was included in Pakistan. But the Sikh leaders were in a dilemma, since there was no Sikh majority region.

In an endeavour to break the deadlock that arose between Congress and the League over the Pakistan issue, Mr Rājagopālāchārī in 1944 persuaded Mahātmā Gāndhī to offer to Mr Jinnāh a Pakistan consisting of those contiguous areas in the northwest and northeast of India in which Muslims were in majority. This offer meant the division of Bengal and Punjab, but Mr Jinnāh rejected this proposition. By this time he and the League had gained greatly in strength. Ever since the passing of the Pakistan Resolution, he had been methodically working to marshal all Muslims under his leadership. In the elections held after the World War II in 1945-46, the League won every Muslim seat in the Central Legislative Assembly and the majority of those in provincial assemblies. This meant that now the demand for Pakistan had to be

squarely faced. When in March 1946 a Cabinet Mission came out to India, it was made clear to Mr Jinnāh that he would have to forego either part of the territory or some measure of the sovereignty that he demanded for Pakistan. The Sikhs were united in their opposition to Pakistan, and they tried to impress upon the Cabinet Mission of the utter impossibility of the Sikhs either living in a Muslim State or having territory inhabited by them handed over to the Muslims. They said that they were for a separate Sikh State if Pakistan was conceded, with the right to confederate with either India or Pakistan. The Central Akālī Dal presented a separate memorandum to the Cabinet Mission drawing attention to the faulty compilation of census figures which made the Muslims a majority in the Punjab. It opposed the partition of the Punjab and wanted some concessions for the Sikhs.

The Cabinet Mission scheme was reluctantly accepted by both the Congress and the League: the Sikh rejected it though this saved them from division. But the Congress and the League interpreted the proposals differently, especially on the question of the grouping of provinces. The reservation of the Congress led the League to pass 'Direct Action' resolution which proved decisive; and nothing could make the League rescind it. The immediate sequel to the Resolution was the outbreak on 16 August of communal rioting in Calcutta on an unprecedented scale, resulting 5,000 dead and 15,000 injured. This infected Hindu-Muslim relations in other parts of the country. Lord Wavell had invited Nehrū to form an Interim Government, and this took office at the beginning of September, but Mr Jinnāh declined Nehrū's invitation to collaborate. Lord Wavell, however, himself opened negotiations with Mr Jinnāh to persuade him to take part in the work of the Constituent Assembly. With the League's entry into the Government, communal outbreaks were for the time being halted; but no progress was made in the solution of the constitutional problem as Mr Jinnāh declined to reconsider the Bombay Resolution on the ground that the Congress had not accepted unequivocally the Mission's scheme. At the

beginning of December, in the hope of resolving the differences, leaders were invited to London for discussion but nothing came out of this meeting.

The British government now took a bold step that Lord Wavell had long been urging on them, and on 20 February fixed a date for the transfer of power to Indian hands. It was to be not later than June 1948. At the same time they announced that Lord Mountbatten was to replace Lord Wavell as Viceroy. The new Viceroy was to work for a unitary government on the basis of the Cabinet Mission plan. If by 1 October he found that this impossible, he should report what steps needed to be taken to hand over power. The League now totally rejected the Cabinet Mission plan, and favoured sovereign Pakistan, however small. The partition of Punjab and Bengal was the only way out. Although all parties disliked this unsatisfactory solution, it was one to which they could all be reconciled. Even the Sikhs also agreed to partition now, though they knew it would divide the community into two halves. Early in March communal rioting began in the Punjab. On 3 June all parties agreed to partition and the next day Lord Mountbatten announced that transfer of power to two Dominion Governments would be by 15 August. Partition necessitated a division of the assets and liabilities. At the centre, a Partition Council was set up aided by a Steering Committee and with an Arbitral Tribunal in the background. In the Punjab, a Partition Committee was also formed on the analogy of the centre, and with the aid of officials this worked fairly smoothly.

Two Boundary Commissions were set up to demarcate the actual lines of division in the provinces of Bengal and the Punjab. They began work in July and submitted their reports on 13 August. The division of opinion among the judges on the Commissions was so wide that the ultimate awards were those of the Chairman, Sir Cyril alone. The members of the Central Partition Council had publicly pledged themselves on 22 July to accept and enforce the Commission's awards, but an attempt to get a similar pledge signed by the members of the Punjab Partition Committee came to nothing owing to serious difference of opinion among its members.

Throughout May, June and July communal strife persisted in the Punjab. In Lahore and Amritsar there were numerous cases of arson, stabbing and bomb-throwing; in the Gurgāon district villages were raided and burnt by the rival communities; and as 15 August approached, the situation further deteriorated. Even the setting up of the Punjab Boundary Force did not help much. After 15 August the attacks by both sides on the minority community developed into an orgy of mass killing which soon spread from the central Punjab to the outlying districts and beyond. The disorder and the slaughter was beyond anybody's control. On 31 August, the Boundary force was broken up, two new Dominion Governments taking over the forces located on each side of the boundary line and assuming complete responsibility. This change and appeals for peace by leaders did not have any effect. The mass killings were brought to an end by mass migrations in opposite directions. Migrations from East to West Punjab and vice versa had begun before 15 August, but were frowned upon by the authorities. The great majority of the refugees moved by road and for several weeks huge columns of them, sometimes as much as 50 miles in length, with their goods and chattels piled on bullock carts or carried on head, could be seen slowly making their way across the Punjab in opposite directions. The magnitude of these massacres and migrations is without known historical parallel in any part of the globe. Estimates of the casualties range from 200,000 to 1,000,000; the former is probably nearest the truth. Numbers of persons migrated were about three and a half million Hindus and Sikhs migrated from West Punjab to India and five million Muslims from East Punjab to Pakistan. The Hindus and Sikhs had to abandon 6.2 million acres of land in West Punjab, the Muslims only 3.96 million acres in East Punjab.

P.M.

PARYĀI, Sanskrit *paryāya*, spelt variously as *priyāi*, *priāy* and *prayāya*, was a popular title for glossaries explaining terms and difficult words used in Gurū Granth Sāhib which were the forerunners of full-scale translations or exegeses of the Scripture. The earliest and the best-known are the

two volumes by Bhāī Chandā Singh, a scholar of the Giānī school of exegesis. His *Priyāi Fārsī Padōnī Ke* is a glossary of Persian words which appear in the Gurū Granth Sahib, while *Priyāya Srī Gurū Granth Sāhib Jī* (1848) covers all the difficult words and phrases. The two manuscripts appeared in print in 1887-88. Another well-known work in this genre is by Sute Prakāsh's *Prayāi Ādi Srī Gurū Granth Sāhib Jī De* (1898). Two other publications, though not named *prayāi* are *Srī Gurū Granth Kosh* published by the Khālsā Tract Society in 1899 and *Gurū Bānī Parkāsh* by Sodhī Tejā Singh (1932).

Bb.S.N.

PARYĀI ĀDI SRĪ GURŪ GRANTH SĀHIB JĪ DE is a lexicon of the Gurū Granth Sāhib prepared by Sant Sute Prakāsh. The work comprises 1440 pages, of which 110 are devoted to a commentary on the *Japu (jī)*, and was completed AD 1818. The author has explicated the text of the *Japu (jī)* in the question-answer style. After this, work assumes the style of a lexicon, though not exactly in the format of a modern dictionary or glossary. The order is not alphabetical. The lexical unit, that is, a word or phrase is picked from the text as it reads on. It is followed by two zeroes in the form of a colon and then the explication of the entry. The meaning given is that of a single term at places; at others of a phrase or even of a complete verse, though the lexical entry recorded is mostly a single word or a couple of words. Mythological, historical and legendary stories are introduced to explain the background or meaning of a hymn or of a whole composition. There is no paragraphing, nor are the pages of the Gurū Granth Sāhib mentioned. In the latter portion of the work the connotations become more concise; in most cases only simple meaning of the word or phrase are provided. The system of punctuation also improves. Multiple meanings of the verses of the *bānī* abound. The language used is Sādh Bhāshā.

At.S.

PASHAURĀ SINGH, KANVAR (1821-1845), son of Mahārājā Ranjīt Singh, was born in 1821 to Rānī Dayā Kaur. He emerged from obscurity to claim the kingdom of the Punjab after the assassination of Mahārājā Sher Singh. After his escape from Bābā

Bīr Singh's camp, he reached Lahore to make up with Rājā Hīrā Singh. After wandering over the Punjab for a few weeks, he crossed the Sutlej and arrived at the British camp in the middle of December 1844 to seek help against the Dogrās. Finding the British unresponsive, he returned to Lahore soon after Hīrā Singh had been removed from the scene. As he appeared in the Darbār on 1 January 1845, there was much goodwill exhibited for him. The army favoured him to Duleep Singh as King, but Jind Kaur, won over the army, who ordered Pashaurā Singh to go back to his *jāgīr*. On 15 May 1845, Jawāhar Singh, brother of Mahārānī Jind Kaur, sent a force against him. Pashaurā Singh capitulated before the Lahore artillery, but was allowed by the troops to escape. After remaining in the wilderness for some time, he took the fort of Attock in July 1845, and declared himself the ruler of Punjab but the Lahore forces soon made him surrender on 30 August 1845. However, on instructions from Jawāhar Singh, he was strangled to death.

J.S.K.

PĀTH, from the Sanskrit *pāṭha* which means reading or recitation, is, in the religious context, reading or recitation of the holy texts. In Sikhism, it implies daily recitation of some texts from the Gurū Granth Sāhib. Reading of certain *bānīs* is part of a Sikh's daily religious regimen. It can be from memory or printed text and can be performed individually but more particularly in *saṅgat*. If *bānī* is read from the Gurū Granth Sāhib, it is ceremonially installed and is opened by the *pāthī* or reader who sits reverentially behind. Usually, another man stands in attendance, waving the flywhisk over the Holy Book. The *pāthī* should have bathed and be dressed in clean clothes. Besides the reading of one single hymn to obtain *vāk* or *hukamnāmā* (lesson or command for the day) or of some passages, three forms of complete *pāth* of the Gurū Granth Sāhib are current: *akhaṇḍ* (unbroken recitation completed in forty-eight hours), *saptāhik* (completed in a week) and *sadhāran* or *sahij* (taken in slow parts with no time-limit for completion). A rarest variety is *atī akhaṇḍ pāth*, hardly ever practised, in which a single

participant reads the entire text in one sitting within the prescribed 48 hours. Another variety is the *sampat pāth*. No time-limit is specified for it.

T.S.

PAṬIĀLĀ, a district town of the Punjab, was formerly the capital of a princely Sikh state until it lapsed in 1948. Though only the fourth largest town of the Punjab with a modest population, 268, 521 (1991), Paṭiālā boasts of a well-marked cultural tradition. Historically, the city was founded only in 1752 by Bābā Ālā Singh (1691-1765), the founder of the Phūlkīān house of Paṭiālā. The site was the ruined mound, Paṭānvālā Theh, of an earlier habitation, from which the name 'Paṭiālā' is said to be derived. In 1753 Ālā Singh forced the Khokhar chief of the *pargana* of Sanaur to cede to him the *chaurāsī*, a group of 84 villages including the Paṭānvālā Theh. Ālā Singh at first made a *kachchī garhī* (mud fortress) near the present Fort at the site, later known as *Soḍhīān dī Garhī*, the fortress of the Soḍhī clan. The foundation of the Fort, the present Qilā Mubārak, was laid in 1763, when Ālā Singh also shifted his principal seat here. The place then became known as Paṭiālā. Two historical shrines commemorate the visit of Gurū Tegh Bahādur:

GURDWARĀ DUKH NIVĀRAN SĀHIB is situated in what used to be the village of Lehal, now part of Paṭiālā city. According to local tradition, supported by an old hand-written document preserved in the Gurdwārā, one Bhāg Rām, a *jhīvar* of Lehal, waited upon Gurū Tegh Bahādur during his sojourn at Saifābād (now Bahādurgarh), and requested the Gurū to bless his village of a serious and mysterious sickness which had been their bane for a long time. The Gurū visited Lehal on Māgh *sudī* 5, 1728 Bk/ 24 January 1672. The sickness in the village subsided. The site where the Gurū had sat came to be known as Dukh Nivāran (eradicator of suffering). Rājā Amar Singh of Paṭiālā (1748-82) had a garden laid out on the site as a memorial. No *gurdwārā* building had, however, been raised. It was only in 1930 that a committee was formed to collect funds and commence construction.

GURDWARĀ MOTĪBĀGH is situated near the Old Motibagh Palace, former residence of the rulers of

Paṭiālā. According to Sikh tradition, Gurū Tegh Bahādur, during his journey to Delhi for his supreme sacrifice, stayed here awhile, in 1675. It was then jungle country and the *gurdwārā* was raised in 1852 by Mahārājā Narinder Singh of Paṭiālā (1823-62).

Mahārājā Bhupinder Singh established a regular historical research department under Sardār Karam Singh. He also made Punjabi the court language in his state. Bhāī Kāhn Singh's voluminous *Gurū shabad Ratānakar Mahān Kosh* was published by the Paṭiālā Darbār in 1930. Among the educational establishments in Paṭiālā may be counted the Punjabi University and Thāpar Institute of Engineering and Technology, besides several degree and post-degree colleges including medical colleges of different systems of medicine and a college for women. Mohindrā College, established in 1870, was for long the only University college west of Calcutta. Paṭiālā was also the only city between Delhi and Lahore where the first printing press, Munshī Nawal Kishore Printing Press, was established during the 1870's. Paṭiālā took the lead in adopting Punjabi as the official language. The first Punjabi typewriter was also manufactured under the patronage provided by Paṭiālā state. With the establishment of the National Institute of Sports at Paṭiālā the town could legitimately claim to have become the sports capital of India. Its contribution to sports in the past, too, has been noteworthy. Paṭiālā rulers were famous for their love of sports. Polo was introduced in Paṭiālā by Mahārājā Rājinder Singh in 1890 and produced many famous players. Paṭiālā state also made itself famous in music. A school of music known as Paṭiālā *gharānā* became very popular.

S.S.B.

PAṬIĀLĀ AND EAST PUNJAB STATES UNION, popularly known as PEPSU, formed on 5 May 1948 by merging together of eight East Punjab princely states of Paṭiālā, Jīnd, Nābhā, Kapūrthālā, Farīdkoṭ, Kalsīā, Mālerkotlā and Nālāgarh, was formally inaugurated on 15 July 1948 by Sardar Valiabhkhāi Patel, Deputy Prime Minister of India. The government of the Union started functioning on 20 August 1948 when

Mahārājā Yādvinder Singh of Patiālā took over as Rājpramukh or governor. The process of consolidation of the Princely states brought to completion by Sardār Patel had its origin in the integration schemes drawn up earlier by the British. Political consolidation of about six hundred odd princely states into bigger and more viable political units took place, and PEPSU was one of them. The Union was divided into eight districts — five south of Sutlej, One north of it and one in the southeast on the Rājasthān border, and another to the northeast near Himāchal Pradesh. Having a population of 3,493,685 according to the 1951 census, PEPSU was the smallest in that category of the seven Part B States which were former princely states or unions of them, but with an area of 10,119 square miles, it was slightly larger in extent than the smallest Part B state of Trāvancore-Cochin. Its population was spread over 64 towns and 5,708 villages and was divided in the ratio of nineteen per cent urban population (665,510) to eighty-one per cent rural population (2,828,175). PEPSU had a density of 347 per square mile.

Of the eight princely states constituting the Union, the Rājput state of Nālāgarh was the oldest which was founded around AD 1100. The Muslim state of Mālerkotlā came into existence about the middle of the fifteenth century, its rulers being the scions of Shervānī tribe of the Afghāns. The Sikh states of Patiālā, Jīnd, Nābhā, Kapūrthālā, Farīdkot and Kalsiā took birth in the middle of the eighteenth century. However, different in their origin, size and early history, all these states had come under the protection of the British over a period of time. Originally it was contemplated to constitute a union of the Punjab states leaving out Patiālā which was considered large enough to stay as a separate unit, but without it the new state would not have been administratively viable. Patiālā city was chosen to be the capital of the Union. A caretaker government was installed on 20 August 1948 under Sardār Giān Singh Rārewālā, a former Patiālā official and maternal uncle of Mahārājā Yādvinder Singh. Negotiations to form a representative ministry for PEPSU continued throughout 1948. Giān Singh Rārewālā was sworn in as chief

minister on 13 January 1949, but the new ministry, however, did not last long and was replaced by another care-taker government with Giān Singh Rārewālā again as chief minister. The first general elections were scheduled for 1952 and Colonel Raghbīr Singh became chief minister on 23 May 1951. The PEPSU legislative Assembly met for the first time on 16 April 1952 and with it the state embarked on its parliamentary career. On 1 November 1956, PEPSU merged with the larger state of the Punjab.

B.R.

PATIT, an adjective formed of *patan* meaning fall, decline or degradation, with its roots in Sanskrit *pat* usually denotes one who is morally fallen, wicked, degraded or outcaste. A *patit* is one who commits a religious misdemeanour or transgression, yet does not forsake his professed faith. He may seek redemption and may be readmitted to the communion after due penitence. In the sacred literature of the Sikhs as well as of the Hindus, the word is normally used in the general sense of fallen or sinner as opposed to pure or virtuous. It often appears in composite terms such as *patit-pāvan* and *patit-udhāran* (purifier or redeemer of the sinner) used as attributes of God and Gurū. Its use as a technical term in Sikh theology appears to have come into vogue after the creation of the Khālāsā and the appearance of various codes of conduct prescribed for the Sikhs in the form of *rahitnāmās* during the 18th century. Even the *rahitnāmās* describe transgressor of the code of conduct as *tankhāhīā* (one liable to penalty) and not *patit*. Bhāī Santokh Singh (1787-1843), the poet-historian, appears to be the first to use *patit* in the sense in which it is now understood among the Sikhs. The Singh Sabhā movement had reclamation of the *patit* Sikhs as one of its major objectives. Shuddhī Sabhā, had as its sole purpose the reconversion of apostates, and reclamation of *patits*. Also, an initiated Sikh who committed a major breach of religious discipline, became a *patit*, while for minor breaches of the Sikh code, one only became a *tankhāhīā*. The *Sikh Rahit Maryādā* states that "Patit means a person who being a Keshdhārī Sikh trims or shaves his beard or *keshas*

or who after taking *amrit* commits any one or more of the four *kurahits*." Being a *patit* entails several religious, social and even legal disabilities. The *Sikh Rahit Maryādā* advises Sikhs not to associate generally with *patits*. A *patit* who fails to appear before the *saṅgat* when summoned, or who refuses to accept its verdict could invite punishment leading to his excommunication from Sikh society. The power of excommunication however vests only in the Akāl Takht at Amritsar.

W.O.C.

PATNĀ, ancient Pāṭalīputra, now capital of Bihār state, is one of the most sacred places of pilgrimage for Sikhs. It is the birthplace of Gurū Gobind Singh, and one of their seats of high religious authority. For this reason it is designated a *takht*, i.e. throne. Several historical shrines are located in the city. GURDWARĀ PAHILĀ BARĀ GĀI GHĀṬ, or simply Gurdwārā Gāi Ghāt, is in the 'Alamgañj area of the old city, close to the new bridge over the River Gaṅgā. Gurū Nānak, during his visit to Patnā in the first decade of the sixteenth century, stayed at this place, then the residence of a pious man, Jaitā by name, who had converted his house into a place of holy assembly. According to tradition, it was from here that Gurū Nānak had sent Mardānā to the city with a jewel for evaluation as a result of which Sālas Rāi, the jeweller, also became a Sikh. When Gurū Tegh Bahādur arrived in Patnā with his family and a retinue of Sikhs in 1666, he also stayed here at Barī Saṅgat first but later shifted to Chhoṭī Saṅgat in the house that had once belonged to Sālas Rāi. In the Gāi Ghāt Gurdwārā two old relics are displayed: Mardānā's rebeck and Mātā Gujarī's grindstone.

TAKHT SRĪ HARIMANDAR SĀHIB is the principal shrine in Patnā. The place was originally the residence of Sālas Rāi, the jeweller. Gurū Nānak is said to have stayed and preached here for about three months. When in 1666 Gurū Tegh Bahādur came to Patnā, he and his family also put up here. It was also here that Gurū Gobind Singh was born on 22 December 1666.

GURDWARĀ BĀL LĪLĀ MAINĪ SAṅGAT, is located in what used to be the house of Rājā Fateh Chand Mainī, a prominent citizen of Patnā and devoted

follower of the Sikh faith. The couple converted their house into a *saṅgat* which came to be known as Mainī Saṅgat. To this day, the *prasād* at this Gurdwārā consists of boiled salted gram especially distributed to children in the morning. The Gurdwārā is served by Nirmalā priests. Among the relics displayed in this Gurdwārā are a pair of shoes and a volume of the Gurū Granth Sāhib.

GURDWARĀ GURŪ KĀ BĀGH about 3 km from Takht Harimandar Sāhib. When Gurū Tegh Bahādur returned from Assam, he alighted on 17 April 1760 on this site which was then a garden owned by Nawāb Rahīm Bakshsh and Nawāb Karīm Bakshsh.

GURDWARĀ SRĪ GURŪ GOBIND SINGH GHĀṬ is close to Takht Harimandar Sāhib. The Gaṅgā, which has since receded further north, used to flow past this *ghāt*, or landing place. Gurū Gobind Singh as a child often turned out here with his playmates. GURDWARĀ HĀNDĪ SĀHIB at Dānāpur, about 20 km west of Takht Harimandar Sāhib, is also sacred to Gurū Gobind Singh. When, summoned by Gurū Tegh Bahādur, his family left Patnā for the Punjab. Dānāpur was their camp at the end of the first day's journey. Miraculously, the *khhicharī* brought by an old lady in a small *hāṇḍī* for the large *saṅgat* did not exhaust and was enough for them all.

M.G.S.

PATṬĪ, lit. a wooden tablet on which children learn to write the alphabet, is the name given to two hymns, in the Gurū Granth Sāhib, composed in the form of an acrostic, employing letters of the Gurmukhī alphabet. *Paṭṭī* by Gurū Nānak titled *Rāgu Āsā Mahalā I Paṭṭī Likhī* comprises thirty-five stanzas, each stanza introduced with a letter of the Gurmukhī alphabet. From stanza nine to thirty-three, the order followed is exactly that of the alphabet current today; elsewhere there are deviations. What was the order prevalent in Gurū Nānak's time is, however, uncertain. The main themes touched upon in this composition are the unity of Godhead, human ego and *karma*, the law of causality. God is the Creator of all that exists. Egocentricity is the cause of his isolation from the Divine Essence. He who frees himself from ego realizes his true self; he alone can be called a

learned one or *paṇḍit* (4). God pervades all the places and dwells in the minds of all (13). God is all-powerful, and He began his play by making the four ages or time cycles. Comfort pervades the hearts of those who remain attached to His feet (15). Man will get peace by serving Him. Serving Him means serving one's fellow beings, for He is in them all (16).

Paṭṭī by Gurū Amar Dās follows Gurū Nānak's in the Gurū Granth Sāhib. It comprises eighteen stanzas, besides a couplet titled *rahāu* or pause. Some of the stanzas begin with Gurmukhī letters and some with vowels as well as with compounds from Sanskrit. The *rahāu* or pause lines sum up the central idea: "O my mind, what is the use of such calculations as thou hast learnt! The debt that thou owest is still on thy head" (GG, 434). The composition, presenting the teachings of Sikh faith in terms of the *karmic* theory, revolves around three key words—*jīva*, *paṇḍit* and Gurū. The individual being, is advised always to remember the Creator for He alone can save him (2). The learned *Paṇḍit* is adjured to instruct him not only in the knowledge of the world, for that binds him as well as his pupil (5). However, if man submits himself to the Gurū, he is exonerated of all his past sins (15) and ultimately gets liberated (18).

D.P.S.

PATTĪDĀRĪ, lit. co-sharing or shareholding, was, like *misldārī*, a system of land tenure during the Sikh period. *Paṭṭī* in Punjabi means a share as well as partnership and *pattīdār* is a shareholder, co-sharer or partner. The system emerged in the initial stages of Sikh rule in the Punjab. When the Misals acquired their territorial possessions, it became the first duty of the chiefs to partition out the lands, towns, and villages among those who considered themselves as having made the conquest. A village allotted by the chief of a *misal* to a leader of the smallest party of horse that fought under the standard of the Misal was held jointly by the allottee's family or was further divided according to common law of inheritance. Land held on *pattīdārī* tenure was heritable, but could not be alienated by sale though it could be mortgaged. Division and redivision of a *pattīdārī* holding

gradually reduced the holders to the status of subsistence *jāgīrdārs* and, their tenure being permanent and hereditary, they were ultimately absorbed into the general category of peasant-proprietors.

H.R.G.

PATTO HĪRĀ SINGH, near Nihālsinghvālā in present-day Mogā district of the Punjab, has a historical shrine sacred to Gurū Nānak, Gurū Hargobind and Gurū Gobind Singh. Each of them visited the village during their journeys through this part of the country.

Gn.S.

PAURĪĀN GURŪ GOBIND SINGH KĪĀN is a poetic composition in Punjabi, in praise of Gurū Gobind Singh, with a brief description of the battle of Bhangānī (1688). The text totally consists of eight stanzas. It is jointly composed by Mīr Mushkī and Mīr Chhabīlā, two *dhāḍīs* or bards in attendance on the Gurū. The poem presents the Gurū as an incarnation of God.

S.S.A.

PAVĀDARĀ or Puādhārā, village 16 km west of Phillaur in the Punjab, is sacred to Gurū Har Rāi who made a halt here while travelling from Kartārpur towards the Mālvā country, across the River Sutlej. The shrine commemorating the visit is named Gurdwārā Sīrī Gurū Har Rāi Sāhib Pātshāhī VII.

M.G.S.

PEHOVĀ of Pahoā, also called Pahevā or Bhevā, an ancient pilgrimage centre of the Hindus situated on the left bank of the rivulet Sarsvatī, in Kurukshetra district of Haryāṇā, has two historical *gurdwārās*.

GURDWARĀ BĀOLĪ SĀHIB, is dedicated to Gurū Nānak, though Gurū Tegh Bahādur and Gurū Gobind Singh are also said to have visited the site. Gurū Nānak was in Pehovā at the time of the festival of Chet Chaudas (fourteenth day of the dark half of the month of Chet) and preached on the futility of offering oblations for the benefit of the souls of one's ancestors long dead.

MANJĪ SĀHIB, close to Gurdwārā Bāolī Sāhib. The place is sacred to Gurū Nānak, Gurū Amar Dās, Gurū Hargobind, Gurū Har Rāi, Gurū Tegh

Bahādur and Gurū Gobind Singh whose visits the shrine commemorates. To mark the site a Mañjī Sāhib was constructed by the Sikh rulers of Kaithal in the 18th century.

M.G.S.

PERRON, PIERRE CUIILLIER (1755-1834), French adventurer and soldier of fortune who became Daulat Rāo Scindīā's general-in-chief and all-powerful deputy in northern India. Perron endeavoured to extend Marāthā influence up to the River Sutlej. He did not favour an *entente* between Ranjīt Singh and the English, wrote to the cis-Saltuj Sikh chiefs not to trust the British, helped them against the Irish adventurer, George Thomas and also made overtures to Ranjīt Singh for a pact which the latter shrewdly refused finding the Marāthās then on the verge of a war with the English. In 1803, Perron lost favour with Daulat Rāo Scindīā. He reached Europe in 1805, and lived in retirement in France till his death in 1834.

B.J.H.

PHAGGO, BHĀĪ, affectionately called Chāchā (Uncle) Phaggo in his day, was the head of the Sikh *saṅgat* at Sāsārām in Bihār. He had built a new house but had not occupied it in his simple faith that the Gurū would come and bless it before he moves in. He had built a high portico and had wished that the Master should ride into the premises. His wish was fulfilled when Gurū Tegh Bahādur, in 1666, arrived at Sāsārām and rode straight into Bhāī Phaggo's new house. A shrine established on this site is to this day called Chāchā Phaggo Mall dā Gurdwārā.

M.G.S.

PHAGGŪVĀLĀ, village 19 km east of Saṅgrūr in the Punjab, has a historical shrine dedicated to Gurū Tegh Bahādur, who halted here during one of his travels through the Mālvā country. Gurudwārā Pātshāhī Naumī, marks the site where the Gurū had stayed. Phaggūvālā village did not exist at the time of the Gurū's visit, but a Brāhmaṇ working in the fields served the Gurū here.

M.G.S.

PHAGWĀRĀ, an industrial town along the Sher Shāh Sūrī Mārg (Grand Trunk Road) in Kapūrthālā district of the Punjab, is sacred to Gurū Hargobind,

who passed through here on his way to Kīratpur after the battle of Kartārpur (AD 1635). Two historical *gurdwārās* commemorate the Gurū's visit.

GURDWĀRĀ CHHEVĪN PĀTSHĀHĪ is located in the interior of the town. One of the important annual festivals is the birth anniversary of Gurū Hargobind.

GURDWĀRĀ SRĪ SUKHCHAINĀNĀ SĀHIB, dedicated to Gurū Hargobind and Gurū Har Rāi. Gurū Har Rāi stayed on this site during one of his journeys between Kīratpur and Kartārpur.

PHALLEVĀL, village in Ludhiānā district has a historical shrine, Gurdwārā Pātshāhī Chhevīn, commemorating the visit of Gurū Hargobind during his tour of the Mālvā in 1631. One Chaudharī Kanhaiyā is said to have served the Gurū with devotion and presented to him a horse, a bow and a quiver with 360 arrows. The Gurū in turn blessed him with a turban and a dagger.

M.G.S.

PHARĀLĀ, near Phagwārā, is sacred to Gurū Har Rāi (1630-1661), who halted here briefly during his journey from Kartārpur to Kīratpur. A shrine, Gurdwārā Gurū Har Rāi Sāhib, commemorates the Gurū's visit here.

M.G.S.

PHARVĀHĪ, in Saṅgrūr district of the Punjab, has a historical *gurdwārā* dedicated to Gurū Tegh Bahādur who, according to local tradition, arrived here from Kaṭṭū in 1665 and stayed here overnight.

M.G.S.

PHATTE NAṅGAL, in Gurdāspur district of the Punjab, claims a historical shrine Gurdwārā Burj Sāhib, marking the spot where Gurū Arjan, returning from a visit to Bābā Srī Chand at Bārāth, stayed near a pond. The devotees, who flocked to see the Gurū, constructed, after his departure, a tower (*burj*, in Punjabi) of earthwork; hence the name of the shrine Gurdwārā Burj Sāhib.

M.G.S.

PHERŪ, BHĀĪ (1640-1706), an Udāsī Sikh preacher, was born the son of Bhāī Binnā Uppal of Amb Mārī in Lahore district (now in Pakistan). His original name was Saṅgat but earned the nickname of Pherū, (lit. peripatetic) from his

profession, peddling. Journeying out with his wares once, he was led by Bhāī Bhagatū to the presence of Gurū Har Rāi (1630-61) at Kīratpur. Bhāī Pherū turned a disciple and stayed on to devote himself to serving in Gurū kā Laṅgar. Gurū Har Rāi appointed him to preach and run Gurū kā Laṅgar in his native Nakkā rigion. The centre established by him near Mīen kī Maur itself came to be called after him. When shortly before the creation of the Khālsā, Gurū Gobind Singh (1666-1708) summoned all *masands* to Anandpur in order to enquire into their conduct, Bhāī Pherū was honoured for his spirit of service and humility, bestowed on him the epithets of Sachchī Dārhi (beard unsullied) and Saṅgat Sāhib (honoured by the assembly) and half of his own turban, which Pherū wrapped around his monk's cap. He returned to his monastery where a new order of Udāsī *sādhūs* known as Saṅgat Sāhib Ke came to flourish. Bhāī Pherū died in 1706.

P.S.P.

PHERŪ MALL, BĀBĀ (d. 1526), father of Gurū Aṅgad, was the third son of Bhāī Gehnū Mall of Maṅgovāl village in the present Gujrat district of Pakistan. He got his education at Matte dī Sarāi, a village now known as Sarāi Nāṅgā, near Muktsar. He gained proficiency in Persian and was employed as an accountant by the local landlord, Chaudharī Takht Mall. He was married in the same village and a son, Lahiṇā (Gurū Aṅgad), was born to the couple on 31 March 1504. In 1519, Pherū Mall had differences with his employer and quit srvice and shifted to Khaḍūr. Here Māī Sabhrāī, the sister of his former employer and a devotee of Gurū Nānak, treated him as her own brother and helped him to get settled. Pherū Mall died at Khaḍūr in 1526.

M.G.S.

PHIRĪĀ, BHĀĪ, also referred to as Phirā and Pherā, of Mīrpur in Jammū and Kashmīr, was a devoted Sikh of the time of Gurū Amar Dās. The Gurū appointed him to a *mañjī* to preach Sikhism in his native country. Bhāī Phirīā had a melodious voice and simple expression and thought-provoking exposition. Many became adherents of the Sikh faith and *dharmaśāls* were established at several

places in and around Mīrpur.

B.S.D.

PHŪL (1627-1689), ancestor of the Phūlkīān dynasty, was born in 1629, the second son of Bhāī Rūp Chand and Māī Ambī. After the death of his father, his uncle became his guardian and the family shifted to the village of Mehrāj. When Phūl accompanied by his uncle, Kālā, went to pay homage to Gurū Hargobind after the battle of Mehraj, the Gurū is said to have blessed Phūl with prosperity. Phūl begot seven children. Three sons, Tilok Singh, Rām Singh and Raghu, and one daughter, Rāmi or Rām Kaur, were born to his first wife, Bālī. From Tilok Singh descended the ruling families of Nābhā and Jīnd and from Rām Singh, the house of Paṭiālā. To Phūl's second wife, Rajjī, were born three sons, Channū, Jhaṇḍū and Takht Mall. The descendants of Channū and Takht Mall held *jāgīrs* in the villag of Gumaṭī. Phūl founded a village after his name and gained considerable influence in the area. He defeated Hyāt Khān Bhāṭṭī of Bhaṭner in a battle near what is now Muktsar. Phūl began to be recognized as a daring and powerful local chief. He attacked the chief of Jagrāon, and took him captive. He was summoned to Sirhind where he was imprisoned under the orders of the Mughal *faujdar*, but he secured his release. Phūl died at Bahādurpur in Nābhā state on 28 January 1689, and was cremated at the village of Phūl.

B.S.

PHŪLĀ SINGH AKĀLĪ, Sikh hero and an eminent religious figure of the time of Mahārājā Ranjīt Singh, was born in 1761 at the village of Shīhān, now in ruins, near Mūṇak, in present-day Saṅgrūr district of the Punjab. His father, Īshar Singh, an associate of the Nishānānwālī *misl*, died in 1762 fighting in Vaḍḍā Challūghārā, leaving his infant son to the care of Bābā Narāin (Naiṇā) Singh who belonged to the Shahīd *misl*. Bābā Narāin Singh brought him up and instructed him in the Sikh texts as well as in the methods of warfare. After the death of Bābā Narāin Singh, he succeeded him. In the midst of soldierly occupation, Phūlā Singh, showed concern about the manner in which the Sikh shrines were being administered. In 1800, Phūlā Singh,

along with members of his *jathā*, moved to Amritsar. When in January 1802, Mahārājā Ranjīt Singh, attacked Amritsar, Phūlā Singh mediated between the clashing groups and averted bloodshed. He took charge of the holy shrines there and began levying charges on the *sardārs* and officials of the Sikh court for their maintenance. As provost of the Takht Akāl Bunḡā, he once imposed punishment on Mahārājā Ranjīt Singh for infraction of the Sikh code.

Mahārājā Ranjīt Singh appointed Phūlā Singh commander of the Akālī troops in his service. These troops, not fully subservient to the Mahārājā's authority, were the most daring of his soldiers. In February 1807, Akālī Phūlā Singh and his *jathā* fought valiantly at Kasūr. He and his men helped Ranjīt Singh's take the Multān Fort (1818). They also participated in the Peshāwar (1818) and Kashmir (1819) campaigns. Akālī Phūlā Singh lost his life on 14 March 1823 fighting against the Amīr of Kābul. A *sāmādh* at Naushehrā and another monument at Amritsar (Burj Bābā Phūlā Singh) stand in his memory.

M.S.

PHŪLKIĀN MISL. See MISLS

PHŪL SHĀH (1574-1663), Udāsī Sikh preacher, was born the son of Bhāī Jai Dev of Srinagar (Kashmīr), on 14 February 1574. Under the influence of his elder brother, Bhāī Goind, head of one of the four *dhūānis* or branches of the Udāsī sect, Phūl Shāh also embraced the Sikh faith at Amritsar on 20 March 1604. He donned the ochre robes of the Udāsīs at Kīratpur on 21 January 1637 and was ordained head of a *dhūān* by Bābā Gurdittā, the head of the sect, on 12 September the same year. He preached in the Punjab for some time and then made an extensive tour of holy places throughout India. Returning to the Punjab on 17 January 1651, he settled down at Bahādurpur (Hoshiarpur) where he established an Udāsī centre. He died there on 17 May 1663.

P.S.P.

PHUMMAN SINGH, BHĀĪ (1906-1924), one of the Jaito martyrs, was born the son of Bhāī Hamīr Singh of Vāndar in Mogā district. He had no schooling and took to farming while still very

young. He was deeply influenced by the Sikh Gurdwārā Reform movement and he walked five kilometres from his village to Bargāī to meet the first martyrs' column which reached there on 20 February. He joined the *jathā* to Jaito but they had not gone very far when the Nābhā authority opened fire upon them. Phumman Singh received a bullet in his chest and died on the spot.

G.S.G.

PHUMMAN SINGH, BHĀĪ, famous as a *rāgī* or hymn-singer, was born at Daudhar in present-day Mogā district of the Punjab. He learnt to read Scripture and recite *kīrtan* from Sant Suddh Singh of his village. Then he performed *kīrtan* at the Golden Temple for some time. After short stints in the courts of the rulers of Patialā and Nābhā, Phumman Singh went in 1885 to Hyderābād where he served at the Nizām's court but soon moved to Nāndēd where he first joined the *jathā* or choir of Rāgī Gulāb Singh who performed *kīrtan* at Takht Sachkhaṇḍ Srī Hazūr Sāhib, and then himself became the head musician. Bhāī Phumman Singh was well versed in several musical instruments and was skilled in many *rāgas* but his favourites were Darbārī, Kānārā and Mālkauīs. Nizām Usmān' Alī of Hyderābād was his great admirer and, whenever he passed through Nāndēd, he would halt at the railway station to listen to his *kīrtan*. Bhāī Phumman Singh got married sometime after his arrival at Nāndēd, but he died issueless in 1928.

N.S.A.

PHUNHE, plural of *phunhā*, a word derived from the Sanskrit *punha* meaning 'again', is the name of a poetic metre in which a particular term or phrase occurs repeatedly in each *chhand* or may be in each verse of a poem; in the Gurū Granth Sāhib it is the title of a composition comprising twenty-three quatrains. The term repeated in Gurū Arjan's *Phunhe* is *harīhānī*. *Phunhe* is a poem of deep devotion of the longing of the 'woman' for the 'spouse' who is of unparalleled beauty. Utterly incapable are her lips of uttering His praise (I). She has tried all the sixteen embellishments known to women, but without Him all are vain. She craves for the Lord's Name like a *chātrik* longing for the *svāntī*-drop (11). She failed to capture Him in her

dream and now she seeks His footprints (13). When the yearning is so great, God intervenes. His saints succour the seeker and lead him to the Divine Being beholding whom all sorrows depart. To end the cycle of transmigration and to realize the Supreme Being, the devotees constantly meditate on the Name (6).

T.S.

PIĀRĀ, BHĀĪ, a devoted Sikh of the time of Gurū Hargobind. He worked as *granthī* in the Harimandar in the absence of Bhāī Buḍḍhā when he went over to Gwālior to see Gurū Harobind.

Gn.S.

PIŅGALVĀRĀ, literally an abode or asylum for cripples (piṅgale, in Punjabi), is a unique institution of its kind in the Punjab enlisting a wide variety of humanitarian work. It is the creation of a single, dedicated individual, Bhagat Pūran Singh. It houses several hundred inmates suffering from all kinds of diseases. There are among them deserted women and abandoned children, admitted without consideration of caste or creed. Another building close by accommodates patients including some mentally sick or retarded youth. Next are the premises reserved for patients of tuberculosis and other infectious and contagious diseases. Officially run by a registered body, All-India Piṅgalvara Society, the Piṅgalvārā owes its existence to a highly compassionate and philanthropic genius, Bhagat Pūran Singh.

Bhagat Pūran Singh (1904-92) was born in a Hindu family of Rājevāl in Ludhiānā district of the Punjab. He took a vow of celibacy and went to Lahore where he engaged himself in sevā at Gurdwārā Ḍerā Sāhib. In August 1947, he came to Amritsar, and established a social service camp. In July 1952, he shifted to a building allotted by the Rehabilitation Department of the Punjab Government. By this time Pūran Singh and his Piṅgalvārā had become widely known and public donations started flowing in. On 6 March 1967, Piṅgalvārā received formal recognition as the All-India Piṅgalvārā Society. Piṅgalvārā set up its own printing press which churned out materials for use

by its workers. From an expenditure of barely 100,000 rupees a year, it rose to over 21,00,000 rupees for the year 1976-77. There were more than 400 patients, permanently disabled persons and destitute women and children, staying at the Piṅgalvārā in 1978. They were given free meals and clothing by the institution and free medical aid through local hospitals.

M.G.S.

PIŅJAUR, famous for its historic Mughal gardens, is a small town, 18 km northeast of Chandīgarh. Gurdwārā Pahilī Pātshāhī Mañjī Sāhib, close to the ancient remains of Dhārā Maṇḍap, commemorates the visit of Gurū Nānak who arrived here from Kālkā on 13 September 1517 in the course of his travels through these parts. Here he discoursed with *yogīs* assembled at Dhārā Maṇḍap and impressed upon them the futility of self-torture and renunciation as a means to liberation. Only a small *mañjī sāhib* or platform existed on the spot until Mahārājā Karam Singh of Paṭiālā (1798-1845) had the present *gurdwārā* constructed. The garden formerly known as Piñjaur Gardens or Mughal Gardens are now known after the name of Mahārājā Yādavinder Singh.

M.G.S.

PĪPĀ, one of whose hymns is incorporated in the Gurū Granth Sāhib, was a prince who renounced his throne in search of spiritual solace. Born at Gagaraun, in present-day Jhālāwār district of Rājasthān, about AD 1425, he was a devotee of the goddess Bhavānī who, it is said, once told him in a dream to visit Kāshī (Vārāṇasī) and receive initiation from Rāmānand. He gave up the crown, went to Dwārakā (Gujrāt) along with one of his wives, Sītā, and became a Kṛṣṇa devotee. After what he thought was a personal encounter with the Lord, he gave up idol-worship, and became a worshipper of Formless One. As he says in his hymn in the Gurū Granth Sahib, the body itself is the Supreme Being's temple (*kāiau devāl*). One need not make stone images of Him and burn incense or light candles in front of them. Two collections of Pīpā's saying are known to exist, *Shrī Pīpā jī Bāñī* and *Sarab Gutakā*, both in manuscript

form. Pīpā Maṭh, a monastery in Dwārakā, honours his memory.

Hr.B.

PIRĀGĀ, BHĀĪ, or Parāg Dās as he is named in the Bhaṭṭ Vahīs, was the son of Gotam, of village Kariālā now in Jehlum district of Pakistan. Bhāī Pīrāgā embraced Sikh faith in the time of Gurū Arjan. In the time of Gurū Hargobind, he distinguished himself as a soldier and fought in the battles of Ruhelā and Amritsar. According to the Bhaṭṭ Vahīs, martyr Bhāī Maṭī Dās and Bhāī Satī Dās were his grandsons.

T.S.

PIRĀNĀ, (PĪRĀNĀ), BHĀĪ, a resident of Chakk Ramdās, now in Gujranwālā district of Pakistan, was a worshipper of Sakhī Sarwar. As he once visited the Gurū at Amritsar, he had himself initiated a Sikh. He served with great dedication in the Laṅgar and in digging the sacred pool. He was privileged to join Hargobind's wedding party in 1605. In 1606, he accompanied Gurū Arjan on his last journey to Lahore. Bhāī Pīrānā continued to serve Gurū Hargobind and commanded, under him, a squadron of 100 horsemen. He remained in attendance on the Gurū during his internment in the Gwālior Fort. Bhāī Pīrānā fell fighting in the battle of Amritsar. A shrine commemorates his martyrdom.

T.S.

PĪR MUHAMMAD KHĀN, and his brother came to Lahore in March 1837 where they were well received by the Mahārājā. In March 1839, Pīr Muhammad offered to help Shāh Shujā' who was supported by Ranjīt Singh against Dost Muhammad Khān. In 1844, a *jāgīr* worth 40,000 rupees in Peshāwar was conferred on Pīr Muhamma Khān who remained a steadfast ally of the Sikh sovereign.

H.R.G.

POHLO MALL, a resident of Rājā Sānīsī in present-day Amritsar district, was a *mukhtār-kār*, i.e. attorney, in the service of Thākūr Singh Sandhānvālīā and later, when the Sardār's estate was placed under a court of wards, a clerk of the court. He kept in touch with Thākūr Singh when the latter had taken asylum in Pondicherry, and

mounted a campaign for the restoration of Mahārājā Duleep Singh to the throne of the Punjab. In March 1887, Pohlo Mall was arrested and detained in Allāhābād Fort for his anti-British activities. He was released in June 1889.

K.S.T.

POLLOCK, SIR GEORGE (1786-1872), baronet, field marshal, son of David Pollock, was born on 4 June 1786. In 1803, he entered the East India Company artillery and rose to be the commander to the 'Army of Retribution' which marched through the Punjab to reconquer Afghanistan after the Kabul massacre of November 1841. When, on 5 February 1842, Pollock arrived at Peshāwar, he was faced with a serious situation. George Russell Clerk's constant pleadings at the Sikh court at Lahore for help had received a positive response from Mahārājā Sher Singh who sent a large Sikh force to Peshawār. The Sikhs kept the Pass open as far as 'Alī Masjid. Pollock had instructions to hand over Jalālābād to the Sikhs on the retirement of the British army. However, Mahārājā Sher Singh felt reluctant to accept it without active British help. Pollock returned to England in 1846 and died on 6 October 1872.

B.J.H.

POONĀ RESIDENCY CORRESPONDENCE is an English rendering, in several volumes of selections from the Persian records of the Peshwā Daftar, a collection of British official records of the Resident's transactions concerning the cis-Sutlej region. The British Resident with the Scindīā at Fatehgarh was then responsible for all such political transactions. The correspondence contains information, sometimes trivial, even conjectural, about the Sikhs before and after 1800. It draws the attention of the Governor-General of India to the fact that Sikh-Afghān coalition against the British was in the offing (12 September 1797, No. 21A); and to Wellesley's mission to the Mālwa and Mājha Sikh chiefs under Mīr Yūsuf 'Alī Khān. Collins furnished the British emissary with letters of introduction to Ranjīt Singh and other principal Sikh chiefs (24 June 1800, No. 7). Yūsuf 'Alī Khān was entrusted with the task of weaning away the Sikhs from the Afghāns and impressing upon Ranjīt

Singh and the Mālva Sardārs the superiority of the British arms (24 June 1800, No. 17B-Enclosures). Very interesting details of the receptions of the British mission at the Court of Ranjīt Singh are furnished.

B.J.H.

POPULATION of the Sikhs, small as compared to other major religious communities of India, is chiefly concentrated in the Punjab, India, although Sikhs are now found in nearly all corners of the globe. The community is 500 years old, but the data regarding its spread geographically and numerically in the early period of its history are scarce. There is, however, evidence to show that the founder, Gurū Nānak, travelled extensively in India and abroad and that there were *saṅgats* or fellowships of disciples, established at several places. To link these *saṅgats* to the Gurū, local leaders called *masands* were appointed. As per *Dabistān-i-Mazāhib*, in the reign of Gurū Arjan they had become so numerous that there were not many cities in the inhabited countries where some Sikhs were not to be found. Bhāi Gurdās, *Vārāṇsi*, XI, describing the more eminent Sikhs of the early Sikhism, informs of their places of residence which included Āgrā, Gwālior, Ujjain, Burhānpur, Lucknow, Prayāg, Paṭnā, Rājmaḥal, and Dhākā. Sikhs from all such places customarily kept visiting Anandpur, which under Gurū Gobind Singh had become the central seat of the Sikh faith. On the historic Vaisākhī day of 30 March 1699, which witnessed the birth of the Khālsā, according to the Mughal newswriter's report, 20,000 were administered the rites of the Khālsā. Subsequently, letters were sent to far-flung areas, requesting the *saṅgat* to come to Anandpur for initiation. For the next sixty years, Sikhs suffered persecution and suppression. On 10 December 1710, the Mughal emperor had issued a general decree for the worshippers of Nānak (i.e. Sikhs) to be killed wherever found. Prizes were announced on their heads. Sikhs suffered huge losses in numbers in the two *ghallūghārās* or holocausts of 1746 and 1762. In spite of these setbacks and relentless State repression, Sikhs did not lose their spirit of resilience, nor did they allow their numbers to

dwindle hopelessly. Impelled by their example of daring in face of such heavy odds, fresh recruits were in fact always ready to join their ranks. The establishment of Sikh rule under the *misls* led to considerable accessions to Sikh population which grew further under Mahārājā Ranjīt Singh (1780-1839). It must be stated, though, that forced conversions were unknown in Sikh times and history does not record a single such instance. No census was taken during those days and no exact or near-exact figures are available today, but a general estimate being ten million in Ranjīt Singh's Punjab. But with the fall of the Sikh kingdom in 1849, there set in a rapid decline in their numbers.

The first demographical survey in Punjab carried out records the Sikh population in the Lahore division as 200,000. Besides large-scale reversion into the Hindu fold, Christian proselytization was also making inroads, especially among the lower strata. In the enumeration made in the Punjab including the cis-Sutlej princely states in 1868, Sikhs numbered only 1,141,848. Thereafter, the decennial censuses reflected a steady increase in Sikh population, reaching up to 3,238,803 in 1921. This upward trend was largely the result of the Singh Sabhā reform movement launched in 1873. As a result of partition of the country in 1947, Sikhs demographically consolidated in the East (Indian) Punjab. Barely 13.22 per cent of the population of pre-Partition Punjab (1941 census), they were now 38.5 per cent of the combined population of the East Punjab and PEPSU. The formation of a Punjabi-speaking Punjab in 1966 resulted by separating some territories to form the new state of Haryāṇā and the Union territory of Chandīgarh, and transferring some others to Himāchal Pradesh, the percentage of the Sikhs in the new state rose to 60.22 in the census of 1971 and 62.95 in the 1991 census. The proportion of Sikh population to that of India which was 1.47 per cent in 1941, rose to 1.72 in 1951, and 1.90 in 1981.

The bulk of the Sikh population of India (77%) lives in the Punjab. Major Sikh concentrations outside Punjab are in Haryāṇā, Uttar Pradesh, Rājasthān and Delhi, in that order. Within the

Punjab, the Sikhs, by and large, are an agricultural community, are mostly settled in villages. They are in a minority in all cities and towns. On a rough estimate, the number of Indians abroad could be over a million, mostly concentrated in United Kingdom, United States of America and in Canada.

M.G.S.

POTHĪ, literally book, signifies, among the Sikhs, a sacred book, especially one containing *gurbānī* or scriptural texts and of a moderate size although the word was originally used even for the *Ādi Granth* also. Gurū Arjan alludes to the *Ādi Granth* when he says that it contains 'complete knowledge of God' (GG, 1226).

Bb.S.N.

POTHĪĀN BĀBĀ MOHAN VĀLĪĀN, manuscript copies (*pothīān*, lit. books), in Gurmukhī script, containing some of the compositions of the first three Gurūs and eight medieval saints, which, according to Sikh tradition, Gurū Arjan (1563-1606) obtained from Bābā Mohan, the elder son of the Third Gurū, Amar Dās, and which he utilized in the compilation of the *Ādi Granth*. They are also known as *Goindvāl vālīān Pothīān* for the reason that they were transcribed in Goindvāl, and remained there most of the time. Still another title is *Sahaṅsar Rām vālīān Pothīān*, recalling the name of the writer, Sahaṅsar Rām, son of Mohan. Two of the *pothīs* are still extant, both in the possession of the descendants of Gurū Amar Dās. One of them is preserved at Paṭiālā and is the property of the family of Bāvā Bhagat Singh Bhallā (since shifted to Piñjaur, near Chandigarh), who first took it from Goindvāl to Mardān in 1940 and brought it to Paṭiālā where to he migrated after the partition of the Punjab (1947). Use of the *pothī* for scrutiny or scholarly study is not permissible though it is on view once every month. Of the other Goindvāl *pothī*, now at the village of Dārāpur near Urmur in Hoshiarpur district of the Punjab, a photo-copy was obtained by the Punjabi University and is preserved in its Library. This *pothī* in the order of writing in fact precedes the Paṭiālā manuscript.

The Bābā Mohan *pothīs* were in preparation for two years (September 1570-August 1572), but additions perhaps continued to be made even later.

The size of both the *pothīs* is the same, i.e. 13"x 9.5". The first page of the first *pothī* and the first two pages of the second have illuminations in highly decorative designs. The two manuscripts make up 300 + 224 folios. At various places in both, pages are left blank, presumably to provide room for any hymn or hymns that might subsequently be located. The script used is Gurmukhī of an initial stage.

The *śabdas* included in these manuscripts fall within fourteen different *rāgas*. The order of *rāgas* and of the *śabdas* and *padās*, however, does not correspond with that adopted in the *Ādi Granth*. There are variations in the text also and certain hymns are jointly credited to Kabīr and Nāmdev.

P.S.

POTHĪ ĀSĀVARĪĀN, *pothī*, i.e. book, comprising discourses of some of the saints of the Sevāpanthī sect. Since the sermons are interspersed with hymns composed by saints who used to sing them at their *saigats* in *Āsāvārī rāga* or musical measure, the book is called *Pothī Āsāvārīān*. The language of the book is Punjabi, with a fair mixture of Braj and Sādh Bhākhā. The book was compiled by Bhāī Sahaj Rām, a Sevāpanthī saint, between 1791-1811 when he happened to be staying with the head of the sect, Bhāī Addaṇ Shāh, in company with some 250 other saints. It was first published in 1912 and the main stress in these discourses is on the purity of thought and conduct and on the contemplation of the Divine Name which alone leads to liberation.

Gm.S.

POTHĪ SACH KHAṆḌ, by Soḍhī Miharbān (also written as Miharvān), is the first of the six *pothīs* or volumes which are said to have comprised the first detailed *janam sākhī* or biography of Gurū Nānak. Soḍhī Miharbān, the son of Bābā Prithī Chand, is said to have written three of the six extant *pothīs*. *Pothī Sach Khaṇḍ*, *Pothī Harijī* and *Chaturbhuj Pothī* *Pothī Sach Khaṇḍ* is available in manuscript form, both individually and bound together with the other two *pothīs*. The first manuscript of these *pothīs* came to light when Khālsā College, Amritsar, acquired it. The manuscript was then edited and published (1962) in two volumes under the title *Janam Sākhī Sri*

Gurū Nānak Dev Jī with a lengthy introduction. The colophon at the end of the *Khālsā* College manuscript states that the six *pothīs* together comprised 575 *goṣṭis*. The *Pothī Sach Khāṇḍ*, which originally had 167 *goṣṭis*, has here a total of 153. The colophon does not give any date of composition of the first copy of *Pothī Sach Khāṇḍ*. According to Harijī, *Goṣṭ Sri Satgurū Miharbān jī kī*, the *goṣṭis* pertaining to all the Gurūs and Bhaktas, were composed during the lifetime of Miharbān. The copyist seems to suggest that the basic or original copy of these *pothīs* was prepared at Muḥammadpur and the whole corpus comprised discourses given by Miharbān that was put to pen by one Keshodās Brāhmaṇ.

P.S.

POTHOHĀR, a distinct and cultural region in northwest Punjab (now in Pakistan), comprising a part of the Rāwalpindī district. It is slightly raised plain sloping south and southwestward. This probably gives it the name *Pothohār*, a derivative of Hindī *pathār* lit. plateau. It is a rough plain interspersed with numerous streams and ravines which turn into turbulent torrents during the rainy season. The main river of Pothohār are Soān, commonly pronounced Suān and Kānshī. Some archaeological finds from the Soān basin suggest that Pothohār was one of the earliest homes of mankind in this part of the world and can boast of the most ancient culture in India. It must have been the first halting place for the waves of Aryans who entered India from the northwest. Takṣaśilā or Taxilā, at the northwestern edge of Pothohār 'the great and flourishing city,' was an important seat of learning and centre of Gracco-Buddhist art for many centuries. Pothohār came under Sikh rule when Sardār Gujjar Singh, chief of the Bhaṅgī family, overcame it in 1765. Mahārājā Ranjīt Singh annexed Pothohār in 1810.

Pothohār was predominantly Muslim. Sikhs, according to 1901 census, were hardly 5 per cent of the population while Hindus were about 10 per cent. Pothohārī Sikhs were better off economically and better educated than members of the majority Muslim community, and were quick to take to western education introduced by the British. Bābā

Khem Singh Bedī was a pioneer in the field of women's education and he opened 20 schools for girls throughout Pothohār. On the eve of the creation of Pakistan in 1947, the entire region was engulfed in fierce communal frenzy. Pothohārī Sikhs resettled mostly in towns and cities throughout India.

K.S.DI.

POTTINGER, SIR HENRY (1789-1856), soldier and diplomat, son of Eldred Curwen Pottinger, was born on 3 October 1789. During 1809-11, he explored the country between Persia and India travelling incognito and published the results of his journey under the title, *Travels in Beluchistan and Sindh* (1816). In October 1831, he was sent to Sindh on a 'commercial' mission to persuade the Amīrs to participate in the Indus navigation scheme, but ostensibly to forestall the Sikh advance in the direction. In 1836, he again negotiated with the Amīrs resulting in a treaty (20 April 1838). British diplomacy in Sindh had permanently thwarted Ranjīt Singh's designs on that country. Pottinger remained political agent in Sindh (1836-40) and was created in 1840 a baronet. In 1843, he left India to come back again in 1847 as governor of Madras. Pottinger died at Malta in 1856.

B.J.H.

PRĀCHĪN PANTH PRAKĀSH, by Ratan Singh Bhaṅgū, a chronicle in homely Punjabi verse relating to the history of the Sikhs from Gurū Nānak (AD 1469-1539), to the establishment in the eighteenth century of principalities in the Punjab. The work, which was completed in 1898 Bk/AD 1841 and was first published in 1941, edited by Bhāī Vīr Singh. It is owed to the Britishers' curiosity about the Sikhs and about their emergence as a political power. Captain Murray, then stationed on the Anglo-Sikh frontier at Ludhiānā, had been charged with preparing a history of the Sikhs. He sought the help of a Persian scholar, Maulawī Būte Shāh. Ratan Singh volunteered his own services as well to undo, as he says, the bias that might crop up in the narration of a Muslim. What he narrated to Murray during the day, he put to pen at night. For this, Ratan Singh drew upon available Sikh sources such and on the oral tradition. The latter

material he utilized in the most significant part of the work giving an account of Bandā Singh Bahādur and of the troubled times following his execution. The earlier period has been dealt with sketchily. The description of Gurū Nānak's life is relatively more detailed, but the succeeding seven Gurūs have been barely mentioned, except Gurū Hargobind whose battles against the Mughal forces are briefly touched upon. In his account of Gurū Tegh Bahādur's martyrdom, Ratan Singh follows Gurū Gobind Singh's *Bachitra Nātāk*. Events from Gurū Gobind Singh's life are described in considerable detail, followed by an account of Bandā Singh's entry into the Punjab, the occupation of Samānā and Sirhind, and inroads into the Jalandhar Doāb. The split of the Panth into two rival camps - Tatt Sār Khālsā and Bandaī Khālsā - is described in dramatic detail. The narrative after the martyrdom of Manī Singh becomes more episodic in character. In simple verse, the poet captures the spirit of the Sikhs in those difficult times.

S.S.S.

PRAHILĀD RĀI, who enjoyed the patronage of Gurū Gobind Singh, composed some verses in Hindi and Punjabi and translated into Punjabi prose 50 Upanishads. He launched upon this work in 1689 at the instance of the Gurū. However, the philosophical terminology used by him shows that he was also well conversant with the original Sanskrit texts. A manuscript of this work entitled *Upanishad Athārvānī Bhākhā* is preserved in Motibāgh Palace Library at Patialā.

P.S.P.

PRĀN SAṄGLĪ, lit. the chain of breath or vital air, is a collection of compositions, attributed to Gurū Nānak but in reality apocryphal, dealing with yogic practices, particularly *prāṇāyāma* or control of vital air. The original *Prāṇ Saṅglī* was, in all probability, a small composition, though the now available recension, edited by Sant Sampūran Singh and published in 1898 in the Devanāgrī script, in three volumes runs into more than 700 pages. Each of its 80 chapters is presented as an exposition by Gurū Nānak of a question raised by Rājā Shīvnābh of Saṅglādīp (Sri Lanka) where *Prāṇ*

Saṅglī is said to have been composed. Tradition goes that Gurū Arjan, when compiling the Gurū Granth Sāhib, despatched Bhāī Paīrā Mokhā, a learned Sikh, to Saṅglādīp to bring a copy of its manuscript believed to be in the possession of the descendants of Rājā Shīvnābh. The copy he brought was scrutinized by Gurū Arjan and adjudged spurious.

Probably the original *Prāṇ Saṅglī* consisted of the first ten chapters which comprise the first volume of the published version. The first six of these ten chapters explain the evolution of the universe, myriads of earths and skies, the elements, man with all his internal organism, etc. The next three chapters explain the intricacies, forms and ideals of *yoga*, through dialogues between Gorakhnāth and Gurū Nānak. The tenth chapter asserts that the Unmanifest, Real Being also remained in contemplation and concentration on the *Vāh-Vāh* (wonderful). Of the remaining 70 chapters in the following two volumes, around twenty-four are by and large an interpretation of *yoga*. Apart from *yoga*, the *Prāṇ Saṅglī* has compositions addressed to Hindu saints. *Sach Khaṇḍ kī Jugtī* (Ch. XXII) says that the *gurū's śabda* can change dross into gold, a sinner into a saint. The *Saḥasranāmā* (Ch. XXIV) enlists the different names of the Lord and *Das Avtārānī dī Vārtā* (Ch. XXVIII) tells of the ten ancient incarnations of Viṣṇu. *Dakkhaṇī Oanīkār* (Ch. XXXV) is Gurū Nānak's own composition as incorporated in the Gurū Granth Sāhib. The third category of apocryphal literature, written in Persianized Punjabi and addressed to the Muslim divines and kings, is contained in chapters LXXVII and LXXVIII. The hymn states how millions of Muhammads, Rāmas, Gorakhs, etc. are singing His praises in the grand court of Allah and how everything moves under His command only. Other compositions in this category include: *Nasīhat Nāmā* or an epistle of admonitions; *Hāzar Nāmā* or a discourse on the importance of being alert; *Pāk Nāmā* or an address on pure living and *Karmī Nāmā* or an address on the importance of good conduct.

T.S.

PRĀRTHANĀTITA DĀN, poem in Bengali by Rabindranāth Tagore on the Sikh martyr Bhāī Tārū Singh. Written on 18-19 November 1899 and included in *Kathā*, a collection of Tagore's poems published in October-November 1899, the poem refers to Bhāī Tārū Singh's arrest along with some other Sikhs, Nawāb, Zakariyā Khān's offer to him to let his hair be trimmed to save his life, his refusal and his death.

H.B.

PRASĀDĪ HĀTHĪ, an elephant trained to perform several unusual feats, was among the presents brought to Gurū Gobind Singh by an Assamese chief, Ratan Rāi as he called on the Gurū at Anandpur. According to Sikh chronicles, Ratan Rāi's father, Rām Rāi, had served Gurū Tegh Bahādur during his travels in the east. The beast soon learnt to salute the Gurū, wash his feet, collect and bring back arrows shot by him, and walk before him at night holding a torch high with his trunk. This instantly excited the envy of Bhīm Chand, the Rājā of Kahlūr. Failing to acquire the animal by strategem, he resorted to force and led out an armed contingent to attack Anandpur, but was repulsed. According to Sukhā Singh, *Gurbilās Dasvīn Pātshāhī* Prasādī was reduced to a skelton owing to lack of food during the prolonged siege of Anandpur (1705), and Gurū Gobind Singh had him killed to save him the torture.

M.G.S.

PRATAP SINGH, BHĀĪ (1899-1922), one of the two martyrs in the Pañjā Sāhib (Hasan Abdāl) episode, was born on 26 March 1899 to Bhāī Sarūp Singh, a goldsmith, at Akālgarh, in Gujrānwālā district, now in Pakistan. He received his instruction at the village school, and worked as a teacher for some time at Maṇḍī Bhalvāl in Sargodhā district before moving to Karāchī for a job and then joined the army. Moved by the Nankānā Sāhib incident (20 February 1921), Pratāp Singh resigned his army service resolved to dedicate his life to the Panth. He joined the managing committee of Gurdwārā Pañjā Sāhib, brought under the community's control since November 1920, as a treasure. On 29 October 1922, Pratāp Singh sat with Bhāī Karam Singh, also an employee of the Pañjā

Sāhib Gurdwārā Committee, and several others on the railway track to stop, risking their lives, the train carrying Sikh volunteers held in the Gurū kā Bāgh agitation with a view to serving to them a meal prepared by the *saigat*. The squatters did stop the train, but not before it had run over the two volunteers and hit several of their companions.

P.S.G.

PRATĀP SINGH, GIĀNĪ (1904-1984), preacher, journalist and author, was the son of Bhāī Makkhan Singh of Nārā in Rāwalpīnḍī district (now in Pakistan). Born on 3 January 1904, he passed his middle school examination from the village school in 1918. He read with deep interest literature brought out under the influence of the Singh Sabhā movement and joined the Khālsā Upadeshak (Missionary) College, Gujrānwālā, from where he passed, in 1922, the Giānī examination. In 1923, he was engaged by the Shiromanī Gurdwārā Parbandhak Committee as a preacher. Soon afterwards he was arrested for making a seditious speech and sentenced to one and a half year's imprisonment. Giānī Pratāp Singh served as assistant *jathedār* of Srī Akāl Takht, Amritsar (1938-48) and *jathedār* of Takht Srī Kesgarh Sāhib, Anandpur (1948-52). He was again appointed *Jathedār* of Srī Akāl Takht, Amritsar, from which position he retired in 1955. In 1956, he floated a monthly journal, the *Giān Amrit*, which he himself edited and published until December 1981. He also wrote over two dozen books and tracts on religious and historical themes. He was honoured by the Punjab Government (1981) for his contribution to Punjabi journalism. He was also honoured by Kendarī Srī Gurū Singh Sabhā, Delhi, for his services to Sikh religion. He was assassinated on 10 May 1984 inside his house at Amritsar by some unidentified men.

S.S.Am.

PRATĀP SINGH, MAHĀRĀJĀ (1919-1995), ruler of Nābhā State, was born on 21 September 1919, the son of Mahārājā Ripudaman Singh. He began his education in the Anglo-Indian School, Woodstock, near Mussoorie. In 1934, he entered college, in England. He was crowned the king of Nābhā on attaining majority and assumed full

ruling powers in 1938. In 1943, he was married to Princess Urmilā Devī of Dholpur. There was much ado among his Sikh subjects in the state and outside when on occupying the throne he discarded the Sikh symbols. The matter was eventually taken up by the British prime minister of Nābhā, Mr Wakefield and finally he decided to regrow his long hair.

Pratāp Singh was fond of manly sports and was given to chase. Another of his hobbies was car racing. In spite of the strong powers of determination he had inherited, he was a very soft and gentle person. He could never imagine himself disparaging a human being. He did keep up the style and manner of royalty, but personally he was the least demanding of men. He paid special attention to matters sartorial. Nābhā lost entity as well as its authority on 5 May 1948 after its merge with the PEPSU, with some of the Mahārājā's personal privileges and titles remaining intact for the time being. He died in Delhi on 24 July 1995.

S.S.B.

PRAVRṬṬI-MĀRGA : NIVṬṬI-MĀRGA. In ancient religious texts four *mārgas* or paths are demarcated: the path of action for personal gratification, leading to sensuous pleasure (cf. *BG* XVI. 16); (ii) the path of action in the form of observance of religious rituals, with a view to reaping the fruit thereof (cf. *BG* II. 42.43; IX.20); (iii) the path of knowledge leading to the realization of the Supreme Spirit and the sense of detachment to the mundane pleasures resulting in total renunciation of worldly objects and actions; (iv) the path of action following attainment of knowledge with a sense of detachment to the result of the action performed. The first two of these paths are considered to lead a man to hell and heaven respectively, while the last two are described as resulting in the emancipation of the spirit from the bonds of birth and death. It is with reference to these last two paths that two distinct lines of thought have been pursued in the Indian religious-philosophical tradition.

It was only after Śaṅkara that asceticism gained popularity. When Gurū Nānak appeared on the scene, this trend dominated the socio-religious

structure of the country. Fully convinced with the negative impact it made on the socio-religious life of the people, the Gurū denounced this path of renunciation and made a strong plea for taking to family life even in case of those who aspired for living a spiritual life aiming at liberation from bonds of birth and death. He impressed upon the people that "there can be no worship without good actions." "Those who eat the fruit of their earning and bestow a part from it", he said, "recognize the true way." Gurū Nānak rejected asceticism not only in theory but also in practice, and those who succeeded him to the seat of the Gurū followed him in this respect as in other matters.

D.K.G.

PREMĀ, BHĀĪ, of Talvaṇḍī (Chaudhārīān), in Kapūrthālā district of the Punjab, was a devout Sikh of the time of Gurū Amar Dās. He was lame in the leg, yet he daily walked, on crutches, to Goindvāl, 8 km from his village across the River Beās, with a pitcher of curds for Gurū kā Langar. Once the village *chaudharī* i.e. headman, snatched in jest his crutches, teased him for serving the Gurū so devoutly without the latter curing his deformity, and thus delaying him. On the Gurū's asking, he narrated the entire episode. The Gurū asked him to visit a Muslim recluse, Shāh Hussain, who miraculously removed his deformity. He attributed this to the favour of Gurū Amar Dās, and refused to take any credit for himself. Bhāī Premā was appointed to head a *mañjī* or preaching district.

B.S.D.

PREM AMBODH POTHĪ, *lit.* book of knowledge about loving devotion, attributed to Gurū Gobind Singh, but not included in the *Dasam Granth*, comprises the life-stories in verse of some of the famous *bhaktas*. Written in AD 1693, the book has, besides the introductory chapter, sixteen sections, each devoted to a *bhakta*. These *bhaktas* include Dhannā, Trilochan, Nāmdēv, Jaidev, Ravidās, Mīrā Bāī, Karamān Bāī, Pīpā, Sain, Sadhnā, Prahlād, Dhūrū, Sukdev and Bālmikī. The language of this so far unpublished manuscript is a mixture of Hindi and Punjabi and the verse measures commonly used are Dohirā and Chaupai.

S.S.A.

PREMĀ PLOT, a conspiracy allegedly engineered by Mahārānī Jind Kaur with the help of some Sikh *sardārs* to assassinate Sir Henry Lawrence, the first British Resident at Lahore, and the Sikh commander-in-chief, Tej Singh, and to topple the British control of the Punjab. After the treaty of Bharovāl (December 1846), Mahārānī Jind Kaur had been deprived of all authority and the Resident had been invested with unrestricted powers. Premā, a Brāhmaṇ desperado, came to Lahore in February 1847 and set up a secret campaign. He met Būṭā Singh, *dīwān* to Mahārānī Jind Kaur, and various other Sikh leaders. The prime motive of the plan was to restore the power of Mahārānī Jind Kaur as the Regent of the minor Mahārājā Duleep Singh and terminate British control by assassinating the Resident and his subservient council of ministers. The plan was to be executed on 12 February 1847, but the plotters' hearts misgave them and they stealthily slunk away. The British authorities arrested eleven persons. After a trial Premā and three others were sentenced to life imprisonment and deported out of the Punjab; four persons received imprisonment from 3 to 7 years and three were let off. A sequel to the Premā plot was the unjustified removal of the Mahārānī from Lahore to Sheikhpurā and reduction in her allowance.

GdI.S.

PREM KAUR, RĀNĪ, daughter of Harī Singh of Ladhevālā, in Gujrānwālā district of the Punjab, was married in 1822 to Prince Sher Singh, son of Mahārājā Ranjīt Singh. In 1831, she gave birth to Pratāp Singh who was brutally murdered by Lahiṇā Singh Sandhānvālā in 1843. Rānī Prem Kaur survived her husband and was granted an annual pension by the British.

S.S.B.

PREM SINGH, (d. 1824), son of Pañjāb Singh of Khunḍā in Gurdāspur district, was a soldier in Mahārājā Ranjīt Singh's army. He took part in several of the Mahārājā's campaigns including those of Multān (1818) and Kashmir (1819). He was drowned in the Indus on 2 November 1824 while attempting to ford the river with the Mahārājā's army in pursuit of the enemy.

G.S.N.

PREM SINGH, commandant in the Sikh forces demobilized after the first Anglo-Sikh war, joined Bhāī Mahārāj Singh and wanted to raise the standard of revolt against the British. He along with a group of 20 Sikhs wanted to rescue Duleep Singh who, they feared, might be taken away by the British, but the move failed and Prem Singh was arrested.

M.L.A.

PREM SINGH HOTĪ, BĀBĀ (1882-1954), historian and biographer, was born on 2 November 1882 at Hotī, near Mardān, now in Pakistan. The family traces its ancestry back to Bhāī Gurdās, the known Sikh exegete. The family migrated to NWFP during Ranjīt Singh's regime and came over to Paṭiālā in 1948 soon after India's partition in 1947. Prem Singh was reared on Sikh teaching and folklore. A meeting with Bhāī Vīr Singh prompted him to write biographies of Sikh heroes who had fallen fighting for the glory of the Khālsā. He took to the task with a rare zeal and biographies flowed from his pen prolifically Akālī Phūlā Singh (1914), Mahārājā Ranjīt Singh (1918), Kaṇvar Nau Nihāl Singh (1927), Harī Singh Nalvā (1937), Mahārājā Sher Singh (1951) and Nawāb Kapūr Singh (1952). His *Khālsā Rāj de Usrayye* or Builders of the Khālsā Rāj (Vol. I in 1942 and Vol. II in 1944), and *Khālsā Rāj de Badesī Kārindē* or Foreign employees of the Sikh Kingdom (1945) were collections of shorter biographies. His lives of Bhāī Gurdās, Bhāī Sukkhā Singh and Mahārājā Duleep Singh remained unfinished. He died at Paṭiālā on 10 January 1954.

Sd.S.

PREM SUMĀRAG, lit. the true way to love (*prem* =love; *su* =good or true; *marag* =path), is an anonymous work in old Punjabi evoking a model of Sikh way of life and of Sikh society. Written probably in the 18th century, it is a kind of *rahitnāmā* attempting to prescribe norms of behaviour, religious as well as social, private as well as public, for members of the Khālsā Panth. It also provides a comprehensive model of Sikh polity with details concerning civil and military administration. Although known to earlier Sikh scholars, it was published for the first time in 1953

by the Sikh History Society, Amritsar, edited with an elaborate introduction by Bhāī Raṇdhīr Singh. The work is divided into ten chapters. In the opening prologue, the author invests the code of conduct he is enunciating with divine sanction and intimates how important it was for the Sikhs to abide by it to realize the object for which the *Khālsā* was created. The daily routine prescribed for a Sikh consists in getting up early in the morning, taking a bath, reciting certain *bāpīs* in the morning, noon and evening. The stress is on constant remembrance of God and honest social life. A Sikh must always keep the arms by his side, work for his living, be hospitable, and resign himself, in all situations, to the Will of God. The book also lays down the method of *Khālsā* initiation and principles of social behaviour (3); rituals to be observed at child-birth (4); rules regarding the selection of life-partners, the age for marriage, permitting a widow to remarry (5); the kind of food a Sikh should partake of and the kind, especially intoxicants, that he must avoid, laying special emphasis on cleanliness (6). On Sikh polity, the author favours absolute and benevolent monarchy.

P.S.J.

PRĪKHĪĀ PRAKARAṆ (*prīkhīā* = test; *prakaraṇ* = part or fragment), by Paṇḍit Tārā Singh Narotam, is a small tract, bound with the author's *Gurumat Nirṇaya Sāgar*, endeavouring to establish the authenticity or otherwise of the authorship of the various Sikh texts including the *Gurū Granth Sāhib*, the *Dasam Granth*, *Prāṇ Saṅglī*, *Janam Sākhī*, *Bhāī Bālā*, *Prem Sumārag*, *Makke dī Goṣṭī*, *Vārān* by Bhāī Gurdās, *hukamnāmās*, etc. He analyses the texts of these volumes and determines the authorship of each on the basis of internal evidence. A text which has either the signature or stamp of the *Gurūs* or came into vogue in their time is considered authentic. The entire *Gurū Granth Sāhib* as well as the *Dasam Granth* is authentic, but *Nasīhat Nāmāh* and *Prem Sumārag* are pronounced apocryphal works. Similarly, *Sarab Loh*, *Paintīs Achharī*, *Mukṭī Mārg*, *Chhakkā*, *Sākhī Gurbakhsh Singh* are also declared apocryphal.

R.S.J.

PRĪTAM DĀS, MAHANT, an Udāsī saint, was

born in 1752, according to some sources in 1722, in a Sārsvat Brāhmaṇ family of Hoshiārpur district of the Punjab. His original name was Karam Chand. His early education was limited to preliminary Urdū. He left his home at the age of 11, and because a disciple of an Udāsī saint, Saṅgat Dās, who renamed him Prītam Dās. Later, he became a disciple of Mahātmā Bankhaṇḍī (1763-1863), who gave him the title of *nirbān*, i.e. one who had overcome his desires and passions. During his travels in the South he procured enough money from Nānak Chand, an uncle of Dīwān Chandū Lāl of Hyderābād, to establish Pañchāyatī Akhārā at Allāhābād in 1779. In 1781, Prītam Dās founded a monastery called Nirbān Akhārā at Amritsar. Between 1781 and 1784, Mahant Prītam Dās, helped in the digging of a water channel for supply of water to the holy tanks in Amritsar. During the Kumbh fair at Haridvār in 1819, the Udāsīs were attacked by a group of Bairāgis who resented the former marching out in a ceremonial procession with Sikh Scripture, amidst it. Mahant Prītam Dās enlisted the help of some Sikh chiefs who were attending the fair and got the Bairāgis suitably punished. Mahant Prītam Dās died at Amritsar in 1831.

S.S.Am.

PRĪTAM SINGH GOJRĀN, JATHEDĀR, (1896-1976), born into a simple rural family, rose, to the position of president of the Shiromaṇī Akālī Dal by his solid qualities of character. He was born Dalīp Singh, the only son of Kishan Singh Dhālīvāl of village Gojrān in present-day Saṅgrūr district of the Punjab. His father died when he was still very young and his mother remarried. He grew up as a neglected child and in January 1915 enlisted in the army. After his release in 1920 from the army, his interest in religion became more pronounced. He studied the Sikh texts under royal tutors of Paṭiālā attached to Gurdwārā Motī Bāgh. Around this time, he joined the Akālī party, and also received the *Khālsā* initiation in 1921 and received the new name of Prītam Singh. He took part in the Jaito agitation and was jailed (1923). In 1926, he took part in the agitation launched against the ruler of Paṭiālā for the release of the Akālī activist Sevā

Singh Thikrivalā. He focussed his energies on strengthening the Riyāstī Akālī Dal of which he had been the Jathedār (president) since its very inception. He supported the Baldev Singh-Sikandar Pact (1942) and the Āzād Punjab demand (1943). In 1944, he was elected president of the Shiromani Akālī Dal. He opposed the Akālī move to join Congress (1948) and was elected to the PEPSU assembly (1954). He actively participated in the Punjabi Sūbā agitation, but left active politics in 1965. He never got married and owned no property.

S.S.G.

PRITHI CHAND, BĀBĀ, the eldest son of Gurū Rām Dās (1534-81), was born in 1558 at Goindvāl, in present-day Amritsar district of the Punjab. He was by nature ambitious and haughty. Gurū Rām Dās chose his youngest son Arjan as his successor to the spiritual seat. This excited the jealousy of Prithi Chand who endeavoured to harm Gurū Arjan in every possible way. His attitude became even more hostile as the latter had a son born to him in 1595. His conspiracies to get the infant poisoned having failed, Prithi Chand retired to Hehar. There he set himself up as *gurū* and established a separate sect. He also spread his influence in the Mālvā region where he founded a village named Koṭhā Gurū, now in Bathinda district. He misled the Sikhs by composing *bāṇī* in the name of Gurū Nānak. He also induced Sulhī Khān, a Mughal commander, against Gurū Arjan. Prithi Chand joined the detractors of the Sikh faith who frequently carried complaints against the Gurū to the Mughal officials at Lahore and Delhi. The Sikhs derisively called Prithi Chand and his followers *mīṇās* (lit. hypocrites). Prithi Chand died at Hehar in April 1618.

P.S.P.

PRITHI CHAND DADHVĀL (d. 1696), a hill chief who sided with Bhīm Chand, the ruler of Kahlūr, in the battle of Nadaun fought on 20 March 1691 against Ālif Khān, the deputy of Miān Khān, governor of Jammū. Gurū Gobind Singh helped Bhīm Chand and his allies in this battle, which they won. In 1696, Dilāwar Khān, Mughal chief, sent an expedition under his commander, Husain Khān, to chastise the hill chiefs. The Gurū sided with

the Guler chief, Rāj Singh. In the ensuing battle fought at Guler, Rāj Singh got killed.

K.S.T.

PROCLAMATION (1849), declaring that the kingdom of the Punjab had ceased to be and that all the territories of Mahārājā Duleep Singh had become part of the British dominions in India, was issued on 29 March 1849 by Governor-General Lord Dalhousie. Earlier in the day a *darbār* was held in the palace inside the Fort at Lahore by Henry M. Elliot, the foreign secretary, under the orders of the Governor-General. It was attended by the minor Mahārājā Duleep Singh, seated for the last time on the throne of his father, Mahārājā Ranjīt Singh, surrounded by the British troops and his helpless *sardārs*. Amidst deep silence, the proclamation was read out aloud in English, Persian and Hindustani. The young Duleep Singh affixed his signatures to the document which deprived him of his crown and kingdom. Immediately after the document had been signed, Elliot read out in the *darbār* the Proclamation issued by Lord Dalhousie to justify his policy and action.

B.J.H.

PUĀT, an old village in Ludhiānā district, Gurū Gobind Singh passed through after quitting Chamkaur on the night of 7 December 1705. It was only after 1947 that the villagers established a *gurdwārā* in one of the rooms of a residential house belonging to a Muslim emigrant.

M.G.S.

PUNJAB, now divided into two parts apportioned one each to India and Pakistan, is geographically and historically one compact region comprising the plains of the Indus river basin. The name Punjab, a compound of two Persian words, *pañj* (five) and *āb* (water), literally signifies 'the land of five rivers'. Although Punjab finds mention in the works of Ibn Batuta of 14th century, yet the term came to wider currency only in 16th century. It was also called Sapt Sindhu (land of seven rivers), Haft Hindu (Persian version of Sapt Sindhu), Pañch Nad, Penta Potamia (the Greek version of Pañchnad) and so on. Ultimately, however, the Persian nomenclature, Pañjāb (spelt Punjab in English) has come down to the present time. This

literal geographical definition has, however, had little relevance to historical Punjab over the centuries. Both under the Sikhs and the British it covered a far larger territory. Several regions were sliced off earlier and in 1947, the remaining British province of Punjab was again partitioned into West Punjab and East Punjab. The former with an area of 158,347 square km and population 18,288,015 (1951) went to Pakistan and the latter with an area of 95,687 square km and population 12,641,205 (1951) remained with India. In 1956, Patialā and East Punjab States Union (PEPSU) was amalgamated with the Punjab, but 10 years later, on 1 November 1966, a further vivisection took away the southern and southeastern districts to create the new state of Haryāṇā, while some area was joined with Himāchal Pradesh. Another segment, Chandīgarh, became a Union Territory.

The pre-Partition Punjab could be divided into four natural regions, viz. the eastern mountainous region, the central plain, north-western semi-arid areas separated from the central plain by the Salt Range and semi-desert of southern Punjab. Another natural division, that of the Punjab plain, is into five *doābs* (land between two rivers) - Sindh-Sāgar Doāb between Indus and Jhelum; Chajj between Jhelum and Chenāb; Rachna between Chenāb and Rāwī; Bāri between Rāwī and Beās; Bist Jalandhar or simply Jalandhar Doāb; and the cis-Sutlej tract. The present Punjab (India) is limited to the upper Bāri (Mājhā) and Jalandhar Doāb (Doāba), and part of the cis-Sutlej tract (Mālvā). Thanks to irrigation facilities developed after independence, Mālvā is no longer semi-desert. The soil all over the plain is alluvial and highly productive, rain moderate (50-60 cm) mainly from summer monsoons, and the climate presents extremes of both hot and cold.

Historically, Punjab may be the earliest habitation of man in this part of the world. Evidence of the highly developed Indus civilization is clearly available from several excavation sites. The Aryans, a pastoral people, who entered India between 2500 BC and 1500 BC in successive waves, first settled here. It was in the Sapt Sindhu that the first Vedic hymns were composed and sung. In what is called the post-Vedic period, Punjab

witnessed the rise of a number of small independent states. From the 6th century BC, Punjab saw invasions from Persia and Greece (326 BC). The Mauryan empire established soon after ended the short-lived Greek occupation of the Punjab, but the Bactrian Greeks established their rule in western parts in second century BC. They were succeeded by Kuśāns and by 4th century AD, the Gupta empire was at its peak. Then followed the terrible Hūṇa rule during which were destroyed Taxilā and many other Buddhist centres. The decline of the Hūṇas towards the middle of the 6th century paved the way for the rise of the Takkīs in the north of Sutlej and the Vardhanas of Thānesar in the south. Their decline with the death in 647 of King Harṣa resulted in power vacuum in the Punjab which finally gave birth to a new power known as the Hindūshāhīs establish itself in the Punjab by the middle of the 9th century. It dominated the entire region northwest of the Yamunā including parts of Afghanistan for over a century, after which they were overcome by the Muslim rulers of Ghaznī of whom Mahmūd is the most famous. Thus Muslim rule in Punjab was established 172 years earlier than its advent in the rest of the country in the closing years of the 12th century when Shahābud-Dīn Ghaurī occupied almost the whole of North India. From then onwards Punjab became part of the Delhi Sultnate ruled one after another by several dynasties of Turks and Afghāns until Bābar defeated the last Lodhī Sultān, Ibrāhīm, in 1526, and soon became the master of North India. The Mughal rule over the Punjab continued almost uninterrupted for about two centuries. The most significant development of this period was the rise of the Sikhs as a new religious community and their transformation into a strong political force. The Sikhs, organized into a loose confederacy of *misls* or independent principalities spread over the vast plains between the Yamunā and the Indus, were firmly established in power by 1765 having defeated both the Mughals and the Afghāns in a long-drawn war of attrition. By the end of the century Mahārājā Ranjīt Singh had the entire country north of the Sutlej under him. The reign of Ranjīt Singh (d.1839) gave the Punjab peace,

stability and prosperity but it survived only for about a decade: the state was annexed to the British dominions in 1849. The impact of British rule produced far-reaching changes in all spheres of Punjab's life, socio-religious as well as economic and administrative—comprehensive land surveys, digging of canals, opening of schools, etc. Socio-religious reform movements sprang up in all communities. These, however, intensified communal feelings which, under communal representation introduced by the British while introducing democratic constitutional reforms, resulted in a growing hiatus between Muslim majority on the one hand, and Hindus and Sikhs on the other. The result was bifurcation of the Punjab on communal basis in 1947. But with the fear of Muslim domination gone, Hindus and Sikhs of the Indian Punjab soon fell out over the question of language. The result was a further division of Punjab (1966).

Punjab now has an area of 50,362 square km, and a population of 2,02,81,969 (1991). Community-wise it has 62.95% Sikhs, 34.46% Hindus, 1.18% Muslims and 1.11% Christians. Sex-ratio in Punjab, traditionally unfavourable, was 882 at the time of 1991 census. Based on sample registration, birth rate in 1991 was 27.7 per thousand and death rate 7.8. In 1991, 19.55% of the State's population lived in towns and cities. Punjab has only ten cities with a population exceeding 1,00,000. The State having no mineral resources of its own has virtually no large-scale industry but is well advanced in small- and medium-scale industries, mostly agro-based and consumer goods units. At the end of 1993-94, the number of small industrial units was 1,84,875 and that of medium-and-large-scale units 440. Together they provided employment to 9,51,226 workers, of which 79.46% were in the small-scale sector. The overall growth rate in terms of Gross State Income during 1993-94 at 1980-81 prices was 4.94% per annum as against 4.3% per annum for the country as a whole.

Agriculture continues to be the mainstay of Punjab's economy. The overall rate of growth of agriculture between 1949-50 and 1992-93 was of

the order of 2.71% per annum which is the highest in the country. The index of agricultural production shows that there was nearly elevenfold increase in the index of food grains during the period 1960-61 to 1994-95. Much of it is accounted for by the exceptionally high rate of growth in wheat and rice. Its per hectare yield of wheat was 4,011 kg in 1993-94 and that of rice 3,507 kg. The net area sown in 1994-95 was 83% of the total reporting area, the highest in the country. There is a corresponding dearth of forest resources. Only 4.17% of the total reporting area is covered by forests which is far below the national average of 22.3% (1991-92). Wheat and rice are by far the major crops although cotton, oilseeds, maize, millets, barley, pulses, fruit and vegetables are also grown. Together, the output of food grains in the State reached a record level of 2,15,75,000 tons in 1993-94 which is more than 17.34% of the total output in the country. In 1994-95, Punjab contributed 61.0% of the total wheat and 44.0% of total rice procured for the country's central pool. Dairying and poultry farming are also popular as subsidiary occupation in the farm sector.

Irrigation is the key to Punjab's progress in the agriculture field. The area irrigated reached a level of 93% of the net area sown during 1993-94. Wells, tube wells and pumping sets supplied water to 61% of the irrigated area and canals to the remaining 39%. The consumption of chemical fertilizers in the Punjab was 305.81 kg per hectare during 1994-95. The Punjab Agricultural University at Ludhiana has played a leading role in developing new varieties of high-yielding crops and in popularizing modern methods of agriculture. Another factor in Punjab's high productivity is the nature and size of landholdings. Most of the landholdings are family-operated. The average size of owned land holdings was only 5.06 acres in 1971-72 and has further declined because of land ceiling and the law of inheritance. The average size of operational landholdings, 10.01 acres in 1971-72, has also somewhat declined in spite of capital intensive technology being increasingly adopted by the farming community. About 20% of tractors in the country are concentrated in the Punjab. Of the 6,343.9 million kwh consumption of electricity

in 1994-95, agriculture accounted for 39.97%. Communications, especially road communications, are also well developed. In March, 1995, the State had 17,69,755 vehicles which included 13,45,064 passenger-carrying and 67,675 goods-carrying, but excluded 3,54,378 tractors used in the farm sector both for carrying goods and passengers.

Punjab is slightly ahead of the average national standards in education. It has a primary school in every village, a middle school within a radius of 2 km and a high school within a radius of 2.6 km. It has several universities and many professional, science, commerce and arts colleges. According to 1991 census, the rate of literacy in Punjab was 58.51% (65.66 for males and 50.41 for females) against the national average of 52.11%. Punjab is also on top of other states in the matter of general standard of living of the common man. In 1993-94, per capita income in Punjab was Rs 12,724 against Rs 6,929 for the country as a whole. This is an index of the industrious and enterprising nature of the Punjabis. Besides being foremost in the adoption of modern techniques in agriculture, a large number of them have migrated to foreign lands in search of better prospects; and the invisible imports from that source have played a significant part in the general prosperity of the State. Recruitment to the armed forces has been gradually narrowed during recent decades.

A remarkable feature of modernization process in the Punjab is the high degree of rural-urban economic integration that it has brought about. Universal electrification of villages, linking of villages to main roads, development of an extensive network of markets for agricultural produce and inputs, easier access to educational and medical facilities, and growing streams and counter-streams of rural-urban migrants are the main contributory factors.

H.K.M.S.

PUNJAB, A HUNDRED YEARS AGO, THE, translated and edited by H.L.O. Garrett, and first published in 1935 by the Punjab Government Record Office, Lahore, is a compendium of two travelogues. The first part comprises the portion of Victor Jacquemont's *Journal* which deals with

his travel through the Punjab and Kashmir. Jacquemont's description of the condition and administration of the cis-Sutlej area after the Anglo-Sikh treaty of 1809 is particularly interesting. So is his account of Mahārājā Ranjīt Singh's court, and comments on the character and personal habits of the Mahārājā. He specially praises Ranjīt Singh for his powers of conversation and for his shrewd judgement. Avarice was, according to Jacquemont, the ruling passion of the Mahārājā's life and he had amassed a treasure worth 8,00,00,000 rupees. Speaking of economic condition of the people, he observes that the territory of the Sikhs was the most fertile and better cultivated than anywhere else in India. He describes Ludhiānā as a city with a flourishing trade with India and Afghanistan. Amritsar, the largest city in the Punjab, was rich and affluent, its population being a mixture of races and religions. The Sikh rule in Kashmir is characterized as chaotic and rapacious. The second part of the book relates to the travels of Prince Alexis Soltykoff of a Russian family. He was primarily an artist and his journey through India was one long search for 'colour'.

B.J.H.

PUNJAB BOUNDARY COMMISSION was one of the two high-powered panels set up under Governor-General Lord Mountbatten's Partition Plan of 3 June 1947 (the other one being the Bengal Boundary Commission) to divide the Punjab between India and Pakistan. Since no area was purely Muslim populated or otherwise, the exact dividing lines were to be drawn by the boundary commissions, both headed by Sir Cyril (later Lord) Redcliffe, a noted British jurist. The Punjab Boundary Commission was set up on 30 June 1947 and was asked to give its award by 15 August. It was to demarcate the boundaries of the two parts of the Punjab on the basis of ascertaining the contiguous majority areas of the Muslims and non-Muslims. Its other members were Punjab High Court Judges, Justice Dīn Muhammad and Justice Muhammad Munīr, both nominees of the Muslim League, and Justice Mehr Chand Mahajan and Justice Tejā Singh (nominees of the Indian National Congress). The award subsequently given

is called the Redcliffe Award. The Commission, at its first meeting held on 14 July 1947, invited all interested parties to submit their memoranda by 18 July. It held its public sessions at Lahore from 21 to 31 July under the chairmanship of the seniormost member, Justice Dīn Muhammad, Sir Cyril having decided to attend the meetings of the Bengal Boundary Commission first. Muhammad Zafar Ullah Khān pleaded the case of the Muslim League, while Chamanlal Setalvād and Harnām Singh represented the Congress and the Shiromani Akālī Dal, respectively. After 31 July, the Commission retired to Shimlā where Sir Cyril also re-joined it. As expected, the four members failed to evolve a consensus and each of them prepared his own individual report. Justice Mahājan wanted to include the entire Lahore and Montgomery districts plus Sheikhūpurā and Nankānā Sāhib in the East Punjab. Justice Tejā Singh wanted the boundary to lie along the river Chenāb. The Muslim members calimed the entire Doābā and parts of Ludhiānā district. Sir Cyril Redcliffe's Award, submitted to the Governor-General on 12 August 1947, was announced on 16 August. Under the Award, 13 districts comprising the whole of Ambālā and Jalandhar division, Amritsar district, three *tahsils* (Paṭhānkoṭ, Gurdāspur and Baṭālā) of Gurdāspur district and a part of Kasūr *tahsil* (four police circles, roughly the Paṭṭī sub-*tahsil*) of Lahore district were allocated to East (India) Punjab, and the rest went to West (Pakistan) Punjab. This Award failed to satisfy any of the political parties. The Sikhs were the worst hit. The frontier drawn between India and Pakistan split them vertically into two halves.

S.M.R.

PUNJAB IN 1839-40, THE, edited by Ganḍā Singh and published by the Sikh History Society, Amritsar/Paṭiālā, 1952, is a compilation of selections from the Punjab *Akḥbārs*, Punjab intelligence reports, etc., reproducing stray newsletters of interest from Lahore, Peshāwar, Kābul, Kashmīr, etc., and extracts from the Punjab intelligence reports pertaining to certain events in the Punjab. The *Akḥbārs*, originally written in Persian and translated into English for the benefit

of British officers, contain vital information on events in the Punjab during the historic 17th months they relate to. Besides, they provide sidelight on the administrative system of the Sikhs, the social and economic conditions in the Punjab and on the lives and style of the Mahārājās and their courtiers. References also exist to a number of European officers employed by the Lahore Darbār. The period covered includes the last three and a half months of the life of Mahārājā Ranjīt Singh. His illness and death are also reported. His successor, Kharak Singh, is depicted as a humane and conscientious ruler.

The newsletters relate some minor incidents which reveal how relations between the Sikhs and the British had become strained during the first Anglo-Afghan war. The activities of Kanvar Nau Nihāl Singh are reported by the news-writers. Upon the death of Ranjīt Singh he issued a *parwānā* seeking deferment of the ceremony for his father's installation until his arrival in the capital. Intelligence from hills refers to the insurgency of Mīān Ratan Chand in 1840, and measures taken by Lahiṇā Singh Majithiā to quell the revolt. The warlike activities of Wazīr Zorāwar Singh in Iskardū (1840) are mentioned in the *Kashmīr News*. Avitabile's rule in Peshāwar is said to be firm but harsh. Reference is also made to some European officers. The newsletters also refer to the description of the Sikh flag, punishment for various crimes, Sikh arsenal and the State Library.

B.J.H.

PUNJĀB, THE, by Henry Steinbach, is a brief account of the country of the Sikhs, its extent, history, commerce, productions, government, manufactures, laws, religion, etc. It was first published in 1845. The author was an eye-witness, during his seven-year stay among the Sikhs (1838-45), to the cataclysmic events which overtook the Punjab following the death of Ranjīt Singh. After a sketchy note on the topography of the Punjab and its principal towns and a brief survey of the rise of the Sikh power, Steinbach straightway proceeds to describing the death and funeral of Ranjīt Singh and the subsequent intrigues and murders up to the elimination of Hīrā Singh and

Paṇḍit Jallā and the installation of Jawāhar Singh as the minister. He stresses the desirability of annexing Punjab to the British dominions and pleads for decisive action to this end. The book also contains a general survey of the climate, produce, commerce, industry of the Punjab and costumes, manners, customs and religious beliefs of its people.

S.K.B.

PUNJAB CHIEFS, THE, by Sir Lepel H. Griffin, contains historical and biographical notices of the principal chiefs and families of note in the Punjab, with detailed pedigree tables, first published in 1865. The book was revised by Charles Francis Massy (1890), H.D. Craik (1909) and G.D. Chopra (1940). The book may be regarded as the forerunner to Griffin's later works on the subject. In compiling this work, Griffin made use of the history-sheets sent by the chiefs; records of the old Sikh government, of British agencies of Delhi and Ludhiānā (1809-45), and of Lahore (1846-49), and of the Punjab Government (1849-65); personal interviews with the living chiefs and their family priests and bards; and of all major historical accounts, travelogues and memoris relating to the Punjab written in English, Persian and Urdu. The first edition dealt with the chiefs and their families of districts between the Beās and the Indus. It took into account only the ones enjoying rank, wealth or influence at the time of annexation. The next edition (2 vols; 1890) includes the NWFP, most of the Himalayan states and a large part of the southeastern Punjab. This is also an updated edition with some additions and deletions. An Urdu translation of the work also came under the title *Tārīkh-i-Raūsā-i-Pañjāb*.

B.J.H.

PUNJABI is the language of the Punjab. Spoken slightly differently in two parts of the Punjab after the State was politically split into two. The Punjabi-speaking population is not now confined to Punjab only, they are spread throughout India and even abroad. Punjabi has three dialects with a number of sub-dialects in each of these. Eastern Punjabi, the language of Indian Punjab, has four sub-

dialects, viz. Mājhi, Malvai, Doābi and Puādhī. Western Punjabi or Lahndī contains Multānī, Shāhpurī-Jhāngī, Poṭhohārī and Hindko as sub-dialects. The third dialect, Pahārī or Dogrī, also has four sub-dialects Kāngrī, Bhattiālī, Jammūālī (the language of Jammū region) and Poonchī. The Dogrī-speaking people are striving to get government recognition claiming that their language is different from Punjabi. The language of Mājhi is accepted to be the standard form of Punjabi both in India and Pakistan.

Punjabi is one of the New Indo-Aryan languages. After the old Indo-Aryan (vedic) and middle Indo-Aryan (Prākṛit, Pālī, etc.), the new Indo-Aryan languages, developed around the eleventh century. Punjabi, along with other New Indo-Aryan languages, is believed to have originated in the eleventh century.

The only specimens of the first phase (up to 1400) that have reached our hands are in the form of the poetic compositions of Sūfī saint Shaikh Farīd which are preserved in the Gurū Granth Sāhib. The linguistic structure of the verses of Shaikh Farīd is not different from the language of Gurū Nānak and his successors contained in the same holy book. It can be said that the language of Farīd linguistically belongs to the second phase (1400-1700), and true specimens of the first phase are not available. The poetry of the first five of the Sikh Gurūs and some other saint poets found in the Gurū Granth Sāhib belongs to the second phase. Punjabi of this period is much more analytical as compared to Saṅskṛit, Pālī, etc. Still it retains some synthetic features. Some of the case-endings are quite common, particularly the suffixes of instrumental, locative and ablative cases. The auxiliary verb is almost non-existent, and the verbal forms are of synthetic nature. All the postpositions of modern Punjabi, with the lone exception of *ne*, are in use, though some of these are slightly different from their modern form. Thus synthetic and analytic devices (suffixes and postpositions) are used side by side. On the phonological level too the Punjabi of this period has some variation from the modern Punjabi. Again, nasalization was not so frequent as it is today.

The Punjabi of the third phase (1700-1850) is almost as analytical as the modern language. Some of the case-suffixes do exist, as they exist today, but in most cases the postposition of modern Punjabi is in use. The forms of nouns, pronouns and adjectives are almost the same as they are today. Short vowels in word-final position are disappearing. Nasalization is increasing and plural form of the nouns and adjectives ends in a nasalized vowel in most cases. The frequency of vowel/au/ has considerably increased. The most significant aspect of the Punjabi of this period is the emergence of tone which has vastly changed the phonological structure of the language. Certain orthographic symbols in the Gurū Granth Sāhib suggest that some form of tone did exist in the Gurū-period. Like the two earlier phases this was also primarily a period of poetry. Very few prose works were produced.

The fourth phase (1850 onwards), which continues till today is different from the earlier stages in many ways. As the number of readers increased, more and more books were written and printed. A large number of vocables of Perso-Arabic origin were borrowed by Punjabi during the period of Muslim domination, but phonological and grammatical structure of Punjabi remained unaffected. Punjabi retained its original character in spite of heavy borrowings. Written Punjabi underwent a complete change. The punctuation marks were introduced for the first time: the full stop was the only punctuation mark used in earlier writings. Another significant innovation was writing of separate word-units, instead of the line-unit. It was for the first time in the history of Punjabi that planned development of the language was undertaken.

Spoken Punjabi could not remain unaffected. The educated Punjabis tried to pronounce loan words in their original form, and this resulted in the borrowing of foreign sounds. On the phonological level, tone is a significant phoneme of Punjabi, which distinguishes it from other new Indo-Aryan languages. No major Indian language, except Punjabi, has tone as a distinctive sound. The tone has affected the entire phonological structure

of Punjabi. Tone is still increasing and in many cases non-distinctive tone is also articulated these days. Similarly nasalization is also increasing, and vowels are nasalized, in some cases, where nasalization is not required according to grammar. Grammatically, Punjabi is, on the whole, an analytical language, though it still retains some of the synthetic characteristics. Suffixes of instrumental, ablative and locative castes are used with some nouns. In addition to these, vocative forms of all human nouns can be formed with the help of suffixes, and there are separate suffixes according to number and gender. The verb agrees with the subject according to gender and number, and in a few cases according to person and number. But if the verbal form contains the past participle of a transitive verb, the verb agrees with the object. The tense is mostly decided by the auxiliary verb, which comes after the main verb. There are very few verbal forms in which the auxiliary verb does not occur. Compounding of verbal forms is a common feature. In some cases three verbs are compounded in a verbal form. Punjabi employs postpositions in place of the prepositions of English. For word-formation Punjabi mostly uses suffixes; prefixes are very few, and all have adjectival function. Punjabi makes extensive use of reduplication which can be of varied forms.

Since Punjabi is mainly an analytical language, word-order in a sentence plays a significant role. The general order of a Punjabi sentence is subject-object-verb when the sentence has transitive verb, but the other words occur in the same order. The adjective precedes the noun it qualifies; with a pronoun the adjective is used normally in a predicative form only. In rare cases when an adjective qualifies a pronoun in an attributive form, it comes after the pronoun. The adverb also occurs before the verb it qualifies. The interrogative words, in normal construction, come immediately after the subject of the sentence. The shifting of the position of the interrogative element results in change in the sense of the sentence. If the verbal form is compound of two or more verbs, the auxiliary will occur after all components of the compound. Interrogative sentences are formed with

the help of interrogative words, and there is no other change in the order of the sentence. A change in the general order of the sentences changes the connotation.

Punjabi is very rich in the vocabulary concerning the culture of ancient and medieval ages. It has most extensive kinship vocabulary. There is wide range of names of natural objects and their parts. A minute division of time is made and each division is given a name. But there is no distinction of gender in the pronouns in Punjabi and the same pronouns are used for 'he', 'she' and 'it'. There is a vast vocabulary concerning agriculture - the names of agricultural implements and their parts, crops and their stems, leaves, fruits, and words for agricultural processes.

Because of political reasons, Punjabi could not develop, through natural process, the vocabulary concerning the scientific and technological subjects of modern civilization. The result was that when it was called upon to perform the duties of medium of instruction up to university level and to act as the language of administration and polity, it found itself inadequately equipped for these responsibilities. Extensive borrowings were made to make up the deficiency. But that could not be enough, hence new terms were coined; existing words were given new connotations; new forms of old words were acquired through acceptable, and quite often, unacceptable grammatical process. The result of all these efforts was that Punjabi was forced to own many words, grammatical forms, idioms, and even phonemes which could not fit into the linguistic structure of this language. This situation still exists and the process of making old experiments still continues.

Hk.S.

PUNJABI SŪBĀ MOVEMENT, a long-drawn political agitation launched by the Sikhs demanding the creation of Punjabi Sūbā or Punjabi-speaking state in the Punjab. At Independence it was commonly recognized that the Indian states then comprising the country did not have any rational or scientific basis. The government set up in 1948 a commission to re-demarcate southern parts of India into states on linguistic basis. Northern India

was deliberately kept out of its perview. When the Commission recommended the integration of Patialā and East Punjab States Union and Himāchal Pradesh with the Punjab, the mainstream Sikh political set-up, the Shiromani Akālī Dal, opposed this. A representative congress of the Sikhs, held at Amritsar on 16 October 1955, rejected the recommendations of the States Reorganization Commission. The convention authorized Master Tārā Singh to devise ways and means to bring home to the Government of India Sikhs' sense of injury. A Sikh depulution, led by Master Tārā Singh, met Prime Minister Nehru on 24 October 1955 and again on 24 November 1955. However, the parley got interrupted by the announcement of the general session of the Indian National Congress to be held in Amritsar on 11-12 February 1956. The Akālī Dal gave notice for a parallel conference of its own. As it happened, the Akālī conference completely dwarfed the Congress session. Thus, the Sikhs had put forth their strongest argument in support of Punjabi Sūbā. The dialogue between the Akālī leaders and the government was resumed. The parleys had almost reached a deadlock when Joginder Singh, a member of Parliament from Uttar Pradesh, intervened and compromise solution was reached. Without demarcating a Punjabi Sūbā, the state was to be split into two regions-Punjabi and Hindi. Each zone was to have its own regional committee consisting of its own share of the Punjabi legislators, with powers to deliberate on all subjects except law and order, finance and taxation. This Regional Formula, as the plan came to be designated, was put to the vote at a general meeting of the Shiromani Akālī Dal at Amritsar on 11 March 1956. There was critical voices raised, but the motion was carried. However, Master Tārā Singh had some reservations on the eve of 1957 general elections, he abrogated the settlement. One man who was left somewhat puzzled was Master Tārā Singh. He was not sure if they had acted prudently. The supporters of Hindi also assailed the Regional Formula as being harmful to their interests. Under the aegis of the Hindi Raksbā Samiti, they launched a fierce agitation to have it annulled. The new Congress government which

had taken office in the Punjab on 3 April 1957, with Partāp Singh Kairon as Chief Minister, dealt with Hindi protests firmly. During the course of the Hindi movement against them, several Sikh places of worship had been desecrated. Language frontiers had become communal frontiers. For Master Tārā Singh, Punjabi Sūbā was the only antidote to the rising Hindi fanaticism. On 14 June 1958, he resurrected the demand for it. The Regional Formula, never seriously put into effect by government and never seriously accepted by the Sikhs, left one permanent monument in the shape of the Punjabi University.

In the elections of the SGPC held on 16 November 1958, Master Tārā Singh lost presidentship and soon thereafter he gave the signal for a Punjabi Sūbā conference to be convened in Chanḍigarh. At the conference, he disclosed his intention of launching a mass movement on a vast scale. In preparation, a silent procession was to be taken out in Delhi on 15 March 1959. The government acted swiftly and took him into custody but the Delhi march did take place, with Sikhs participating from all over the country. The procession, led by Master Tārā Singh's portrait displayed on a vehicle, ended in a religious *dīvān* at Gurdwāra Rikābganj. Within less than a week, Master Tārā Singh was released. The 1960 elections to the Shiromani Committee turned out to be another trial of strength between the Congress and the Akālīs. However, the Akālīs won overwhelmingly, getting 136 seats out of 140. All the Akālī members assembled at the Akāl Takht on 24 January 1960 to bind themselves solemnly to achieve Punjabi Sūbā.

Master Tārā Singh summoned a broad-based Punjabi Sūbā convention in Amritsar on 22 May 1960, which called upon government "not to delay any more the inevitable formation" of a Punjabi-speaking state, especially when language-based states had been carved out in other parts of the country. Close on the heels of the Amritsar convention came Master Tārā Singh's proclamation to start upon a march on 29 May 1960 through the Punjab countryside and reach Delhi to join a Sikh procession in the capital on 12 June

1960. This announcement led him into gaol once again. A reign of terror ensued. The Sikhs once again exhibited their usual fondness for gaol-going. In the absence of Master Tārā Singh, Sant Fateh Singh, directed the movement from inside the Golden Temple precincts. He was assisted by a devoted band of young men from the Sikh Students' Federation. Sant Fateh Singh presented the demand for Punjabi Sūbā as based on linguistic considerations alone, bringing it in line with the country's declared goals of democracy and secularism. Besides the Sikhs masses, he won many from other communities over to his viewpoint. The state government resorted to rigorous measures to put down the agitation. A scare was created throughout the Punjab, but the supply of volunteers continued unabated and the *morchā* went from strength to strength. On its side, the government showed little sign of relenting. Sant Fateh Singh, in a conclusive bid, put his own life at stake. On 29 October, he wrote a letter to Prime Minister Nehru saying that, if the Sikhs' demand for a Punjabi-speaking state was not accepted, he would end his life fasting. The fast began on 18 December 1960. The air was filled with foreboding. There was universal applause for the purity of Sant Fateh Singh's motive and no one questioned the steadfastness of his resolution. Indian leaders of diverse opinion tried to intervene and persuade Sant Fateh Singh to abandon the fast. Nehru also made conciliatory speeches conceding that Punjabi was a dominant language of the Punjab, but none of these were enough to dissuade the Sant. Chief Minister Partāp Singh Kairon made a bold gesture and set Master Tārā Singh free on 4 January 1961. Not wishing to lose any time, Tārā Singh flew from Delhi in a specially chartered plane to Bhāvnagar and met Prime Minister Nehru on 7 January 1961, but Nehru did not accede beyond saying that "Punjab state is broadly speaking a Punjabi Sūbā with Punjabi as the dominant language. Master Tārā Singh, on return to Delhi, felt reassured by this elaboration and forthwith had a call made to Amritsar and assured Fateh Singh to break his fast which he did on 9 January 1961. This marked the end of the seven-month-long *morchā* in which,

according to official figures, 30,000 went to gaol and, according to Akālī reckoning, 57,129. Political negotiations ensued between government and the Akālīs. Sant Fateh Singh had three meetings with Prime Minister Nehru on 8 February 1961, 1 March 1961, and 12 May 1961. The meetings were friendly, but yielded no definite results. Now Master Tārā Singh undertook on 15 August 1961 a fast into death to achieve Punjabi Sūbā. Mediators arose to try and settle the issue. Notable among them were Mahārājā Yādavinder Singh of Patialā and Malik Hardit Singh. Eventually Master Tārā Singh was persuaded to end his fast on the 48th day (1 October 1961).

In pursuance of the settlement made, the Prime Minister appointed a commission to go into the question of Sikh grievances. The commission carried on with its work in spite of Akālī Dal's non-cooperation. It gave its report on 9 February 1962, rejecting suggestions of any discrimination against the Sikhs. Demand for a Punjabi-speaking state was, according to the commission, a camouflage for the demand for a Sikh state. It was also around this time that criticism began to brew against Master Tārā Singh for breaking his fast without achieving anything and also for making Sant Fateh Singh break his fast. This was considered violation of a religious vow and Master Tārā Singh was awarded a religious punishment for this. This resulted in the eclipse of his political career and the rise of Fateh Singh. The Akālī Dal got split but achievement of the Punjabi Sūbā remained the principal plank for both. A truce was called as the country faced a Chinese attack in 1962. However, the two Akālī Dals resumed their militant postures as soon as the hostilities ceased. In early 1965, Master Tārā Singh stepped aside, withdrawing himself from active politics to leave the field open for Sant Fateh Singh. A development which helped to focus attention afresh on the Sikhs' political objective was the Nalvā Conference convened at Ludhiānā on 4 July 1965. The demand for a self-determined political status for the Sikhs made at the Conference was more radical than the demand for a Punjabi Sūbā. It had the immediate effect of breaking the stillness which brooded over

the political scene and of stimulating the process of history. On 24 July 1965, Master Tārā Singh ended his six-month old self-exile and announced his re-entry into politics.

But the initiative was again seized by Sant Fateh Singh with the announcement on 16 August 1965 that, to clinch the Punjabi Sūbā issue, he would sit afasting from 10 September 1965, and, in case the Government of India did not melt, he would burn himself up on 25 September. Following upon the heels of this declaration came the war between Pakistan and India. In that moment of crisis, everyone wished that Sant Fateh Singh would revoke his decision, and he agreed. On 6 September 1965, the Union Home Minister, Gulzārī Lāl Nandā, made a statement in the Lok Sabhā saying that "the whole question of formation of Punjabi-speaking state could be examined afresh with an open mind." Soon a Parliamentary Committee was set up under the chairmanship of the Speaker. 1 October 1965 to 5 November 1965 was the period fixed for receiving memoranda from various parties and individuals. From 26 November to 25 December, the committee held preliminary discussions. On 10 January 1966, representation of SGPC presented the case for a Punjabi-speaking state. On 27 January, the Congress representatives met the committee. There were nearly 2,200 memoranda submitted to the committee favouring the Punjabi Sūbā and 903 opposing it. The Committee unanimously recommended the formation of the Punjabi Sūbā even though Indian Home Minister, Gulzārī Lāl Nandā, felt dismayed. The Parliamentary Committee's report was handed in on 15 March 1966. On 9 March 1966, the Congress Working Committee had already adopted a motion recommending to the Government of India to carve a Punjabi-speaking state out of the then-existing Punjab. The only member to oppose the resolution was Morārjī Desāi. The report of the Parliamentary Committee was made public on 18 March 1966. Finally Mrs Indirā Gāndhī who had taken over as Prime Minister on 24 January 1966, conceded the demand on 23 April 1966. A commission was appointed to demarcate the new states of Punjab and Haryānā. On 3 September, the

Punjab Reorganization Bill was introduced in the Lok Sabhā and on 1 November 1966, Punjabi-speaking state became a reality still.

Still the implementation of the Punjabi Sūbā had left many rough edges behind. Issues such as the allocation of the city of Chandigarh, adjustment of some of the territorial claims of the Punjab and the distribution of river waters were issues which still remain unresolved.

K.S.Dd.

PUNN, a concept in the Indian tradition carrying simultaneously ethical, spiritual and philosophical connotations. As an ethical concept, it implies voluntary obedience to the moral rules of conduct which have the sanction of a system of reward and punishment. As spiritual attitude, it is the inclination of the self towards a virtuous and ascetic living. As a metaphysical concept, it implies purity, holiness and goodness. Conceived as a value, *punn* is the subtle result of righteous actions which influence not only the doer's present life, but also his eschatological state. *Punn* is that action which purifies the self (*ātman*) or the stream of life. The consequence of a pure action is pleasant and purifying not only for the doer but also for others. Any action which brings about desirable results, such as peace, prosperity, and happiness, that which is always good is indeed *punn*. In the sacred literature and lexicons of India, we find this word used as a synonym of *guṇa*, *śubha*, *kuśala*, *sukṛta*, *dharma*, *pāvana* and *śreyas*. The term *pum* will perhaps best translate as rightdoing - a meritorious action.

The word *punya* occurs in the *vedas*. The early Upanisads also mention austerity (*tapas*) as a virtue. It is in the early Buddhist sources that the doctrine of merit is set down for the first time as an essential element in religious culture. Here a clear distinction is made between virtues or good qualities and their merit. *Punya* is often compared to nectar, the antidote to living in hell and death. The *Mahābhārata*, the *Smṛtis* and the *Purāṇas* describe in detail the means of producing merits and the rewards they lead to. The belief that merits travel with the self wherever reborn is common to all the religions of Indian origin. It will be incorrect to

assume, however, that merits are accumulated only for the enjoyment of rewards in a future life. Some people may earn merits by doing good works to gain a good reputation and glory in this very life or for destroying their sins or to grow in holiness or to get and possess enormous supernatural powers.

The ideal person, in Sikh vocabulary, *gurmukh*, is the embodiment of moral and spiritual virtues. In verse after verse in the Gurū Granth Sāhib he is eulogized for this moral excellence and blameless behaviour towards his fellow-beings. The *gurmukh* is not only a devotee or 'a sharer in Divine Glory' (*bhagat*), he is also engaged in meditation, in dispensing charities and purifying himself. He has the true discrimination and his transmigration is annulled. In devotion to the holy Lord, his egoism is consumed; by such devotion he is exalted. The Gurū Granth Sāhib refers to meritorious work as *punn*, *sukṛt*, *guṇ*, *bhālī-kāra* and *nām-simran* ('merit', 'pious action', 'virtue', 'good deed', and 'the mindfulness of God') in different contexts. The message of the Sikh Gurūs is that faith in and love of the Divine Reality must go along with morally good works of the body, mind and speech.

The doctrine of grace has a place of special significance in Sikh thought. The compassionate attitude or favourable disposition of God is essential even for doing meritorious works, or for avoiding evil. One of the highest virtues, according to Gurū Nānak, is to have complete control over one's *mana* (mind). The sum total of such scriptural affirmations is that it is through God's favour or direction that one becomes virtuous. However, this does not mean that in Sikhism there is no room for the exercise of free will in the practice of virtuous life. It has rather been repeatedly emphasized in *gurbāṇī* that human life is the chance provided to man for acquiring mystical oneness with God. This emphasis on Divine favour (*nadar*, *prasād*), however, does not amount to predestinarianism and fatalism. Deeds good and bad will be weighed in the presence of the Law-maker; some will be judged to be close, others far apart. According to their actions will they be assigned their ranks (GG,

8). Divine grace is not bestowed upon unworthy persons; one has to be virtuous to deserve favour of the Lord.

L.M.J.

PŪRANMĀSHĪ, in Sanskrit *pūrṇimā*, is the day of the full moon, the last day of the moon's bright phases. The day has sanctity in the Indian tradition and several ceremonial observances are associated with it. In the Sikh system, no special significance attaches to the day. Sikh scripture contains three compositions, all titled *Thitī* or *Thitīn* devoted to the lunar days by Gurū Nānak, Gurū Arjan and Kabīr. Gurū Arjan says that those whom God through His grace perfects (makes full) are not entangled by desire and become attached to Him. However, by custom Pūranmāshī has come to be observed in *gurdwārās* with special gatherings and services. A marked feature is ablutions by pilgrims in holy tanks.

T.S.

PŪRAN SINGH, PROFESSOR (1881-1931), poet and scientist, was born on 17 February 1881 at Salhaḍḍ (Aboṭṭābād) in a Khatri family (father: Kartār Singh). He passed high school examination in 1897 from Rāwalpīṇḍī and Intermediate examination from the D.A.V. College, Lahore, in 1899. He left his graduation midway and proceeded in April 1900 to Japan to specialize in industrial chemistry. He learnt Japanese and German before entering Tokyo University on 28 September 1900. He completed his education in Japan in September 1903, and returned to India. Before he left for India, he had met the Indian mystic Svāmī Rām Tīrath who had made a deep impression on his mind. Under his influence, Pūran Singh had shaved and taken the vows of a sannyāsī, but he ultimately returned to the householder's way. On 4 March 1904 he got married to Māyā Devī.

Four crucial events—his Japanese experience, his encounter with the American poet Walt Whitman, his discipleship of Svāmī Rām Tīrath, and his meeting with Bhāī Vir Singh—left permanent marks on his impressionable mind. As a student in Japan, he had imbibed the ethos and aesthetics of a beautiful people. Walt Whitman, the

American poet, had left deep impress on his poetics and practice as on his world view. The power of the spell of Rām Tīrath was so strong that Pūran Singh turned a monk. The meeting with Bhāī Vir Singh in 1912 at Siālkoṭ proved the final turn of a spinning soul in search of certitude: it was after this meeting that he regained his lost faith in Sikhism.

Pūran Singh commuted between science and literature with ease. His achievements in both fields are equally significant. He spent a great deal of his time on his scientific experiments and gave his time freely to visitors. He wrote beautiful and tender poetry both in English and Punjabi. Among his famous works in English are *The Sisters of the Spinning Wheel* (1921), *Unstrung Beads* (1923), *The Spirit of Oriental Poetry* (1926); in Punjabi, *Khulhe Maidān*, *Khulhe Ghunḍ* (1923), *Khulhe Lekh* (1929), and *Khulhe Āsmanī Raig* (1927). Pūran Singh started the distillation of essential oils in Lahore in collaboration with Ishar Dās and Rāi Bahādūr Shiv Nāth. He prepared thymol, and ennel and lemon oils. Owing to deceitful dealing on the part of his collaborators, he threw up the business and, in December 1904 took up principalship of the Victoria Diamond Jubilee Hindu Technical Institute. It was at this time that he restarted his monthly *Thundering Dawn* from Lahore. His contacts with revolutionaries, Har Dayāl and Khudādād, also go back to these days. He resigned the Principalship in November 1906 to establish at Doīvālā (Dehrā Dūn) a factory for soap-making but soon sold it off. In April 1907, he joined as a Forest chemist at the Forest Research Institute, Dehrā Dūn, from where he sought retirement in 1918. He had stints in the princely states of Patialā and Gwālīor. He gave up his appointment at Gwālīor to join Sir Sundar Singh Majithīā's sugar factory at Surayyā (1923-24) where he discovered a special method for purifying sugar without mixing it with charred bones. In 1926, he moved over to Chakk 73/19, near Nankāṇā Sāhib, where he grew *roshā* grass on a commercial scale. In 1928, his plantation suffered a heavy loss owing to floods. In 1930, he fell ill with tuberculosis and had to

leave his farm for Dehrā Dūn where he died on 31 March 1931.

D.S.

PURĀTAN JANAM SĀKHĪ is considered to be the oldest extant Janam Sākhī. The term 'Purātan,' is used to designate an early Janam Sākhī tradition, rediscovered in 1872. The newly discovered tradition was called by Max Arthur Macauliffe "the most ancient biography of Bābā Nānak". Two important *Purātan* manuscript came to light within the space of twelve years. The first of these had been acquired with other works from the H.T. Colebrooke collection in the British Library, London, in 1872, when it was loaned, as one of the several manuscripts in Gurmukhī, to Ernest Trumpp who gave it considerable prominence in the preface to his *The Ādi Granth*. The Lahore Singh Sabhā in 1884 produced a lithographed version of the text. This manuscript is now known either as the *Colebrooke Janam Sākhī* or as the *Valaitvālī Janam Sākhī*. It bears no date. However, its language and grammatical constructions show that this Janam Sākhī must have been written around the time of the compilation of the Ādi Granth. A second *Purātan* manuscript was discovered in the town of Hāfizābād by Gurmukh Singh of Oriental College, Lahore. Gurmukh Singh loaned his find to Macauliffe who got it published in 1885. These two manuscripts remain amongst the most important of the *Purātan* tradition. The only other extant manuscript which warrants inclusion in this select group is the one preserved at the Languages Department, Patialā (No. 194).

The primitive cluster from which all *Purātan* Janam Sākhīs are descended was probably the earliest of all coherent collections of individual *sākhīs*. No evidence exists to suggest that this comparatively small selection was ever recorded. Apparently, it assumed a rudimentary chronology while still circulating orally. Emphasis at this stage was laid on stories of Gurū Nānak's childhood and early manhood, with comparatively little attention devoted to the period of his travels. During the period of separate development, however, the tradition expanded vigorously,

particularly within the subsidiary tradition which eventually produced the *Colebrooke Janam Sākhī*. Most of the additional anecdotes incorporated during this stage concerned the travels of Gurū Nānak. The other subsidiary tradition seems to have been much less prolific. The most influential conflation of the two manuscripts has been the one prepared by Bhāi Vīr Singh and published under the title *Purātan Janam Sākhī* (Amritsar, 1926). In the second edition (1931), Bhāi Vīr Singh added material drawn from a manuscript held by Khālsā College, Amritsar. The text of an expanded *Purātan* manuscript in the possession of Sevā Singh Sevak has been published under the title *Prāchīn Janam Sākhī* (Jalandhar, 1969). A work compiled by Shamsher Singh Ashok, *Purātan Janam Sākhī Śrī Gurū Nānak Dev Jī Kī* (Amritsar, 1969), uses a *Purātan* manuscript as its foundation, but interpolates much material drawn from two *non-Purātan* manuscripts. The language of this *Janam Sākhī* is Western Punjabi. Its grammatical pattern is akin to the language of the Gurū Granth Sāhib.

W.H.M.

PUR HĪRĀN, village near Hoshiārpur town has a historical shrine, Gurdwārā Zāhirā Zahūr, dedicated to Gurū Hargobind who, according to local tradition, came here from Bodal near Dasūyā on his way to Kīratpur. The Gurdwārā marks the spot where the Gurū encamped on the right bank of a seasonal stream.

M.G.S.

PUSHKAR, a famous Hindu centre of pilgrimage, 13 km from Ajmer in Rājasthān, is also sacred to the Sikhs for the *gurdwārās* dedicated to the first and tenth Gurūs. Gurdwārā Gurū Singh Sabhā, is dedicated to the first Gurū and is also known locally as Gurū Nānak Dharamsālā. There is no Sikh population at Pushkar. The *gurdwārā* is managed by Śrī Gurū Singh Sabhā, Ajmer. The site dedicated to Gurū Gobind Singh who visited Pushkar in 1706 is Gobind Ghāt. The Gurū Granth Sāhib was recited daily by Nirmalā priests in a room over the entrance gate of the Ghāt. As the building subsequently changed hands, regular recitation of the Granth Sāhib at the Ghāt stopped.

M.G.

Q

QILĀ GUJJAR SINGH, a residential area within the limits of Lahore, was designated a 'fort' when in April 1765 the city was parcelled out among the three Bhaṅgī Sardārs. The area outside the walled city of Lahore, about five square miles, towards the Shālāmār side, fell to the share of Sardār Gujjar Singh. Since then the area has been known as Qilā (Fort) Gujjar Singh. However, in spite of being ruled by the Bhaṅgī Sardār independently, the enclave remained part of the city of Lahore.

B.S.N.

QUDRAT (spelled *qudrati* in *gurbānī*), a term adopted by Gurū Nānak from the Arabic and given a philosophical signification and connotation. In Arabic, the term *qudrat* connotes "that which is under the power and authority of" God, who in the *Qurān*, has been given the attributes of *al-qādir*, *al-qadīr* and *al-khālīq*. Gurū Nānak has employed the term *qudrat* to include both these Qurānic attributes of God, and to denote the idea of Divine might. There was presumably also the need to find a parallel for *prakṛiti* which in Indian thought was postulated as co-eternal with Puruṣa. Moreover, in Gurū Nānak's vocabulary, parallels from Perso-Arabic sources are freely used as these were current among the common mass of people. This was also in keeping with his spirit of tolerance. Gurū Nānak's religious system, based on the One absolute Purakh as the matrix of the world, did not accept the dualism of *puruṣa* and *prakṛiti* of *Sāṅkhya Kārikā*. In his philosophical system, the world has a Creator, and Nature being what is created has no absolute basis independent of and apart from the Kartā Purakh. Nature as such is merely an extension of or an emanation from Purakh. In Gurū Nānak's system *qudrat* thus stands

for the material phenomena as well as for power, might, strength, wonder-working omnipotence, the authority of God.

In the compositions of Gurū Nānak, as also of his successors, *qudrat* stands for what is meant in general by this term in India, Divine might. In a few contexts, Gurū Nānak also used it in the extended sense of creation, of whatever is manifested by the operation of Divine might. Thus, the Gurū is believed to have adopted a term from common everyday usage that was familiar, and used it, without necessarily any thought of preferring it over *māyā* on any philosophical grounds. As a matter of fact, the world of reference, the context and background of the two terms are distinct. *Māyā* has always a clear or implied ethico-philosophical meaning in *gurbānī* whereas *qudrat*, wherever it stands for phenomena, is used as a neutral term, free from any pejorative suggestion. Hence the two terms cannot be studied as parallel beyond a certain point.

In the Gurū Granth Sāhib, creation has been accepted as real, true, mighty, sublime, wonderful and law-abiding, yet there is no tendency towards animation, personification or deification of the forces and manifestations of Nature. Nature worship, in any form, is non-existent in the Sikh faith. However, it is not unoften that some instruction or inspiration has been drawn from certain relationships, existing or supposed to be existing, in nature and cosmos. But this tends towards poetic imagery and not towards philosophy or theology.

G.S.T.

QUTB UD-DĪN, a Muslim priest. According to *Bhāī Manī Singh Janam Sākhī* he kept a *maktab*

or elementary Muslim school in the village of Talvaṇḍī Rāi Bhoe, the birthplace of Gurū Nānak. As a young boy Gurū Nānak was sent to his school to learn Persian and Arabic. He gained proficiency in both in a short time and astonished the teacher by his native endowment.

Gn.S.

QUTB UD-DĪN (d.1832), younger brother of Nizām ud-Dīn, the Afghān chief of Kasūr, succeeded to the *gaddī* of Kasūr on the latter's

death in 1802. He began fortifying Kasūr in an endeavour to overthrow the authority of Ranjīt Singh whose tributary he was. Ranjīt Singh led an expedition against him in 1807, captured Qutb ud-Dīn and annexed Kasūr. Qutb ud-Dīn was allowed to retain Mamdot as a *jāgīr* on payment of a nominal tribute. However, he was wounded in a clash with his nephew who revolted against him. He fled to Amritsar where he died in 1832.

S.S.B.

R

RADCLIFFE AWARD, under which the dividing line between the West (Pakistan) Punjab and the East (Indian) Punjab was drawn, is so called after the name of the Chairman of the Punjab Boundary Commission, Sir Cyril Radcliffe. When the British decided to affect the transfer of power, Lord Mountbatten was given a free hand in executing this transfer, and he announced a partition plan on 3 June 1947 providing for partition of Punjab and Bengal. The Commission was to delimit the split parts. The Punjab Boundary Commission was constituted on 30 June 1947. Its members were four High Court Judges - two Muslim, one Hindu and one Sikh. The Commission was instructed to "demarcate the boundaries of the two parts of the Punjab on the basis of ascertaining the contiguous majority areas of Muslims and non-Muslims." It was to arrive at a decision before 15 August 1947. The public sitting of the Commission took place at Lahore from 21 to 31 July 1947, and thereafter at Shimlā. Each member submitted a separate and a different report. While Justice Mehar Chand Mahajan wanted to include the entire Lahore and Montgomery districts plus Sheikhūpurā and Nankānā Sāhib in East Punjab, and Justice Tejā Singh wanted the boundary to lie along the River Chenāb, the Muslim members Justices Dīn Muhammad and Muhammad Munīr claimed the entire Doābā and parts of Ludhiānā and Firozpur districts for West Punjab. Therefore, the Chairman took it upon himself to give the award which he did on 12 August 1947. The demarcation of the boundary line was described in detail in the schedule which formed Annexure A to the Award. The line was also drawn on a map attached to the Award as Annexure B.

In effect Gurdāspur district less Shakargarh

tahsīl, the entire Amritsar district plus four *thānās* of Kasūr *tahsīl* of Lahore district and the entire Fīrozpur district remained with India. While Mādhopur headworks remained with India, the headworks at Sulemānki were expressly allotted to Pakistan and a joint control was suggested for Hussainiwalā headworks from where Dīpālpur Canal serving Pakistan area takes off. The Radcliffe Award pleased no one except, perhaps, Lord Mountbatten, who must have heaved a sigh of relief at having reached the end of his labours. The Sikhs lamented the consignment of almost half of their community into bondage, the loss of their holy places and their lands in the canal colonies which they had made habitable and fertile with their sweat and blood. This Award resulted in uprooting of humanity on both sides at a scale unparalleled in world history.

M.G.S.

RAGHBĪR SINGH DUGAL (1897-1957), a medical practitioner and leader of the Sikh community in Burma, was born the son of Sobhā Singh, at Sayyid Kasrān, in Rāwalpiṇḍī district, now in Pakistan. He had his early education at his village and in Rāwalpiṇḍī, and in 1911 accompanied his elder brother to Rangoon where he qualified as a physician. Along with his medical practice, Raghbīr Singh took a great deal of interest in social work and became president of the Sikh temple at Rangoon and secretary of the Sikh Educational Committee of Burma. In December 1927, he was elected president of the Khālsā Dīwān, Burma. He was a councillor of the Rangoon Municipal Corporation for a number of years and in 1932 became the first Indian to be elected mayor of Rangoon. Dr Dugal also brought out a medical journal from Rangoon and published a couple of

books on Sikhism. He was honoured with the title of Sardār Bahādur by the Government of India for his services in the cause of eradication of tuberculosis and leprosy. He died on 20 January 1957 at New Delhi while on a visit to India.

Gbch.S.G.

RAGHBĪR SINGH, RĀJĀ (1834-1887), son of Rājā Sarūp Singh, ascended the throne of Jīnd on 31 March 1864 after the death of his father. He was an able and enlightened ruler, built the town of Saṅgrur on the model of Jaipur, and helped the British with men and money during the second Afghān war (1878-80). He died in 1887.

S.S.B.

RAGHUPAT RĀI NIJJHAR, a rich landlord of Khem Karan in Amritsar district, was a devout Sikh. He called on Gurū Tegh Bahādur at Goindvāl in 1664. The Gurū, on his request, visited Khem Karan. Gurdwārā Gurūsar Sāhib now marks the site where he had encamped. Raghupat Rāi presented a pedigree mare to the Gurū as a farewell offering.

P.S.P.

RĀGMĀLĀ, lit. a rosary of *rāgas* or musical measures, is the title of a composition of twelve verses, appended to the Gurū Granth Sāhib after the *Mundāvaṇī*, i.e. the epilogue, as a table or index of *rāgas*. In the course of the evolution of Indian music, many systems came into effect, and subsequently many *rāgmālās* pertaining to these systems also developed. The *rāgmālā* appended to the Gurū Granth Sāhib is not thematically integral to the scripture; its authorship is a subject of controversy. It has no musicological or instructional value. This *rāgmālā* is closer to the Hanūmāna Mata, but the arrangement of *rāgas* in the Gurū Granth Sāhib is nearer to the Śaiva Mata and the *Kālīnātha Mata*. The only system wherein occur all the *rāgas* employed in the Gurū Granth Sahib is Bharata Mata. However, as it is, it makes no distinction between a *rāga* and *rāgini* and each one of them is given the status of a *rāga*. The *rāgmālā* is found appended to the Kartārpurī Bīr, but the *Sikh Rahit Maryādā* recommends that the reading of the Holy Book be concluded with

Mundāvaṇī or *Rāgmālā*, depending upon local practice, but in no case should the Holy Volume be calligraphed or printed excluding this text.

T.S.

RAHĪRĀ, and Kup, two villages, 4 km apart from each other and jointly known in Sikh history as Kup-Rahīrā, in Saṅgrūr district of the Punjab, were the scene of a fierce battle between the Sikhs and the combined forces of Ahmad Shāh Durrānī and his vassals in Sirhind and Mālerkotlā. Ahmad Shāh Durrānī, who, after his victory over the Marāṭhās in the third battle of Pānīpat in January 1761, considered himself master of north India, was peeved at the open challenge to his supremacy when, during his return march in April 1761, the Sikhs attacked his baggage train and liberated several hundred captured women. A 12,000-strong punitive expedition sent by him against the Sikhs in August 1761 was forced to surrender. Next month the Sikhs defeated Obaid Khān, the governor of Lahore. Ahmad Shāh, furious at the repeated reverses, came out at the head of a huge army. He along with his vassals in Sirhind and Mālerkotlā trapped the Sikh column near Kup and Rahīrā. The combatants among them hastily reformed to make a protective ring around the rest of the column and continued their movement, fighting back at the same time against heavy odds. This desperate fight continued throughout the day, and at the end of the day the Sikh loss was twenty five thousand men, women and children, the heaviest casualties suffered by them on a single day. The action, therefore, came to be known as Vaddā Ghallūghārā, or the major holocaust.

M.G.S.

RAHIT DARPAṆ, lit. a mirror or code of conduct, is one of the thirty-seven *rahitnāmās* written by various authors and collected by Bhagvān Singh under the title *Bar Bimal Bibekbārdhī*, popularly known as *Bibekbārdhī Rahit Darpaṇ*, written in Punjabi verse, is the work of Bhagvān Singh himself, which he completed on Phāgun *sudī* 7, 1957 Bk/February 1901. The manuscript cannot be accepted as an authentic exposition of the Sikh tenets and the Sikh way of life.

K.S.T.

RAHIT MARYĀDĀ (*rahit*= mode of living; *marya* = limit; *ādā*= to accept), tradition and rules which govern the distinctive Sikh way of life and determine Sikh belief and practice. It means bounds or limits of morality and propriety, rule or custom. The Sikh Gurūs set for their followers a strict moral standard and a distinctive pattern of personal appearance and social behaviour. The tenets of Sikh faith and rules of conduct are not set in any formal treatise, but are scattered in their Scripture and other religious texts and in their historical records. There have been several *rahitnāmās* or codes of conduct, most of them belonging to the 18th century. Some general rules regarding Sikh *rahit* are also contained in various *hukamnāmās* of the Gurūs. Important features of Sikh *rahit maryādā* may be summed up under the title physical appearance; religious beliefs and observances; moral conduct; and social behaviour.

A Sikh must have faith in One Infinite Timeless and Formless Creator-God: his devotional practice consists in rising early and reciting his morning prayers after bathing, joining the *saṅgat* or holy fellowship in *gurdwārā*, listening to the Gurū's word, and meditating upon God's Name. He believes in ten Gurūs and the Gurū Granth Sāhib. A Sikh believes in the oneness of the Ten Gurūs. He bows in all circumstances to God's Will (*hukam*) and has faith in His compassion (*dayā*) and grace (*nadar*). Active participation in life as a householder is preferred to asceticism. Yet he must live a detached life. A Sikh must be truthful, honest and humble; he must not steal, gamble, cheat or slander. Special emphasis is laid on virtuous sexual behaviour. A Sikh regards all human beings as equal, including women. A practical and positive step towards the realization of universal brotherhood is the Sikh emphasis on *sevā* and other philanthropic activities.

Sikh *rahit* as based on the teaching of the Gurūs and *rahitnāmās* became lax during the comparative ease and prosperity of Sikh rule in the Punjab. Leaders of the reformatory movements during the latter half of the 19th century sought to restore the pristine glory of the faith. New codes and manuals appeared, especially under the auspices

of the Singh Sabhā. Fundamentalist in approach was *Khālsā Rahit Prakāsh* adopted by Pañch Khālsā Dīwān at Damdamā Sāhib on 13 April 1905. At the other extreme was Avtār Singh Vahīrā's *Khālsā Dharam Shāstra: Saṅskār Bhāg*, issued in 1894, later enlarged into *Khālsā Religious National Law*, and published in 1914. In between lay the Chief Khālsā Dīwān's *Gurmat Prakāsh: Bhāg Saṅskār*, first issued in 1915. More widely accepted and authoritative has been the code prepared under the aegis of the Shiromaṇī Gurdwārā Parbandhak Committee and first published in 1945.

S.P.K.

RAHITNĀME, a term used in Punjabi in reference to a *genre* of writings specifying approved way of life for a Sikh. These writings, contain instructions regarding personal and social behaviour, applicable especially to those who have been admitted to the Khālsā brotherhood. Sikhism laid as much stress on correct personal conduct as on the purity of mind.

The literature containing the *rahit* can broadly be divided into three categories - the textual source which includes Sikh scriptures, other approved Sikh canon, and *hukamnāmās*; the traditional Sikh history including *janam sākhi*s, *gurbilāses* and Gurū Gobind Singh's own announcement not to have a personal successor and to pass on the guruship jointly and permanently to the *granth* and the *panth*. Bhāī Nand Lāl and some other Sikhs contemporary or near-contemporary with Gurū Gobind Singh compiled the first *rahitnāmās*. The Chief Khālsā Dīwān's *Gurmat Prakāsh: Bhāg Saṅskār* (Amritsar, 1915) and Shiromaṇī Gurdwārā Parbandhak Committee's *Sikh Rahit Maryādā* (Amritsar, 1950) are the modern versions of *rahitnāmās*. The authorship and dates of composition of some of the latter-day *rahitnāmās* are not above dispute: interpolations are not ruled out, either. Most of these works are ascribed to Sikhs closely connected with Gurū Gobind Singh; they are in some instances described as dictated or authenticated by the Gurū himself.

Three of Bhāī Nand Lāl's works fall in the category of *rahitnāmās*. *Rahitnāmās Bhāī Nand Lāl* is in the form of a dialogue between the poet

and Gurū Gobind Singh during which the latter expounds the rules of conduct laid down for a true follower of the faith. His *Tankhāhnāmā* deals directly with rules and injunctions, especially those breach of which attracts a religious penalty, *tankhāh* in Sikh terminology. Herein are given instances as to who becomes liable to *tankhāh*. Although *Tankhāhnāmā* refers to the *Khālsā* yet it makes no reference to its five symbols or to the taboos. The last verse of *Tankhāhnāmā*, which the Sikhs usually recite in unison after *ardās*, contains the well-familiar, *rāj karegā khālsā*... His third work, *Sākhī Rahit Kī*, is a summary in Punjabi prose of a dialogue between Bhāī Nand Lāl and Gurū Gobind Singh. The Gurū advises the Sikhs regarding certain do's and don'ts in their daily life.

Rahitnāmā Bhāī Prahlād Singh is a short poem comprising 38 couplets. It is anachronistically dated at Abchalnagar (Nāndēd) in 1695 when Gurū Gobind Singh was still in Anandpur. Prahlād Singh, Prahlād Rāi before his initiation as a Singh, was a scholarly Brāhman at the Gurū's court. His *Rahitnāmā* forbids a Sikh to wear a cap or a *janeū*, forbids association with *masands* and certain other categories like *Mīnās* and those who practice female infanticide. *Rahitnāmā Bhāī Dayā Singh* presents in prose, to begin with, the rules of conduct as coming from the lips of Gurū Gobind Singh himself; in this case the author is the first among the Pañj Piāre. The distinctive features of this *Rahitnāmā* are: how *amrit* is prepared and administered; the names of the five Muktas; and recognition of Granth-Panth as Gurū; and so on.

Rahitnāmā Hazūrī, also called *Rahitnāmā Bhāī Chaupā Singh*, is the most elaborate statement of rules of conduct for the Sikhs. Its authorship is traditionally ascribed to Bhāī Chaupā Singh Chhibbar. It is said that he wrote this work on specific instruction of the Gurū to this effect, and, according to internal evidence, it was certified by the Gurū on 5 May 1700. It contains a total of 1800 injunctions. In its present form, several of these injunctions are clearly in conflict with the Sikh teachings. *Rahitnāmā Bhāī Desā Singh* is admittedly a late-18th-century work. It is in the form of a long poem of 146 couplets and short four-

line stanzas. It lays particular stress on the following points: *Khālsā*; initiation, recitation of *bānī*; avoidance of adultery, slander etc.

T.S.

RAHRĀSI is the name given to the main evening prayer of the Sikhs. The word itself implies supplication, though some traditionalist scholars have interpreted it as *rāh-i-rāst* which, in Persian, means the straight path, the path of faith and devotion as against that of mere ritual practices or yogic austerities. The composition is a collection of two major constituents *So Daru* and *So Purakhū*, five stanzas of *Anand* and *Mundāvanī* from the Gurū Granth Sāhib and *Chaupāī* from the *Dasam Granth*. The total text is a case of 'editing' by tradition, and in its current form has evolved in the course of time. The earliest text was but *So Daru* which, as says Bhāī Gurdās (*Vārānī*, 1.38), used to be recited in the evening assemblies in Gurū Nānak's day. Gurū Arjan supplemented it with *So Purakhū* hymns. The complete text, with three more sections subsequently added, has come down the generations through *gūtkās* or breviaries, but with minor variations as regards the number of hymns or of the stanzas thereof included. *Rahrāsi* is included in Sikhs' daily regimen of prayers.

T.S.

RĀI BULĀR, a Muhammadan noble of the Bhaṭṭī clan, was during the latter half of the 15th century the chief of Talvaṇḍī Rāi Bhoi, the village where Gurū Nānak was born. Rāi Bulār had great affection for young Gurū Nānak and held him in high esteem. According to Janam Sākhī accounts, he perceived the Divine in Gurū Nānak and became a devotee. Gurū Nānak reciprocated the honour and affection extended to him by Rāi Bulār and never failed in between his long travels to visit him, who always felt blessed to see him. Even when he lay dying in 1515 *circa*, the Gurū was by his bedside.

Gn.S.

RĀIKOT, a municipal town in Ludhiānā district, is sacred to Gurū Gobind Singh. He came here on the invitation of Rāi Kalhā, the local Muslim chief, and encamped under a *shīsham* tree at the site of Gurdwārā Tāhliānā Sāhib. According to local tradition, it was here that Gurū Gobind Singh heard

the news of the martyrdom of his two younger sons brought by Rāi Kalhā's messenger.

M.G.S.

RAILĪ, near Sirhind in Fatehgarh Sahib district, claims a historical shrine dedicated to the Ninth Gurū. Before 1947 Railī was predominantly a Muslim village, with only a few Kamboj Sikh families. These Sikhs maintained a platform as a memorial to Gurū Tegh Bahādur's visit. The present Gurdwārā was built in the early 1950's.

M.G.S.

RAILON, near Bassī Pathānān in Fatehgarh Sahib district, was according to local tradition, visited by Gurū Tegh Bahādur at the request of its inhabitants. A shrine was established here and it continued to be looked after by Udāsī *sādhus* until recently.

M.G.S.

RĀIPUR, a village in Patialā district claims a historical shrine called Gurdwārā Mañjī Sāhib Pāṭshāhī Naumī Gurū Tegh Bahādur visited Rāipur during his stay at Saifābād, now Bahādurgarh, only 3 km away.

M.G.S.

RĀIPUR RĀNĪ, a large village on the left bank of the River Tāngri, 42 km from Chanḍigarh, was formerly a small hill principality. At the time of the battle of Bhaṅgānī in 1688, it was ruled by the widow of Rāo Fateh Singh. She was a follower of the Gurū and came to see him at Mānak Ṭabrā where the Gurū had encamped on his way to Anandpur after the battle of Bhaṅgānī. She invited the Gurū for a meal, and the Gurū accepted the invitation and blessed the family. The town thereafter came to be known as Rānī kā Rāipur or Rāipur Rānī. A small shrine known as Gurdwārā Dasvīn Pāṭshāhī inside the fortress commemorates Gurū Gobind Singh's visit.

M.G.S.

RĀI SINGH, was one of the Chālī Mukte, the Forty Liberated Ones, who fell fighting for Gurū Gobind Singh in the battle of Muktsar (29 December 1705).

Gn.S.

RĀI SINGH, son of Lakhmī Singh of Amritsar and a leader of the Bhaṅgī family, captured,

together with his brother Bāgh Singh, 204 villages around Būriā after the sack of Sirhind by the Sikhs in January 1764. Eighty-four of these villages including Jagādhari and Diālgarh fell to the share of Rāi Singh. He also controlled Haridvār, and the state of Garhvāl was tributary to him.

S.S.B.

RĀI SINGH (d. 1809), one of the leaders of the Karorsinghiā *misl*, was the son of Matāb Singh of Mīrānkoṭ in Amritsar district. He joined the *jathā* or band of Shiām Singh of Nārī, a commander of the Karorsinghiās, who gave him his daughter in marriage. At the conquest of Sirhind by the Sikhs in January 1764, Rāi Singh occupied a number of villages in Samrālā *tahsīl* of Ludhiānā district. He built a mud fort at Mīrānkoṭ where he lived until his death in 1809.

S.S.B.

RAJANĪ, BĪBĪ, was, according to a tradition recorded by Giānī Giān Singh, *Panth Prakāsh*, the youngest of the five daughters of Dunī Chand, a 16th-century a rich landlord and revenue collector of Paṭṭi in district. It is said that the vainglorious Dunī Chand felt offended by Rajanī's remark that God, and not her father, was the source of all bounty. He married her to Vikram Datt, a poor leper of Paṭṭi itself. Rajanī, unshaken in her faith in God, served her husband with devotion. One day she took him to the *amritsar* pool, and a bath therein is said to have cured him of his leprosy. The *bertree* near which Bībī Rajanī's husband had washed his affliction away came to be known as Dukhbhaṅjānī (eradicator of woes) Berī in the circumambulatory terrace around the pool. A *gurdwārā* and a women's college at Paṭṭi are named after Bībī Rajanī.

Gp.S.D.

RAJAS OF THE PUNJAB, by Sir Lepel H. Griffin, first published in 1870, contains accounts of the principal (not all) Sikh princely states in the Punjab and of their political relations with the paramount power. The work is based mainly on the official records and papers of some political agencies and others. The book is divided into eight chapters, each dealing with an individual Sikh state. The book opens with the history of the Patialā state, the largest

in the Mālva region. Its founder, Ālā Singh (1691-1765) became, as a result of his conquest, 'the most distinguished' among the Sikh chiefs of his day in that region. He made Paṭiālā his capital in 1752. In 1761 he was invested by Ahmad Shāh Durrānī with the title of Rājā. His successor Amar Singh (1748-1782) was the strong man of Paṭiālā. A notable feature in the history of the family was the emergence of women of extraordinary courage and political wisdom at periods of crisis.

Rājā Hamir Singh of Nābhā is described as "A brave and energetic chief," and has all praise for Desū, his wife, who fought bravely against Gajpat Singh of Jīnd who had taken her husband prisoner by treachery. He also refers to the continuous hostility between the states of Nābhā and Paṭiālā. Rāj Kaur, the mother of Mahārājā Ranjīt Singh, was the daughter of Gajpat Singh of Jīnd. The chiefs of Bhadaur, who trace their ancestry to Chaudharī Dunnā, of Phulkīān stock, are also discussed in the book. Jassā Singh Āhlūvālā, the founder of the Kapūrthala state, is also discussed, and so are the ancestors of Farīdkoṭ state. Maṇḍī, one of the Kāngra hill states is also mentioned briefly. The minor Phulkīān families of Baḍrukhān, Diālpurā, Jiūndān, Koṭ Dunnā, Lauḍgharīā, Malaud and Rampurīā are touched upon in passing.

B.J.H.

RĀJ BAṆSO (d. 1835), daughter of Rājā Saṁsār Chand of Kāngra was married to Mahārājā Ranjīt Singh in 1829. Said to be the most beautiful of the Mahārājā's wives, she was a patron of hill music. Rāj Baṇso committed suicide in 1835.

S.S.B.

RĀJGARH, formerly known as Burj Mānānvālā, is a village 32 km northwest of Barnālā claiming a historical shrine, Gurdwārā Pātshāhī Dasvīn, dedicated to Gurū Gobind Singh who made a brief halt here travelling from Dinā in December 1705.

M.G.S.

RĀJINDAR KAUR, BĪBĪ (1739-1791) or Rājindān, the only daughter of Bhūmīā Singh and grand-daughter of Bābā Ālā Singh, was known for her valorous qualities. In 1751, she was married to Chaudharī Tilok Chand, of Phagwārā. Her husband

died at a young age and the charge of the family estate fell to her. When Bābā Ālā Singh was arrested in 1765 by Ahmad Shāh Durrānī and was being taken to Lahore, Rājindar Kaur went to her grandfather and offered to pay the money to secure his release. She provided military help for Rājā Amar Singh of Paṭiālā, her first cousin, when he was defeated by Harī Singh of Siālba in 1778. During the reign of the minor Rājā Sāhib Singh, Rājindar Kaur was again in Paṭiālā to defend the town against Marāṭhā onslaughts. She died in 1791 at Paṭiālā.

S.S.B.

RĀJINDER KAUR, Dr (1931-1989), journalist and politician, was born at Amritsar on 10 February 1931, the daughter of the famous Akālī leader, Master Tārā Singh. She was educated at Khālsā College, Amritsar, Pañjāb University, Chandigarh, and Camp College, New Delhi, and got her Ph.D. (Doctor of Philosophy). She taught at Khālsā College, Amritsar, for one year during 1958-59, but left teaching to enter journalism and politics. She edited for three years the Punjabi daily *Parbhāt* (Jalandhar) and the monthly *Sant Sipāhī*. She was president of the women's wing of the Shiromani Akālī Dal, and a member of the Delhi Sikh Gurdwārā Management Committee. In April 1978, Dr Rājinder Kaur was elected to the Rājya Sabhā. She fell at Baṭhiṇḍā to the bullets of unidentified assassins on 5 February 1989.

M.G.S.

RĀJINDER SINGH (1932-1995), journalist, born on 9 October 1932 at Maṇḍī Bahaiddīn, who carved for himself a special niche in Punjabi journalism at an unbelievably young age. He bestowed on Punjabi a completely new style of political writing. He did not have the slightest difficulty in switching over from one mood to the other. After the partition in 1947, he shifted to Delhi and befriended important personalities of the day including Jawāharlāl Nehrū, Indirā Gāndhī, and others. He was very knowledgeable about local politics and fascinating conversationalist. Likewise, he was also able to win the implicit trust of many Punjab leaders. All of them admired his sharpness of mind and gave him their fullest

Kirpāl Dās, was proceeding from Hehrān to Kamālpur, he was stopped here and served with a drink of milk by one Māi Bhaṭṭī.

M.G.S.

RĀJO MĀJRĀ, near Dhūrī in Saṅgrūr district of the Punjab, claims a historical shrine, Gurdwārā Nauvīn Pātshāhī, commemorating the visit of Gurū Tegh Bahādūr. A old well sunk there by Mahārājā Karam Singh of Paṭiālā is still in use.

M.G.S.

RĀJPUT-SIKH RELATIONS. During his preaching tours, Gurū Nānak is believed to have visited Pushkar and Kulāyat, two important Hindu pilgrimage centres in Rājputānā (now Rājasthān), the land of the Rājputs. While under detention in Gwalior Fort, Gurū Hargobind came in contact with some Rājput chiefs held in custody there, and was instrumental in their eventual release. Mirzā Rājā Jai Singh of Amber (1605-67), and his family were devotees of the Gurūs. Gurū Har Krishan and Gurū Tegh Bahādūr stayed in their palace in Rāisīnā, a Delhi suburb. Gurū Tegh Bahādūr accompanied Rājā Rām Singh, at the latter's request, during the Assam expedition. Gurū Gobind Singh travelled widely across Rājputānā in 1706-08. When Mātā Sundarī (d. 1747) moved from Delhi to Mathurā, the then Rājā of Jaipur, Savāi Jai Singh provided her with suitable residence and maintenance. During the period after Bandā Singh, Sikh *jathās* or sub-units of the Dal Khālsā, adopting guerilla tactics against the Mughal and Afghān regimes, took refuge on several occasions in the desert of Rājputānā. The Sikhs under Jassā Singh Ahlūwālīā helped Rājā Jawāhar Singh of Bharatpur against Rājā Mādho Singh of Jaipur who was helped by the Marāṭhās in 1767-68. The Sikhs and Rājputs seem to have had no mutual contact of any kind thereafter.

H.R.G.

RĀKHĪ SYSTEM, (*rākhi*= protection) referred to the cess levied by the Dal Khālsā upon villages which sought their protection against aggression or molestation during the mid-eighteenth century. The Mughal administration was crumbling and Afghans invaded at will. The result was an utter chaos and the populace was at the mercy of the

roving bands of plunderers of various descriptions. Sikhs were then the only organized people who also followed high moral standards, but they were not yet in a position to establish their direct authority. They introduced a plan offering protection of the Dal Khālsā to a village or a group of villages on payment of *rākhi* or protection money. This ensured peace for the people and brought regular revenue to the Dal Khālsā without antagonizing the local population. In the Punjab the system lasted until 1764-65 after which the Sikh *misls* began occupying territories, but *rākhi* continued to be collected from territories in the Gangetic Doāb and the country between Delhi and Pānīpat right up to 1803.

H.R.G.

RALĪĀ RĀM (d. 1864), eldest son of Misr Chhajjū Mall, was appointed by Mahārājā Ranjīt Singh as administrator of Amritsar in 1811. He was made incharge of the customs department of the State (1812) and keeper of records (1833). In 1841, he discovered a sulphur mine in Rāwalpindī district for which Mahārājā Sher Singh granted him a *jāgīr*. He was created a Dīwān in 1847, and conferred the title of Rājā in 1851. Ralīā Rām died in April 1864.

H.R.G.

RALLĀ, near Mānsā in the Punjab, is sacred to Gurū Tegh Bahādūr, who visited it during his travels across southeastern Punjab. The shrine established to commemorate the visit was until 1947 controlled by anchorites of the Nāth cult.

M.G.S.

RĀMĀ, BĀBĀ, maternal grandfather of Gurū Nānak, was resident of village Chahal, near Lahore. He was married to Mātā Bhirāi. The couple had a son, Krishnā, and a daughter, Triptā.

Gn.S.

RĀMĀNANDA (1300-1410?) promoter of Vaiṣṇav Bhakti in North India and founder of the Bairāgi sect of anchorites, was born at Prayāga (Allāhābād). He studied in Kāśī (Banāras), and became a disciple of Rāghavānanda, a Vaiṣṇavadvaita *āchārya*. He was, however, more liberal than his *gurū* with regard to the caste system and initiated separate sect of his own. Rāmānanda established

himself as a teacher at Kāsī, where to this day Pañchgarīgā Ghāt is associated with his name. It is perhaps because of his liberal views regarding caste distinctions that a number of low-caste saints of the Bhakti movement were his disciples. One of his hymns, included in the Sikh scripture, rejects idol worship.

R.S.T.

RĀMA TĪRTHA, SVĀMĪ (1873-1906), who, after Svāmī Vivekānanda, created a powerful influence with his quiet spirituality, was born on 22 October 1873 at Murālīvālā, near Gujrānwālā, now in Pakistan. His father, Hīrānand, was a man of very modest means. His mother died when he was barely one year old. He and his sister, older than him by one year, were brought up by his father's sister. At two he was betrothed, and at eleven married. Struggling against difficult circumstances, he passed the Matriculation (then called Entrance) examination from Pañjāb University, Lahore. He got a studentship and entered the Forman Christian College at Lahore from where he graduated. He did M.A. in Mathematics from Government College (1895).

He began his career as a Lecturer but soon took leave of his family and went to the Himalayas in quest of spiritual peace, but came back to Lahore to join his teaching career. He again retired to the Himalayas and sat long hours meditating on the banks of the Ganga. Early in 1901, he resolved to take the vows of a *sannyāsī* or monk. He was, by now, already living in a state of complete renunciation and was at heart a true *sannyāsī*; only the formal ritual remained to be performed. Shaven clean, he entered the Gaṅgā, entrusted his sacred thread to the holy river, chanted the sacred syllable Om for some time, and put on the *sannyāsī*'s ochre robe. As he emerged from the river, he sat on the bank, in silence, for hours. Tīrath Rām now became Rāma Tīrtha, to signify that he had turned the course of his life backwards, from *pravṛtti* towards *nivṛtti*, from the outer world to the inner.

He travelled to Japan to represent Hinduism at an inter-religious conference. Here he met another dynamic personality, Pūran Singh, the famous Sikh mystic and poet, who became a

sannyāsī under his influence. In 1902, Rāma Tīrtha travelled to the United States of America where he spent about two years preaching Vedānta. He held all religions in equal respect and showed special appreciation for hard work. On 17 October 1906, he gave up his body to the Gaṅgā.

G.S.K.

RĀM CHAND, DĪWĀN (1819-1888), son of Ratan Chand and grandson of Nānak Chand, the brother of Dīwān Sāvan Mall, Governor of Multān under Ranjīt Singh, was only twelve when he succeeded, in 1831, his grandfather as revenue collector of Multān and Kashmīr. Soon Mahārājā Ranjīt Singh appointed him chancellor, giving him charge of his private seal. After the death of the Mahārājā, Rām Chand quit service and began to live at his native town Akālgarh, in Gujrānwālā district. He was held in high esteem for his generosity and honesty. He contributed liberally towards religious and educational causes. He died in 1888.

S.S.B.

RĀM CHANDRA, PROFESSOR, born in 1821 at Pānīpat, became a distinguished teacher of Mathematics. On 11 March 1852, he took baptism and converted a Christian. In 1866 he was appointed tutor to Mahārājā Rājinder Singh of Paṭiālā. During his tenure, plans for the setting up of Mohindra College were formulated and the college, then affiliated to Calcutta University, was started. His contribution to Urdū journalism and promotion of English language was acknowledged by the Paṭiālā State with a grant of *Khill'at* and Jāgīr. He died in Delhi on 11 August 1880.

H.S.V.

RĀMDĀS, BĀVĀ, a 19th-century Punjabi poet, was born at Harganān, in Fatehgarh Sāhib district of the Punjab. He belonged to the Dīvānā sect and founded a centre at Paṭiālā which is now known as Bāvā Rām Dās Jī Kā Dērā which he set up under the patronage of Mahārājā Narinder Singh of Paṭiālā (1846-62). As a poet he wrote on a wide range of subjects- social, political, ethical and spiritual. His language is a mixture of Braj, Hindi and Punjabi, commonly known as Sādh Bhākhā and his script is Gurmukhī. Of his eleven poetic works only two were published in lithographed

editions during the early 1890's and another one in Devanāgarī transliteration in 1875. The rest in manuscript form are preserved in different libraries.

Gr.S.

RĀM DĀS, GURŪ (1534-1581), fourth Gurū of the Sikhs, was simply called Jeṭhā (which means the first-born) at his birth on 24 September 1534 in a Soḍhī family of Lahore. His father was Hari Dās, a shopkeeper and his mother was Anūp Devī, also known as Dayā Kaur. At seven he lost both his parents and was cared for by his grandmother in her village Bāsarkē. To earn his meagre keep, Jeṭhā sold cooked beans in the market-place, yet, as people said, he often gave away his food to hungry people. At twelve, Jeṭhā travelled to Khaḍūr with some people and thence to Goindvāl where he chose to reside permanently. Gurū Amar Dās recognized Jeṭhā's upright character and steadfast service and gave their daughter, Bibī Bhānī, in marriage to him on 18 February 1554. The couple chose to stay in Goindvāl to be near the Gurū. They had three sons, Prithī Chand (1558), Mahādev (1560), and Arjan Dev (1563). Bhānī Jeṭhā continued to serve the Gurū with devotion and humility. Already called by his proper name Rām Dās, he distinguished himself by his intelligent understanding of the articles of Sikh faith and by constantly attending to the needs of the *saṁgat* as well as of the Gurū. Once Gurū Amar Dās dispatched him to Lahore to meet with the Mughal emperor Akbar in order to answer certain objections made in the royal court against Gurū Amar Dās for abandoning the traditional religious and social customs and ignoring distinctions of the four castes. Rām Dās was anointed Gurū in 1574. However, before that Gurū Amar Dās had instructed him to establish a new town and to construct a pool as the central point. The town was first called Gurū kā Chakk (the Gurū's village), then Rāmdāspur (the city of Rām Dās) and finally Amritsar (lit. pool of nectar; *amrit*-nectar + *sar*=pool). In order to finance the construction of the tank and to provide for the *langar* or free kitchen, Gurū Rām Dās organized a network of Sikhs to collect offerings and preach the Gurū's message. From Amritsar Gurū Rām Dās retired to Goindvāl

where he died on 2 Assū 1638/ 1 September 1581. A *gurdwārā* named Gurīāi Asthān Gurū Rām Dās in Goindvāl stands upon the site where he was installed Gurū. In Chūnā Maṇḍī in Lahore, Gurdwārā Janam Asthān marks his birthplace.

Gurū Rām Dās was a poet of high merit. The Gurū Granth Sāhib contains 638 hymns, in 30 different *rāgas* or musical measures, composed by him on social and spiritual themes. His poetry, divinely inspired, speaks of God's name and praise in rhymed verse. The best-known among his composition is *Lāvānī*, comprising four 4-Line stanzas, used as a wedding hymn which is sung at the Sikh marriage ceremony. The poetry of Gurū Rām Dās expresses both the profound humility and the joyful exaltation of a person meeting God. His words speak sweetly to the inner voice of the listener. His poems are rich with feeling of devotion; his words express a deep longing for union with the Lord. The Gurū reveals God's Name and elevates the human being to the highest state of peaceful poise and majestic dominion. He praises the saints who remember God's name in their hearts, but criticizes those who have forgotten God and gone astray. The spiritual sovereignty of Gurū Rām Dās is attested by Bhatts who portray the stature of Gurū Rām Dās, as he was viewed by his contemporaries.

G.S.Ms.

RĀMDĀSĪĀ SIKHS is how Sikh converts from the community working professionally in leather are usually referred to as a class. The term Rāmdāsīās is an adaptation from Ravidāsīās, as some Chamār castes came to be called. They owed their affiliation to the famous saint, Ravidās, a pioneer of Vaiṣṇava revival. Chamārs as 'untouchables' lay at the lowest level of the Hindu social order only slightly higher than the Chūhrās or scavengers by virtue of their being craftsmen. The teachings of the Gurūs with their rejection of the caste system and emphasis on ethnic equality of all human beings naturally appealed to them. Of special significance for them was the canonization of the *bāṇī* or hymns of Bhagat Ravidās in the Sikh Scripture. Consequently, many Chamārs converted to Sikhism and they were as a

class given the respectable name of Ramdāsīā Sikhs. Later when industrialization and opening up of new avenues of employment facilitated occupational mobility, many Chamārs including Ramdāsīā Sikhs took to weaving, considered to be a cleaner and more honourable occupation. Conversion of Hindu Chamārs to Sikhism accelerated towards the end of the 19th century as a result of the Singh Sabhā preaching. The number of Chamārs who declared Sikhism as their religion increased from 100,014 in 1881 to 155,717, in 1931. This was besides 66,080 others listed as Ramdāsīā Sikhs in 1931. Of all Ramdāsīās/Ravidāsīās nearly 52.8 per cent declared themselves Sikhs. Ramdāsīās now form an integral part of the Sikh community, with additional concessions statutorily provided to them in education, employment and political representation.

P.S.J.

RĀM DATT, a Brāhman resident of Kurukshetra, who became a devotee of Gurū Gobind Singh during the latter's visit to the town on the occasion of the solar eclipse in 1702. According to tradition while other Brāhman sought alms from the Gurū, Rām Datt begged for spiritual instruction.

Gn.S.

RĀM DIĀL, DĪWĀN (1798?-1820), a general in the Sikh army, was the eldest son of Dīwān Motī Rām. He is said to have become a divisional commander at the age of 16 and took part in various campaigns such as Kashmīr (1814), Hazārā and Multān (1818). In 1819, Rām Diāl was appointed governor of Attock and Hazārā. In 1820, he led an expedition against the turbulent tribes of Hazārā and the surrounding areas but had to retreat and was ambushed on the way and killed.

H.R.G.

RĀM DIĀL, RĀI (d. 1863), newswriter and *vakīl* of the Sikh kingdom at Fīrozpur, was the son of Rāi Anand Singh, after whose death he was sent to Ludhiānā as *vakīl* in 1827 and a few years later went to Fīrozpur in the same capacity. In 1832, he was sent to Anandpur Sāhib to settle the dispute among the Sodhīs, who ruled the town on behalf of the Lahore Darbār. Rām Diāl remained there

for five years and was, on his return to Lahore in 1837, honoured with a *jāgīr* in Ludhiānā district. He died at Lahore in 1863.

B.S.N.

RĀMEĀNĀ, near Jaito in Farīdkot district of the Punjab, is sacred to Gurū Gobind Singh, who visited here in December 1705 on his way to Khidrānā, now Muktsar. Gurdwārā Sāhib Pātshāhī X commemorates the visit.

M.G.S.

RĀMGARHĪĀ MISL. See MISLS

RĀMKALĪ KĪ VĀR, also known as *Tikke dī Vār*, lit. Coronation Ode, is the joint composition of the bards Balvaṇḍ and Sattā. In the caption given it by Gurū Arjan in the Gurū Granth Sāhib, the former is particularized as a Rāi, or panegyrist, and the latter as a Ḍūm, or minstrel, both words being interchangeable here. The *Vār* comprises eight stanzas, of unequal length. Balvaṇḍ and Sattā performed *kīrtan* in the time of Gurū Arjan who could scarcely pay them a more befitting compliment than immortalizing their names and poetic skill by including their *Vār* in the Gurū Granth Sāhib. The authors conceived the Gurūs as kings of the House of Nānak. They sang a coronation song to commemorate the ceremony, anointing each of the four successors of Gurū Nānak as Gurū-king. Going by the indications in this composition, the first three stanzas were composed by Balvaṇḍ, the next three by Sattā and the remaining two were added by them jointly later. Each of them conceptualizes the House of Nānak as instituted by the Supreme Being. The *Vār* proclaims that Nānak founded the royal dynasty; he, then, unfolded the royal canopy over the head of Lahiṇā, Gurū Aṅgad. Aṅgad carried forward his teaching. Gurū Amar Dās bestrode the steed of poise, had chastity for his saddle, truth for his bow and praise of the Lord for arrow. It refers to the new seat at Khaḍūr established by Gurū Aṅgad, and also refers to the many centres set up by Gurū Amar Dās. Gurū Rām Dās and Gurū Arjan have been praised as souls completely identified with the Supreme Being. They for the first time spoke of *joti*, spirituality, and *jugatī*, ideals of conduct, as combined in the vision of Nānak. This *Vār*, for

the first time, proclaimed the nature of the law of succession in the House of Nānak.

T.S.

RĀMKALĪ SADU, by Sundar, is an 'elegy' (*sadd*, in Punjabi) included in the Gurū Granth Sāhib in Rāga Rāmkalī. *Sadd*, a form of folk poetry prevalent in rural Punjab, was used to denote songs addressed by lover to beloved expressing his heart's anguish. With the passage of time, it turned into a dirge sung in love and adoration of the dead. Sundar, a great-grandson of Gurū Amar Dās, recaptures in this six-stanza verse the advice the Gurū gave to his followers and members of his family just before he passed away. Gurū Amar Dās tells them not to weep and wail for him, nor to perform the customary mourning rites. Since death is an opportunity for the individual soul to get united with the Supreme Soul, it is not a moment for lament. The *Sadu* is commonly recited at the conclusion of a reading of the Gurū Granth Sāhib as part of the obsequies.

K.S.D.

RĀM KUṆVAR, BHĀĪ (1672-1761), a prominent Sikh of Gurū Gobind Singh's time. He was a direct descendant of Bābā Budhā, and was only three years old when his father, Bhāī Gurdittā, died in Delhi in 1675, following the martyrdom of Gurū Tegh Bahādur. In conformity with the long-established custom, he put the saffron mark on the forehead of the nine-year old Gobind Rāi anointing him Gurū. He was married to Rāj Devī of Bhaknā in Amritsar district. He was at Pāontā at the time of the birth of Gurū Gobind Singh's eldest son Ajit Singh, who was given the name by him. He also fought in the battle of Nadaun in 1691. Rām Kuṇvar was a learned man, a musician of merit and an accomplished expounder of the sacred texts. When the *Khālsā* was manifested by Gurū Gobind Singh in 1699, Rām Kuṇvar received the rites of initiation and was renamed Gurbakhsh Singh. He survived Gurū Gobind Singh for over half a century. It is said that he was arrested along with his 500 companions by Nādir Shāh, but was released as his captors recognized his miraculous powers. He narrated anecdotes from the lives of

the Gurūs to one Sāhib Singh, who later compiled them into a book *Ratan Māl*, commonly known as *Sau Sākhi*. He died at Nainē dā Kot (now in Pakistan) on 2 August 1761.

M.G.S.

RĀMPUR, near Dorāhā in Ludhiānā district, has a historical shrine called Gurdwārā Rerū Sāhib. Gurū Gobind Singh, while travelling from Māchhivārā into the interior of Mālvā country, is believed to have stayed here briefly under a *rerū* (*Mimosa leucophloea*) tree.

M.G.S.

RĀMPURĀ KALĀN, in Lahore district of Pakistan, had a historical Gurdwārā commemorating the visit of Gurū Hargobind, who once halted here during one of his journeys between Amritsar and Lahore.

M.G.S.

RĀM RĀI, (1646-1687), the elder son of Gurū Har Rāi, was born to Mātā Sulakkhanī at Kīratpur on 11 March 1646 and grew up into a robust youngman, well versed in the sacred lore and in the use of arms. He was deputed by Gurū Har Rāi to represent him before Emperor Aurangzib who had summoned the Gurū. Rām Rāi was instructed to "answer squarely and without fear any questions the Emperor may ask." Accompanied by Dīwān Dargah Mall and some other Sikhs, Rām Rāi left Kīratpur for Delhi on 30 March 1661. Rām Rāi made a very favourable impression on the Emperor by virtue of the many miracles he displayed, but he overreached himself when, to please the Emperor, he deliberately misread one of the verses from the (Gurū) Granth Sāhib. Bābā Rām Rāi's misquotation satisfied the Emperor but displeased the Sikhs who sent a report to Gurū Har Rāi. The Gurū anathematized him for altering a hymn. Rām Rāi went over to the *dūn* (valley) where the Emperor had granted him a *jāgīr*. He set up a *ḍerā* there and enjoyed imperial patronage. He preached the gospel of Gurū Nānak, but the Sikhs by and large shunned him and his followers. Rām Rāi met Gurū Goind Singh during the latter's stay at Pāontā (1685-88). He died at his *ḍerā* on 4 September 1687.

G.S.A.

RĀMRĀĪĀS, originally a splinter sect of the Sikhs, now comprise an independent group more akin to the Udāsīs. The sect owes its origin to Bābā Rām Rāi whose name it bears. Bābā Rām Rāi, shortly before his death in 1687, had met Gurū Gobind Singh and atoned for his sin, but his followers remained outside the pale of the Khālsā. Up to the time of the Akālī agitation in the early 1920's, the principal Rāmraī shrine at Dehrā Dūn had Gurū Granth Sāhib installed in it. The place has since been converted into a non-Sikh shrine. At present Rāmraīās have little in common with the Sikhs.

Gbch.S.G.

RĀM RĀI, BHĀĪ, son of Uttam Chand, a goldsmith, was an important Sikh of Patnā and his name finds mention in several *hukamnāmās*. He was a good fluent writer as is evidenced by a copy of the Gurū Granth Sāhib written in his hand which is preserved at Takht Harimandar Sāhib.

P.S.P.

RĀM RAUNĪ, later known as Rāmgarh Fort, was a small mud-fortress built in April 1748 near Rāmsar, in Amritsar, to provide shelter to scattered Sikh *jathās*, in Mughal Punjab. Sikh *sardārs*, along with their bands, assembled at Amritsar on the Vaisākhi day of 1748 and set to building a *raunī* or enclosure. The fortress, named after Gurū Rām Dās, became a rallying point for the Sikh bands against the recurrent Mughal onslaughts. When the Sikhs assembled at Amritsar to celebrate the Dīvālī of 1748, nearly 500 Sikhs within the fort were besieged by forces led by Mu' in ul-Mulk and Adīnā Beg. The siege was lifted following Dīvān Kaurā Mal's intervention. After the death of Mīr Mannū in 1753, the Sikhs rebuilt the fortress. Jassā Singh Rāmgarhiā took a leading part in fortifying it. Renamed Rāmgarh, it became the base of Sikhs' future operations. In 1758, Adīnā Beg sent a force to invest the fort. The Sikhs were severely outnumbered. They put up a brave flight, but had to evacuate the fortress in the end. However, not long afterwards, they reassembled at Amritsar. Rāmgarh was repaired and regarrisoned, and continued to serve as a bulwark for the defence of the holy city.

B.S.N.

RĀM SĪNGH, a skilled artisan from Chunār Fort near Kāshī (Vārāṇasī) in Uttar Pradesh who was with Gurū Gobind Singh at Pāonṭā and improvised a gun carved out of a tree-trunk. The Gurū is said to have used it in the battle of Bhaṅgānī (1688).

P.S.P.

RĀM SĪNGH (1639-1714), Rām Chand before receiving the Sikh rites, was an ancestor of the ruling house of Paṭiālā. The second son of Chaudharī Phūl, he was married to Sāhbī, daughter of one Nānū Bhullar, who gave birth to six sons - Dunnā, Sāhbā, Ālā Singh, Bakhtā, Buḍḍhā and Laddhā. Rām Singh was a daring and ambitious man and made some territorial acquisitions. The town of Rāmpurā he founded near Baṭhīṇḍā celebrates his name to this day. He was a devoted disciple of Gurū Gobind Singh and had the honour of receiving from him a *hukamnāmā* in 1696. He took at the Gurū's hands *amrit* at Damdamā Sāhib (Talvaṇḍī Sābo) in 1706. He was killed in 1714 at Kotlā by his nephews Bīrū and Ugar Singh.

B.S.

RĀM SĪNGH (d. 1716), of Mīrpur Paṭṭī in Amritsar district of the Punjab, was the younger brother of Bāj Singh, who was appointed governor of the town of Sirhind after it was occupied by Bandā Singh Bahādur in May 1710. Rām Singh had received the rites of the Khālsā at the hands of Gurū Gobind Singh, and was one of the five Sikhs who had accompanied Bandā Singh from Nāndeḍ to the Punjab in 1709. He took part in various campaigns launched by Bandā Singh. He was taken prisoner in the siege of Gurdās-Naṅgal and sent to Delhi where he was executed along with Bandā Singh and his other companions in June 1716.

G.S.D.

RĀM SĪNGH (d. 1836), son of Bhagat Singh, took up service under Mahārājā Ranjīt Singh about the year 1804. In recognition of his services in different campaigns, he was granted *jāgīrs* in 1818. In 1822, he was placed under Prince Kharak Singh and two years later he was shifted to Rājā Suchet Singh's division.

G.S.N.

RĀM SĪNGH, holy man maintaining a *dharamsālā* at Zahūrā, near Tāṇḍā, in Hoshiarpur district,

Bedī fell fighting near the village of Paṛopī, where a memorial was later raised in his honour.

K.S.D.

RĀM SINGH, BHĀĪ, a descendant of Bhāī Bhagatū, was a devout Sikh. He served Gurū Gobind Singh with devotion when the latter visited his village Chakk Bhāī in Bathindā district of the Punjab during his travels through these parts in 1706. He again presented himself at Talvaṇḍī to do obeisance on the eve of the Gurū's departure for the South.

P.S.P.

RĀM SINGH, BHĀĪ (d. 1846), son of Bhāī Harbhaj and a grandson of Bhāī Vastī Rām, occupied a position of honour at the court of Mahārājā Ranjīt Singh. A good scholar of Sanskrit and Persian, he was a trusted counsellor of the Mahārājā, who consulted him on all important matters of State. He enjoyed the unique privilege of sitting on a chair in the court and his tent was fixed next to that of his master whenever he accompanied him on a military campaign. He sometimes acted as an interpreter at the Mahārājā's meetings with his foreign visitors. He also acted as royal physician as he was adept in the use of indigenous herbs. Respected as a religious head, Bhāī Rām Singh placed the *tilak* on the forehead of Mahārājā Kharak Singh when he ascended the throne and acted as Prime Minister for a while during the reign of Nau Nihāl Singh. He continued to enjoy a position of respect under Mahārājā Sher Singh. Mahārāṇī Jind Kaur turned more to him for advice during the period she held the reins of power. He played a key role in the negotiations following the first Anglo-Sikh war (1845-46) and was one of the signatories to the treaties dated 9 and 11 March 1846. He was a member of the Council of Regency set up to administer the State on behalf of the minor Mahārājā Duleep Singh. He died at Lahore on 18 December 1846.

S.S.B.

RĀM SINGH, BHĀĪ (1890-1921), one of the Nankāṇā Sāhib martyrs, was born on 29 September 1890, the son of Bhāī Jhaṇḍā Singh of Nizāmpur, in Amritsar district. He was part of the *jathā* which

went to Nankāṇā Sāhib to get the Gurdwārā Janam Asthān liberated from the corrupt *mahants*. The *jathā* was fired at in the morning of 20 February 1921 and Rām Singh was one of the those killed there.

G.S.G.

RĀM SINGH, CAPTAIN (1864-1949), soldier and Akālī politician, was born the son of Natthā Singh of Sunām, in Saigrūr district of the Punjab. Born in 1864, he spent his early life in his native village where he received his early education. Then he enlisted in the Patialā state army, but soon left it to join 15th Sikh Battalion of the Indian army on 15 April 1882. He served meritoriously in the Sudan campaigns of 1884-85 and 1897-98 and on the North-West Frontier of India, rising steadily in rank and becoming a Sūbedār Major and Honorary Captain by the time he retired in 1908. He was also awarded Order of British India (O.B.I.) and the title of Sardār Bahādur, and granted 125 acres of land in Sargodhā canal colony in Shāhpur district (now in Pakistan).

Captain Rām Singh was a devout Sikh. While serving as *aide-de-camp* to the Governor-General of India towards the end of his army career, he had taken initiative to establish a *gurdwārā* at Shimlā. He also took active part in the Akālī agitation, was a member of the first Shiromani Gurdwārā Parbandhak Committee, and its vice-president. He died on 29 December 1949.

S.S.Am.

RĀM SINGH CHHĀPEVĀLĀ (d. 1840) was a man of note who fought in the battles of Rāmnagar, Cheliānvālā and Gujrat during the second Anglo-Sikh war of 1848-49. When he was quite young, Mahārājā Ranjīt Singh took him and his brother in his service, and gave him command of 500 *sowārs* under Prince Kharak Singh. He remained in the good books of Kharak Singh and Sher Singh, and received many favours. He was sent in command of some irregular horse to Bannū where he was instrumental in arousing the Sikh force stationed in Dalīpgrāh Fort to rebellion in 1848. The force headed by Rām Singh marched on to join Rājā Sher Singh against the British. Rām Singh showed his

worth by fighting bravely and fell in the battle at Gujrāt on 21 February 1849.

G.S.N.

RĀM SINGH NŪRPURĪĀ, an associate of Bhāi Mahārāj Singh in his revolt against the British, was the son of Shiām Singh alias Shiāmā, a minister to Rājā Bīr Singh, chief of Nūrpur. Earlier Nūrpur was a feudatory but was, in 1816, annexed by Ranjīt Singh, Bīr Singh taking shelter in British territories. Rām Singh who probably succeeded his father as minister remained with Bīr Singh during his exile. He joined in 1844 the service of Mahārāj Jind Kaur who secretly sent him in 1848 to join Mahārāj Singh. Rām Singh met the Bhāi at Jhaṅg, where he was given sufficient funds. Rām Singh led an insurrection in the Bārī Doāb at the close of 1848 and even threatened the British possessions in the Jalandhar Doāb. Rām Singh's campaign acquired such proportions that even the British Governor-General, Lord Dalhousie, took note of it. Ultimately the British forces defeated Rām Singh in a battle fought on 8 January 1849 at Bassū, near Nūrpur. Rām Singh himself was seriously wounded but escaped and took refuge in Jammū territory. He was ultimately arrested and tried as a rebel. No precise information is available as regards the sentence awarded.

M.L.A.

RĀM SINGH, RĀJĀ, son of Mirzā Rājā Jai Singh of Amber, was a *4-hazārī mansabdār* of the Mughal emperor, Aurangzib. During Jai Singh's absence in the Deccan on campaigns against Shivājī and the Bijāpur state in 1664-67 Kaṁvar Rām Singh represented his father at the imperial court. The Amber family had been admirers of the Sikh Gurūs since the time of Gurū Hargobind. When Gurū Har Krishan was summoned to Delhi by the Emperor, he put up with Rājā Rām Singh, and their palace was later converted into Gurdwārā Baṅglā Sāhib. In November 1665, when Gurū Tegh Bahādur was arrested and brought to Delhi, Kaṁvar Rām Singh interceded and secured his release. When Rājā Jai Singh persuaded Shivājī to present himself in the imperial court, Shivājī and Shambhūjī were made to stay with Rām Singh. This was virtual detention, but when they escaped on

19 August 1666, their custodian naturally fell under suspicion. On 27 December 1667, Rājā Rām Singh was nominated to lead an expedition against the Ahom rebels of Assam. Gurū Tegh Bahādur was then traveling in the eastern districts, and accompanied Rām Singh on his request. According to Sikh chroniclers, Gurū Tegh Bahādur eventually arranged a truce opening the way for peace but the truce did not last long and hostilities broke out again which continued for over six years. At last Rājā Rām Singh received permission to leave Assam; he reached Delhi in June 1676. Not long afterwards he was called upon to take part in the Deccan campaign. His last expedition was to north-west frontier where he died.

A.C.B.

RĀM SINGH, SARDĀR BAHĀDUR, eminent architect, was born in a Rāmgarhiā family and started working in a wood-carver's shop in Amritsar where he attracted the notice of Mr Kipling, the first principal of the Mayo School of Industrial Arts, Lahore. Rām Singh proved a quick learner and within a period of time, he gained appointment in his own school. He assisted Kipling in designing the new buildings of the Museum and Technical Institute as well as of the Mayo school of Industrial Arts. After his retirement, Mr Kipling invited Rām Singh to London for participation in an international exhibition. In 1890, he undertook the trip on a royal invitation to prepare an architectural design for the Durbār Hall wing in Royal Palace. He stayed there for three years and his entry at the international exhibition was adjudged as the best model of the traditional style of Indian architecture. After return to India, he became principal of the Mayo School of Industrial Arts, and was awarded the titles of 'Sardār Sāhib' in 1904, 'Sardār Bahādur' in 1909, and 'Member of Victorian Order' (MVO) in 1911. He prepared designs of several outstanding buildings in India and abroad. He almost 'invented' the modern Sikh architecture - a mixture of the traditional Indian and Mughal styles - of which perhaps the best example is the historic building of the Khālsā College, Amritsar. He died in 1916.

S.S.Bt.

RĀM TĪRATH, SVĀMĪ (1897-1977), also known as Daṇḍī Sannyāsī (different from Rāma Tīrtha, Svāmī), was a recluse who after a prolonged spiritual quest turned to the Gurū Granth Sahib. Born on 31 August 1897 at Ṭauhrā, in the then princely state of Nābhā, he received the name of Rām Pratāp but was rechristened Svāmī Rām Tīrath when he took *sannyās*. He learnt Saṅskrit grammar and Sikh texts under Paṇḍit Rām Basant Singh, a Nirmalā scholar, who took him to Nankāṇā Sāhib. When he came of age, he joined the Paṭiālā state army and served for three years. He then quit the army and travelled extensively, consorting with saints and *sādhūs*. In 1941, he moved into Sonia Temple, at Ludhiānā. Here he wrote eighteen books and tracts in Saṅskrit, Hindi and Punjabi. In Punjabi were his *Sarvotam Granth Ādī Śrī Gurū Granth Sāhib* and *Sarvotam Dharma Khālsā Panth*. Swāmī Rām Tīrath died at Haridvār on 12 May 1977.

Bb.S.N.

RĀNĀ SŪRAT SINGH, an epiclike poem by Bhāī Vīr Singh published in 1905. This poem of more than fourteen thousand lines is written in blank verse, tried for the first time in Punjabi. With all its protracted search and pang, it is ultimately a poem of complete spiritual certitude, of utter harmony and undifferentiation. But despite this religious *leitmotif*, the work does not degenerate into a dry and didactic poem, but possesses intrinsic worth as a literary production of high aesthetic value. The backdrop of the story is the eighteenth century when the Sikh people were facing oppression and persecution. The plot turns on Rānī Rāj Kaur, the only daughter of a hill monarch who embraces Sikhism and also marries Rāj Kaur, to a Sikh. Her husband, Sūrat Singh gets killed in a skirmish and the widowed Rāj Kaur finds solace nowhere until one day she felt she had stolen out of her body and soars up in the sky; finally, she reaches the domain of Sach Khaṇḍ with the help of a heavenly companion. On reaching here her duality ends. But after the fleeting moment was over, she once again felt the 'emptiness' without her husband. The long-suffering search finally ended when an old man found her lying exhausted and senseless and took her to a *satsaig*. She was now a changed being.

She took the reins of government into her hands and yet daily shared in the *satsaig*. Rejoicing in God's Will, attached to Nām and diligent in her daily duty, she was united to her lord as never before. She had reached the state of grace and equipoise.

Jb.S.A.

RANBĪR SINGH, MAHĀRĀJĀ (1879-1948), son of Balbīr Singh and a grandson of Rājā Raghbīr Singh, was born at Saṅgrūr on 11 October 1879. He ascended the *gaddī* of Jīnd state in 1887 and was invested with ruling powers in 1899. Deaf from a relatively early age, he ruled for a long time until he died on 1 April 1948.

S.S.B.

RANDHĪR SINGH, BHĀĪ (1878-1961), a revolutionary as well as a saintly personage, was born on 7 July 1878 at the village of Nāraṅgvāl in Ludhiānā district of the Punjab. His father, Natthā Singh was at first the district inspector of schools of Ludhiānā and then translator of law books in the princely state of Paṭiālā. Randhīr Singh passed his high school at Nābhā and went to Lahore for higher studies but failed to complete his graduation. In October 1902, Randhīr Singh was appointed a *naib tahsildār* but he resigned the position next year. Briefly in 1904-05, he worked as a head clerk in a government office at Abbotābād, where he spent most of his time in meditation. This was for him a time of spiritual illumination. In 1907, he took up the job of a hostel superintendent at the Khālsā College at Amritsar, only to quit it soon. He became active in the Akālī movement for some time and then joined the Ghadr movement. On 19 February 1915, he marched out with a batch of about 60 comrades to help Kartār Singh Sarābhā capture the Fīrozpur cantonment. The plan, however, fell through. Randhīr Singh was detained at Nābhā on 9 May 1915 and was tried in the Lahore conspiracy case II and, on 30 March 1916, sentenced to transportation for life. For sixteen long years (1915 to 1930), he was shifted from jail to jail. While in Multān jail he went on a protest fast to secure for the Sikh prisoners their religious rights and won his point after a 40-day trial. Just before his release on 4 October 1930, he was brought to

Lahore jail where a Muslim jailer arranged a meeting between him and Bhagat Singh. After his release from jail in October 1930, Bhāī Randhīr Singh turned increasingly inwards and spent most of his time in meditation and in preaching the Gurū's word through *kīrtan* and through *akhaṇḍ pāths*. Bhāī Randhīr Singh wrote more than three dozen books and tracts on Sikh theology, philosophy and mysticism. He died on 16 April 1961 at Ludhiānā.

G.S.D.

RANDHĪR SINGH, RĀJĀ (1831-1870), born in March 1831, the eldest son of Rājā Nihāl Singh of Kapūrthālā, ascended the throne after his father's death in 1852. At the time of the 1857 uprising, he helped the British with supplies and personally led his troops to Oudh. The British rewarded him with the title of Rājā-i-Rājgan. He died at Aden on 2 April 1870 on his way to England.

S.S.B.

RAṄG DĀS, BHĀĪ, a Bhaṇḍārī Khatri of Gharuān, in Ropar district of the Punjab, was a prominent Sikh of the time of Gurū Amar Dās. He had been a Bairāgī *sādhū* until he met Bhāī Pāro, and became a Sikh. He is also said to have held charge of *mañjī* or preaching district.

B.S.D.

RĀNĪ MĀJRĀ, in Paṭiālā district, claims a historical shrine dedicated to Gurū Gobind Singh who, according to local tradition, came here as a child from Lakhnau. An old well near by still exists.

M.G.S.

RĀNĪ RĀJINDRAMATĪ CHARITRA by Sāhib Singh Mrigind is a versified account in Braj (Gurmukhī characters) of Queen Jindān or Jind Kaur, the wife of Mahārājā Ranjīt Singh, here referred to as Rājindramatī. Sāhib Singh Mrigind (c. 1800-1876) who later became the court-poet in the princely state of Jind, served the Sikh Darbār in the early years of his life, but had to leave Lahore following differences with Jind Kaur. The work, written in 1852 AD and so far unpublished, presents her in a poor light. The manuscript opens with a description of the beauty of the city of Lahore and the pomp and glory of the Sikh court.

This is followed by the poet's tribute to Ranjīt Singh. Jind Kaur is presented in this work as a beautiful and voluptuous woman. All the court intrigues after Ranjīt Singh's death are attributed to her.

Gm.S.

RANJĪT NAGĀRĀ, lit. the drum of victory in battlefield, was the name given the kettledrum installed by Gurū Gobind Singh at Anandpur in 1684. *Nagārā*, Punjabi for the Persian *naqqārā*, was a symbol of royalty. As well as fulfilling his spiritual office, Gurū Gobind Singh had, in 1684, adopted certain emblems of worldly dignity. The massive drum with a metallic hemispheric body, called by Gurū Gobind Singh Ranjīt Nagārā, was one of them. The hill chiefs, especially Rājā Bhīm Chand and later on his son Ajmer Chand, became jealous of him. History provides no clue, but in all probability Ranjīt Nagārā was left behind in Anandpur at the time of its evacuation. Almost every *gurdwārā* now maintains a large kettledrum called *dhaurisā* or *nagārā*, which is beaten during *ardās*.

Pk.S.

RANJĪT SINGH (1780-1839), Mahārājā of the Punjab, popularly called Sher-i-Punjab, i.e. the Lion of the Punjab, was the most colourful, the most powerful and yet the most endearing figure in the history of the Sikhs. He ruled over a domain extending from the Khaibar Pass in the west to the River Sutlej in the east, from the northern extremity of Kashmir to the deserts of Sindh in the South, comprising the *sūbās* (provinces) of Lahore, Multān, Peshāwar and Kashmir, and their dependencies. It covered an area of 1,00,436 square miles with an estimated population of 53,50,000. He was the first Indian in a thousand years to stem the tide of invasions from the northwest frontier and to carry his flag into the homeland of the traditional conquerors of Hindustān.

Born on 13 November 1780 at Gujrānwālā, now in Pakistan, Ranjīt Singh was the only son of Mahārājā Singh Sukkarchakkīā and Rāj Kaur, daughter of Rājā Gajpat Singh of Jind. He was given the name of Buddh Singh but was later changed into Ranjīt Singh. An attack of smallpox

during infancy deprived him of the sight of his left eye. He attended no school and spent most of his time riding and in chase. He developed a passionate love for horses and had his first encounter with steel at the age of ten when he fought beside his father against the Bhaṅgī chieftains. Ranjīt Singh lost his father soon after. However, his marriage, in 1796, with Mahitāb Kaur, daughter of Sadā Kaur, head of the Kanhaiyā *mis*, helped him a lot during the early part of his career of battle and conquest. He and other Sikhs chased Shāh Zamān when he, having occupied Lahore was returning in January 1797, and deprived him of much of his baggage. In another encounter with an Afghān detachment (27 November 1798), Ranjīt Singh defeated them, chased them and besieged them in the Lahore fort. He challenged the Shāh for a dual, but getting no response returned without a trial of strength. On 7 July 1799, Ranjīt Singh drove the Bhaṅgī rulers out of Lahore and became master of the capital. On 12 April 1801, he was anointed Mahārājā. He had his coins struck in the name of the Gurū, named his court as Darbār Khālsā and preferred to be addressed as Bhāi Sāhib or Singh Sāhib. His council of ministers consisted of men belonging to different communities. His army, though its nucleus remained Sikh, had large contingents of Muslims and Hindus. The first task to which he now applied himself was to bring the entire Punjab under his control. His closest collaborators in this were his mother-in-law, Sadā Kaur, and Fateh Singh, chief of the Āhlūwālīs. His most significant achievement was the taking in 1802 of Amritsar, including the Gobindgarh fort. He ordered the Harimander Sāhib to be rebuilt in marble and its domes to be covered with gold leaf.

In 1802, soon after the occupation of Amritsar, he engaged some deserters from the army of the East India Company to train his own infantry. Ranjīt Singh made it a daily practice to watch his troops at drill and manoeuvres. He was on way to Multān when fugitive Marāṭhā chief Jasvant Rāo reached Punjab, and he had to rush back to Amritsar to bring about a reconciliation between the British and the Marāṭhā chief. In the autumn of 1806, Ranjīt Singh

crossed the Sutlej and toured the Mālva country receiving tribute from several *sardārs*, and setting a dispute between the chiefs of Nābhā and Paṭiālā. On his way back to Lahore, the Mahārājā was invited by Rājā Sansār Chand of Kāngrā. In February 1807, Ranjīt Singh's troops attacked Kasūr and captured the town. A domestic quarrel in the Paṭiālā ruling family again took him beyond the Satluj. He settled the dispute and once more took tribute from other cis-Sutlej chieftains. Around this time Ranjīt Singh had made up his mind to subjugate the entire cis-Sutlej region, but his dream remained un-realized : the treaty of 25 April 1809 virtually fixed the southern limit of his kingdom and barred further extension of Sikh frontier beyond the Satluj. Ranjīt Singh, himself led out an army against the Gurkhās at Ganesh Ghāṭī and, on 24 December 1809, and occupied the Kāngrā Fort and held a royal *darbār*. On his return to his capital, he launched expeditions to subdue scattered chiefships which still kept up a show of independence. The estates of the Singhpurīs and of the Bhaṅgīs at Gujrāt were confiscated. The Balūch tribes were tamed. Other territories seized were Jalandhar, Tarn Tāran, Jammū, Maṇḍī, Suket, the salt mines of Kheorā, Ḍaskā and Hallovāl. The estates of the Nakaīs and the Kanhaiyās were reduced to fiefdoms. He occupied Multān in 1818, Kashmīr in 1819. He conquered Peshāwar, Ḍerā Ghāzī Khān, Ḍerā Isma'īl Khān, Hazārā, Kohāt, Toṅk and Bannū in quick succession, but they were brought under his direct control a few years later.

According to an estimate, the revenues of the Punjab in 1832 amounted to 2,58, 09,500 rupees. Later estimates, however, place the resources of the State between 2,50,00,000 and 3,25,00,000 rupees. The reign of Ranjīt Singh can be designated as absolute centralized monarchy, but liberal and benevolent. Its chief merit was religious moderation and practical efficiency. The central government was run under about a dozen *daftars* or departments of the State, supervised by chosen men of talent and ability. For the purpose of provincial administration, the kingdom was

roughly divided into four principal *sūbās*-Lahore, Peshāwar, Multān and Kashmir, each headed by a *nāzim* or *subāhdār*. The customary land revenue system with its various modes of assessment and collection, inherited from the Mughāls, was maintained by him with minor modifications. The judicial administration was by and large based on local custom and on tradition coming down from Mughal times. Extensive use was made of the *dharamśāstra* and Shari'at for deciding cases of the litigants of various communities. Crime was generally atoned with fines making for an additional source of income for the State. Capital punishment was unknown. Ranjīt Singh created an army which, at the zenith of his power, was a formidable force. Its overall strength was almost 1,00,000 men, a cavalry strength of 30,000 horse and a field artillery of 288 guns. One-third of the total revenue was spent on it. It was in 1822 that he decided to modernize it along European lines. Ranjīt Singh's love of the arts was equally well marked. While invading Peshāwar, he gave special instructions to General Hari Singh Nalvā to take every care to spare the library at Chimkinī from destruction. He patronized many artists and writers. A Sikh school of art, mainly of portraiture of individuals or the court or love-scenes modelled on the Kāngrā and Guler Schools, grew up. Scholars were engaged in the writing of Punjab or Sikh history, particularly of the reign of Ranjīt Singh himself. Sikh murals and frescos of this period were to be seen in the Mahārājā's palace, the Golden Temple and other important places. He got many of the dilapidated Mughal buildings and gardens restored and built new ones. He got several of his *sardārs* trained by the Europeans in the art of surgery, engineering, arms manufacture and so on.

The court of Ranjīt Singh represented unparalleled Oriental pageantry, ostentation and brilliance. The Mahārājā was usually dressed in simple white; he wore no crown or ornaments, but a single string of pearls around his waist and on special occasions, the famous Koh-i-Nūr diamond on his arm. He was a devout Sikh and considered himself an humble servant of the Gurū.

Ranjīt Singh died of paralysis at Lahore on 27 June 1839.

K.S.

RANJIT SINGH (d. 1846), a soldier in Mahārājā Ranjīt Singh's army, who rose to be a commandant in the Sikh army and rendered active service at Multān and at Bannū and Peshāwar on the north-west frontier.

S.S.B.

RANJODH SINGH MAJITHIĀ (d. 1872), military commander and *jāgīrdār* of the Sikh Darbār, was the son of Desā Singh Majithiā and foster-brother of Lahiṇā Singh Majithiā. Details of his early career under Mahārājā Ranjīt Singh are scarce. British records, however, locate him as the governor of Hazārā and the commander of Darbār troops in 1844. He led Sikh military operations against Jasroṭā to forestall the machinations of Rājā Gulāb Singh Dogrā of Jammū and made him surrender to the Khālsā Darbār Rājā Hīrā Singh's treasure. In the post-Ranjīt Singh days, he sided with Jawāhar Singh and took part in the first Anglo-Sikh war. He entered the Jalandhar Doāb, and having joined his forces with the Lāqṡā chief, seriously threatened Ludhiānā. He had a skirmish at Baddovāl and won the battle. His artillery opened up a cannonade on the retiring British force and took 77 men prisoner. General Smith was however able to save Ludhiānā. Ranjodh Singh marched on Jagrāon in order to cut off British communications with Fīrozpur. He took part in the battle of 'Alīvāl on 28 January 1846. After the treaty of Bharovāl, Ranjodh Singh was made a member of the Council of Regency. In 1848, he was arrested following interception of his correspondence with Dīwān Mūl Rāj of Multān. He died in 1872.

B.J.H.

RANVĀN, in Ludhiānā district, is celebrated for the historical shrine, Gurdwārā Gobindgarh Sāhib Pātshāhī VI and X. Pātshāhī VI has been added to the name of the Gurdwārā only recently by inhabitants of the village in the belief that Gurū Hargobind also passed through here while travelling after the battle of Mehrāj in 1634. Older

accounts relate the shrine only to Gurū Gobind Singh who made a brief halt here during 1702-03.

M.G.S.

RAQBĀ, in Ludhiānā district, has a historical shrine Damdamā Sāhib Pāṭshāhī VI, in memory of Gurū Hargobind, who travelled in these parts in 1632-33. As tradition has it, an old woman from the neighbouring village of Dākhā came with an offering of coarse bread made of mixed flour of wheat and gram.

M.G.S.

RĀRĀ, in Ludhiānā district, is sacred to Gurū Hargobind. According to local tradition, the Gurū, when out for the chase during his stay at Ghurānī in 1631, would sometimes halt for rest under a banyan tree here. Mahārānī Jasant Kaur, widow of Mahārājā Bhupinder Singh of Paṭiālā, got the present Gurdwārā Pāṭshāhī Chhevin constructed in 1941. She also donated land for its maintenance. *Karāh prasād* is still offered on her behalf every morning. A pious saint, Īshar Singh also belonged to the village.

M.G.S.

RATAN CHAND (d. 1629), son of Bhagvān Dās Gheraṭ who had been killed in a skirmish with the Sikhs in the time of Gurū Hargobind, made common cause with Karam Chand, son of Chandū Shāh, with a view to avenging his father's death. Ratan Chand and Karam Chand sought the help of 'Abdullah Khān, the Subāhār of Jalandhar, who despatched a strong force against the Gurū. Ratan Chand was killed in the ensuing battle.

B.S.

RATAN CHAND (d.1872), nicknamed *dāhrīvālā*, the bearded one, was one of Mahārājā Ranjīt Singh's prominent courtiers. He joined service in the postal department in 1829. After the first Anglo-Sikh war, he was made postmaster general. In 1862, he was made a honorary magistrate of the city of Lahore.

G.S.Ch.

RATAN DĀM, by Tahkan, an adaptation into Braj of Āchārya Amar Singh's *Amar Kosh*, the famous Sanskrit lexicon. Tahkan was one of the several poets who kept Gurū Gobind Singh company. In preparing *Ratan Dām*, the poet consulted works

other than *Amar Kosh* as well. The manuscript which has so far remained unpublished comprises twenty-eight chapters. The only extant copy (No.2421) is preserved in the Central State Library, Paṭiālā. It consists of 268 folios and is inscribed in Gurmukhī characters in the hand of one Pañjāb Singh. The work contains more than 1,400 entries on a wide variety of themes including day, night, year, conscience, history, eras, *śāstras*, four *varṇas*, medicines and vegetation. Several entries from the original work have been dropped and several new titles introduced.

P.S.P.

RATAN SINGH, BHĀĪ (d: 1943), alias Santā Singh, alias Īshar Singh, son of Nihāl Singh of Rāipur Doābā, in Jalandhar district was a Ghadr activist. He served in the Indian army before moving abroad. In Vancouver, he was nominated a member of the Shore Committee to help the *Komagata Maru* passengers. He travelled widely in Europe and Latin America enlisting support for the Ghadr party. He visited India incognito several times. He died in a hospital in Italy in September 1943.

S.S.J.

RATAN SINGH MĀN (d. 1857), a general in the Sikh army, was the son of Nāhar Singh of Mughal Chakk, now in Pakistan. He joined military service as a trooper, served under Harī Singh Nalvā in Kashmīr and Hazārā and was, in 1821, severely wounded at Mānglī in the Kashmīr hills where Harī Singh was besieging a strong fort defended by the hillmen. Ratan Singh accompanied Sardār Shām Singh's contingent to Kulū and Maṇḍī, where he was engaged for nearly two years in reducing the hill tribes to submission. He was created a general by Wazīr Jawāhar Singh. He took part in the expedition against Gulāb Singh Dogrā and the conquest of Jasroṭā. He commanded the force sent to secure the crown jewels Gulāb Singh had taken away. He fought in both the Anglo-Sikh wars. In the Multān revolt (1848), he sided with Rājā Sher Singh and fought against the British at Rāmnagar (22 November 1848), Cheliānvālā (13 January 1849), and Gujrat (21 February 1849).

B.J.H.

RAUNĪ, village 22 km southwest of Khannā in Ludhiānā district of the Punjab, has a historical shrine, Gurdwārā Śrī Gurū Hargobind Sāhib, commemorating the Gurū's visit.

M.G.S.

RAVIDĀS, poet and mystic, was born to Raghū and Ghurbiniā, who lived near the city of Vārāṇasī. Not much biographical information about him is available, but, from what can be made out of his own compositions, he belonged to a low-caste (*Chamār*) family. He followed the family profession of tanning hides and making shoes. Gradually he started spending most of his time in the company of saints and *sādhūs* and built himself a thatched hut wherein he received and entertained wandering ascetics. Many stories became current about his simplicity and piety. He became famous as a Vaiṣṇava saint in the tradition of Rāmānand. In the course of his spiritual quest, he reached a stage when he discarded images and idols and turned to the worship of the Supreme Being. He wrote deeply impassioned devotional verses and forty of his hymns have been incorporated in the Sikh Scripture, the Gurū Granth Sāhib. He travelled fairly widely and at most of these places, there are monuments honouring his memory. The hymns of Ravidās included in the Gurū Granth Sāhib fall under *rāga* Siri (1), Gauṛī (5), Āsā (6), Gūjari (1), Sorathī (7), Dhanāsari (3), Jaitsari (1), Sūhī (3), Bilāval (2), Gaunḍ (2), Rāmkalī (1), Mārū (2), Kedārā (1), Bhāirau (1), Basant (1) and Malhār (3).

Hr.B.

REGIONAL FORMULA, one of the several schemes devised to solve the language problem in the Punjab without recasting the state on linguistic lines, was announced by the Indian government in March 1956 following a series of parleys between the Akālī Dal leaders and the Central Government. It provided for the amalgamation of PEPSU with Punjab and the division of the entire area into two regions, Hindi and Punjabi, each with a separate regional council comprising legislators representing the respective zones in the legislature of the integrated Punjab. The formula, reluctantly conceded and half-heartedly implemented, remained in force, rather ineffectively, for a decade

until replaced by the division of the State into Haryāṇā and Punjab on 1 November 1966.

After independence, there was opposition by the majority community to the introduction of Punjabi as medium of instruction in schools and its adoption as official language in the Punjab. At the time of the 1951 census Hindus launched an open campaign to have Hindi, even those living in Punjabi-speaking districts of East Punjab, record Hindi as their mother tongue. Earlier in October 1949, the Punjab Government had announced the Sachchar Formula to solve the language controversy. While recognizing both Hindi and Punjabi as regional languages of the Punjab, it was decided to divide the State, for the purpose of medium of instruction in schools up to the secondary stage, into two zones. Hindi zone was to comprise Rohtak, Gurgāon, Karnāl and Kāngra districts, part of Hissār district lying south of the River Ghaggar, and Jagādharī and Narāingarh *tahsil* (sub-divisions) of Ambālā district. Shimlā and Ambālā *tahsil* of Ambālā district were declared bilingual areas, and the rest of the state was to form the Punjabi zone. Punjabi was to be the medium of instruction in schools in the Punjabi zone, but Hindi was to be taught there as a compulsory subject from the last class of the primary level (i.e. 4th class) upwards. Similarly, Hindi was to be the medium in the Hindi zone with provision for compulsory teaching of Punjabi from fourth class upwards. However, where parents or guardians of pupils wanted to educate them in a medium other than the Zonal language, arrangements were to be made accordingly, without questioning the declaration of the parents/guardians. In unaided recognized schools, the medium was to be determined by the management concerned, but it was obligatory for them to provide for the teaching of Punjabi or Hindi, as the case may be, as a second language.

The Sachchar Formula was not a satisfactory solution of the language problem mainly because of the option given to parents/guardians and to the managements of privately run schools. Hindus had generally turned their backs on Punjabi in favour of Hindi. The Akālī Dal, which broadly represented the Sikh view, struggled for the creation of a

Punjabi-speaking state while the Punjabi Hindus generally opposed the move. Regional Formula was a sort of compromise. Each Region had its Regional Committee consisting of its own share of the state legislators, but not including the chief minister. The advice given by "the Regional Committees will normally be accepted by the Government and the state legislature. In case of a difference of opinion, reference will be made to the Governor whose decision will be final and binding." Fourteen subjects, other than law and order, finance and taxation, were entrusted to the Regional Committees; the President of India was to constitute Regional Committees and make provision in the rules of business and rules of procedure to give effect to the working of the Committees. The Akālī Dal accepted the Formula though the protagonists of Hindi launched a fierce agitation to have it annulled. Although the government successfully suppressed the agitation, the bitterness it added to the already raging language controversy further widened the communal gulf. The Regional Scheme suffered in the bargain. Indeed, the Regional Formula was never seriously put into effect by Government. No Regional Committee was constituted till November 1957, and when they were constituted, the speaker of the Vidhān Sabhā (legislative assembly of the state) ruled on a suggestion from the Chief Minister, that their status was no better than that of other special committees of the House. The Chairman of the Punjabi Committee resigned. The Chief Minister, Partāp Singh Kairon, declared on 30 December 1957 that Hindi should be the main language of the Punjab. The Government persisting in its dilatory tactics, thus putting an end to the Regional Formula.

M.G.S.

REKH RĀO, BHĀĪ, and Bhānā Mallan were Sikh residents of Kābul. They looked after the local chieftain's stores. Both were pious Sikhs and very honest. Once complaints were laid against them questioning their dealings. By Gurū Arjan's blessing their honour was publicly vindicated.

T.S.

RENUNCIATION means the giving up of the style of living dominated by worldly ambition and craving and discarding the love of possessions for the sake of achieving the ultimate goal of religious life. The theistic traditions hold that when one is united with God, all else loses its significance. In this sense, God-realization can be viewed as the culmination of renunciation. One needs to withdraw from the world to see and know and be one with God. In Bhakti, wholehearted love for God and complete surrender before God and self-abnegation become other name for renunciation. In the non-theistic religious traditions, renunciation is considered essential for realization.

The Gurūs in Sikhism were householders. They led married lives and participated in society and its concerns. They stress the inner aspect of renunciation. According to Gurū Nānak "he is a renouncer who is without desire (GG, 356). The dominant note of Gurū's teaching is loving devotion to God and all aspects of renunciation and ascetic spirituality are understood and appreciated only insofar as they are saturated with *bhakti*. The love of God is considered an aspect of renunciation; a devotee is a renouncer even while living in his house. Mere external forms and symbols of ascetic renunciation are discountenanced, and genuine renunciation of worldliness is eulogized by all the Gurūs. The gist of Sikh philosophy of renunciation is contained, in a hymn, by Gurū Gobind Singh wherein one is advised to regard one's home itself as a forest and to keep one's mind free from desires.

L.M.J.

RICHMOND, COLONEL A.F., agent to the Governor-General, North-West Frontier Agency (June 1843 November 1844), who came to the Sutlej frontier when the political situation at Lahore had become unstable. It is believed that the Italian General Ventura supplied secret intelligence to Col Richmond on the state of affairs in the Punjab. Richmond was among those who believed that the kingdom of Ranjīt Singh was heading towards disintegration. Amidst these conjectures, Richmond was confronted with a few practical problems which he was unable to handle

competently. Richmond was a keen observer of Sikh affairs across the Sutlej. His despatches in the *India Secret Proceedings* are full of penetrating detail. He was the first British political officer who compiled fairly accurate statistics of the military resources of the Punjab in 1844. Lord Hardinge, the governor general, did not like the moderate policy of Richmond and relieved him of his charge on 1 November 1844.

B.J.H.

RIKĀBGAŅJ AGITATION (1913-20) marked the Sikh protest against the demolition by the British of one of the walls of the historical Rikābgañj shrine in New Delhi. This was close to the site where the new imperial complex was to be raised, and was found to be ill-becoming the neighbourhood of the Viceregal Lodge. So it was decided to pull down the hexagonal stone wall enclosing the Gurdwārā and replace it with a quadrangular iron railing and convert the inner area of the shrine into a garden. To acquire the land which was part of the Gurdwārā estate, a sum of Rs 39,133 was deposited in the name of a charitable trust, controlled by the *mahant* or custodian of the Gurdwārā. In May 1913, the wall enclosing Gurdwārā Rikābgañj - 78 feet on the north and 322 feet on the east - was demolished to lay out a straight road from the northeast corner of the shrine to the Viceregal Lodge. As the news spread, a wave of resentment arose. Telegrams, petitions and memoranda protesting against the sacrilege were sent. In February 1914, a series of *divāns* was held at different places urging the government to rebuild the demolished wall at its own expense. As the agitation became widespread, the Punjab Government adopted a sterner policy. But just when the agitation was beginning to spread to the rural areas, World War I started. The protest was muted, but it was revived as soon as the hostilities ceased. Soon a *shahīdī jathā* was sent to Delhi on 1 December 1920 to reconstruct the demolished wall of the holy shrine. If the government obstructed, the *jathā* was advised to lay down their lives. Many more *jathās* were ready to leave. The British administrators had meanwhile decided to find an 'honourable solution' to have the Rikābgañj wall reconstructed. In March 1920,

the local authorities and a committee of the *Khālsā Dīwān*, Delhi, decided at a joint meeting to have a new wall enclosing the Gurdwārā built, on a pattern approved by the chief engineer. The Gurdwārā and the entire estate were to be placed under the management of the *Khālsā Dīwān*, Delhi.

Hj.S.

RIPUDAMAN SINGH, MAHĀRĀJĀ (1883-1942), ruler of the princely state of Nābhā from 1912 to 1923, was born at Nābhā on 4 March 1883, the only son of Mahārājā Hīrā Singh (1843-1911). Ripudaman Singh was educated by private tutors. He was married in 1901 to Jagdish Kaur (1884-1927). A daughter, Amrit Kaur, born to them on 8 October 1907. In 1906 Tikkā Ripudaman Singh was appointed as additional member to the Imperial Legislative Council in Calcutta for a two-year term. During this period he joined hands with nationalist leaders in their opposition to restrictive legislation. He also introduced the Anand Marriage Bill. In 1910, he went abroad for medical treatment. He attended the coronation of King George V at Westminster on 22 June 1911. He was in France when the news reached him of his father's death on 25 December 1911. He came back to India and ascended the throne of Nābhā on 24 January 1912. A man of independent views, the Mahārājā alienated the British at the very outset by contesting their right to confirm his succession to the throne. Although the matter was amicably settled and the ceremony did take place on 20 December 1912, and later during the Great War (1914-1918), the Mahārājā liberally contributed to the British war effort, the British always looked askance at him. His overt support to the Gurdwārā Reform movement in the Punjab led to his further alienation. Meanwhile, an acrimonious dispute had arisen between the Nābhā and Patialā states. The British launched an enquiry by one of their own officers who found Nābhā guilty of serious transgressions. Ripudaman Singh signed under British pressure a letter of voluntary abdication on 7 July 1923, and the British government formally deposed him on 9 July 1923. He was sent to Dehrā Dūn on an annual pension of Rs 300,000. This led to widespread protests, demanding his restoration.

This culminated in what is known as *Jaito morchā*. The British in 1926 moved him from Dehrā Dūn to Koḍaikanāl, in the far South. His efforts to regain his *gaddī* through lobbying proved abortive. But he remained unbent and unrepentant. Early in 1927 he went on pilgrimage to Nāndēḍ, where he took the *Khālsā pāḥul* a second time and was renamed Gurcharan Singh. He died at Koḍaikanāl on 13 December 1942.

B.R.

RISĀLĀ-I-NĀNAK SHĀH, a Persian manuscript by Buddh Singh Aroḍā of Lahore, who was employed in the court of the Mughal Emperor Shāh Ālam II (1759-1806) at Delhi. Written in 1783 in collaboration with Lālā Ajaib Singh Sūrī of Mālerkotlā, the work deals with the history of the Sikhs from the time of Gurū Nānak up to the establishment of Sikh rule in Punjab. It was written, as the author himself tells, at the request of James Browne, British agent in Delhi who translated it into English and published it under the title *History of the Origin and Progress of the Sicks* (sic). The earlier part of the manuscript dealing with the lives of the Gurūs contains several inexcusable errors of fact. But the author appears better informed as he approaches near his own time.

B.S.

RĪTHĀ SĀHIB, GURDWĀRĀ, 40 km northwest of Nānak Matā in Uttar Pradesh. Here, Gurū Nānak had an encounter with the Nāth Yogīs whom he tried to bring to the path of active humanitarian service and to the path of loving remembrance of God's Name. A strong tradition has grown that here Gurū Nānak miraculously made the normally bitter fruit of a soapnut tree sweet for Bhāī Mardānā to feed on. A soapnut tree (not the original one) is still there.

M.G.S.

RIYĀSTĪ AKĀLĪ DAL, representing Sikhs living in the princely states of Patialā, Nābhā, Jīnd, Farīdkoṭ and Mālerkotlā, was set up in 1939 as a political forum parallel to the Riyāstī Prajā Maṇḍal. After the introduction of provincial autonomy in 1937 the people living within the territories of Indian princes were becoming more conscious of their political rights. Leading Akālī workers, about

500 of them, met in Gurdwārā Singh Sabhā at Saṅgrūr on 10 September 1939 and decided to form a separate party which they called Shiromaṇī Mālṡā Riyāstī Akālī Dal. It shared the same objectives with Riyāstī Prajā Maṇḍal, but stood for more democratic rights and a representative form of administration. After Independence, the Riyāstī Akālī Dal led by Jathedār Pritam Singh Gojran co-operated with the Riyāstī Prajā Maṇḍal in bringing pressure on the princely rulers to relax their systems of administration. It welcomed the formation of the Patialā and East Punjab States Union (PEPSU), and then accepted the amalgamation of PEPSU with the Punjab in 1956. With the abolition of princely states, the Riyāstī Akālī Dal became redundant.

M.G.S.

ROCHĀ SĪNGH, SANT (1688-1803), a holy man and preacher of Sikh faith, was born of Brāhman parents living at Kausan, in Hazārā district (now in Pakistan). He was barely 14 years of age when his father, Bhāī Pañjābā, died leaving his wife and a younger son, Motā Singh, to his care. He grew up into a handsome youth, tall in stature, but had little interest in worldly affairs. He roamed about seeking the company of saintly persons. It is said that he met Gurū Gobind Singh sometime after the evacuation of Anandpur in December 1705, and received from him the rites of initiation. The Gurū instructed him to go back and preach Gurū Nānak's word in his own part of the country. He went on to the *ḍerā* of Sant Pañjāb Singh of Chhatar Kalās in Muzaffarābād district, and became a disciple. In 1736, he succeeded Pañjāb Singh. In 1756, he set out on an extensive tour through Hazārā and Attock districts and the Poṭhohār region establishing *gurdwārās* and imparting the vows of *amrit* at gatherings especially held for this purpose. Sant Rochā Singh spent his last days in the Gurdwārā at Rāvalkot, raised for him by a Muslim devotee, Salābat Khān. Rochā Singh passed away at Rāvalkot in April 1803.

B.S.

ROḌĀ SĪNGH, a Ghadr leader, was the son of Vasāvā Singh, of Roḍe, in Farīdkoṭ district. He went over to China but returned to Punjab via Colombo

in 1914 under the influence of Ghadr movement. He was arrested and tried in the first Lahore conspiracy case and was sentenced to transportation for life with forfeiture of property. He died in the Cellular jail in the Andamans.

S.S.J.

ROHLĀ SĀHIB, GURDWĀRĀ, within the limits of Jaṅgī Rāṇā, near Baṭhiṇḍā, is sacred to Gurū Gobind Singh who, according to *Sākhi Pothī*, once put up here near a shrine commemorating a martyr, barber Roblā. The older shrine no longer exists.

M.G.S.

ROHTĀ, near Nābhā, in Patialā district, is sacred to Gurū Tegh Bahādur, who visited it in the course of a journey through the Mālva country. Sikhs belonging to the weaver community of the village established a platform to commemorate the event.

M.G.S.

ROHTAK, district town in Haryāṇā, claims two historical shrines, both dedicated to Gurū Tegh Bahādur.

GURDWĀRĀ BAṅGLĀ SĀHIB is on the north-western outskirts of the city. Gurū Tegh Bahādur stayed at this site, near a pond. A small shrine was later raised on the spot.

GURDWĀRĀ MĀI SĀHIB. While staying at the site now occupied by Gurdwārā Baṅglā Sāhib, Gurū Tegh Bahādur visited at her request the home of a devoted old lady, who lovingly cooked a meal for him. The house thus sanctified by the Gurū's visit continued to be acknowledged as a holy place and in time became Gurdwārā Māi Sāhib.

M.G.S.

ROHTĀS, town in Jhelum district of Pakistan had a historical Sikh shrine, Gurdwārā Chohā Sāhib, commemorating the visit of Gurū Nānak during his western *udāsī* or preaching tour. Later in 1542, Sher Shāh Sūrī raised around the habitation a strong fort which he named Rohtās, the name which the town now celebrates. A legend similar to the one connected with Gurdwārā Pañjā Sāhib, Hasan Abdāl, grew up here. Gurū Nānak, who is also said to have visited the Tīllā of some *jogīs* who controlled the only source of water here, caused another spring of sweet water to flow into Rohtās which came to be called Chohā Sāhib or Choā

Sāhib, i.e. the holy stream. Rohtās is also notable in Sikh history as the native place of Mātā Sāhib Devān, a spouse of Gurū Gobind Singh. Rohtās was conquered by a combined force of Gujjar Singh Bhaṅgī and Charhat Singh Sukkarchakkīā in 1767.

M.G.S.

ROSHAN SINGH, Sikh warrior in attendance upon Gurū Gobind Singh, who once killed a lion single-handed. During their journey to the Deccan in 1708, records Kuir Singh, *Gurbilās Pātshāhī 10*, Gurū Gobind Singh and Emperor Bahādur Shāh, once on an hunting excursion, found themselves face to face with a lion. Bahādur Shāh dared his men to kill the beast without the use of a firearm or bow and arrow. Two of his soldiers tried one after the other, but were killed by the lion. Then Roshan Singh from among Gurū Gobind Singh's followers came forward holding a sword and shield of animal hide. Roshan Singh, taking the animal's paws on his shield, slashed its belly with a swift stroke of his sword.

M.G.S.

ROUND TABLE CONFERENCES, held in London during 1930-32, were a series of high level meetings attended by representatives of the British government, rulers of Indian princely states and leaders of public opinion in British India to discuss proposals for introducing further constitutional reforms in India on the basis of the Simon Commission's report. In 1909 a small group of British imperialists known as the English Round Table Group was formed with the object of bringing about a closer union of the self-governing sections of the British empire such as Canada, Australia and other white dominions. A member of this Group hailed the idea of 'Responsible Government in India.' This led to the enactment of the Government of India Act, 1919 which provided for the appointment of a Royal Commission at the end of ten years to make recommendations for the future political set-up. However, Simon Commission was appointed (1927). Following the recommendation of this Commission, a Round Table Conference comprising representatives of British India and of the Indian states was called. All communities and

interests and political parties, except the Indian National Congress, agreed to participate in it. Sardār Ujjal Singh and Sardār Sampūran Singh, both members of the Punjab Legislative Council, represented the Sikhs.

The first Round Table Conference (12 November 1930) was attended by 16 members from Britain, 16 from Indian States and 57 from British India. After debating for five days the future constitution of India, the Conference set up nine sub-committees to deal with different subjects. The work of these sub-committees, with the exception of the one on minorities, proceeded more or less smoothly. The Minorities Committee was unanimous that "the new constitution should contain provisions to safeguard interests of minority communities. Ujjal Singh, regretted that the main political power in the provinces is going to pass from the British to the majority community. As a result of the Gāndhī-Irwin Pact signed on 5 March 1931, the Congress agreed to participate in the Round Table Conference through its sole representative, M.K. Gāndhī. The second session of the Conference was held from 7 September to 1 December 1931. The main hurdle again was a deadlock in the Minorities Committee on the question of reservation of seats for minorities. While the Muslim representatives insisted on having separate electorates on communal basis, Mahātmā Gāndhī strongly opposed it. The Sikhs demanded 30% representation in the Punjab Legislature and one-third share in the Punjab Cabinet and the Provincial Public Service Commission. Alternatively, they demanded the boundaries of the Punjab altered by transferring predominantly Muslim areas to the North-West Frontier Province so as to produce a communal balance in the remaining Punjab which should then have joint electorates with no reservation of seats. If neither of these alternatives was accepted, the Punjab, they proposed, be administered by the Central Government until mutual agreement on the communal question was arrived at. In the absence of any consensus, the Round Table Conference was again adjourned *sine die* on 1 December 1931.

The British prime minister announced his Award on 16 August 1932. It provided for separate communal electorates for Muhammadan, European and Sikh voters, and clubbed the Depressed Classes with the 'general' constituency with reservation of special seats for them. The Sikhs were given representation much below their expectations - 19% in the Punjab, 6% in the North-West Frontier Province and 2.5% in the Central legislature. What especially irked the Sikhs was the 51.4% reservation for Muhammadans giving them permanent statutory majority in the province. The Sikh members resigned their membership. The third and final session of the Conference, held from 17 November to 24 December 1932, was a tame affair. The Indian National Congress and the Sikhs boycotted it. The Conference yielded no consensus and the British Government introduced its own scheme in the form of Government of India Act, 1935.

A.S.S.

RUHİLĀ-SIKH RELATIONS. The Ruhīlās came from the Yūsafzai tribe of Afghans. They established themselves in the early years of the 18th century as a semi-independent power in the district lying between the River Gaṅgā and the Kumāon hills and extending eastwards up to Shāhjahanpur. Their first powerful chief, 'Alī Muhammad, was appointed *faujdar* of Sirhind in 1745. Once 'Alī Muhammad attacked Ālā Singh's capital, Barnālā, which was given over to plunder. Ālā Singh himself was taken prisoner. The next great leader of the Ruhīlās was Najīb Khān whose intervention saved Ālā Singh who was summoned to present himself before Ahmad Shāh in 1762. However, when the Sikhs captured Sirhind (1764) and entered the Gaṅgā-Yamunā Doāb, Najīb was defeated twice in 1765, after which they retired to the Punjab at the news of a fresh invasion by Ahmad Shāh Durrānī. The periodic raids of the Sikhs and skirmishes with the Ruhīlās continued till Najīb's death on 31 October 1770. His son and successor, Zābitā Khān, inherited his father's title and office, but he did not have his father's strength of character. His influence was restricted to a small area around Ghausgarh in the upper Gaṅg Doāb.

He came to terms with the Sikhs conceding to them the right to collect *rākhi* or protection levy. When defeated by the Mughal forces after a long-drawn battle in 1777, Zābitā Khān fled to the Sikh camp and escaped, under their protection across the Yamunā. To strengthen his alliance further, he became a convert to Sikhism and assumed the name of Dharam Singh. However, he alienated himself from the Sikhs when he agreed to marry his daughter to Najaf Khān. His son, Ghulām Qādir, tried to re-establish friendly relations with the Sikhs. His *vakīl* or agent waited upon the *sardārs* who were again out on a plundering raid to Ruhilkhand in January-February 1785, and persuaded them to withdraw promising to pay *rākhi* money. The Sikhs withdrew but Ghulām Qādir did not honour his part of the agreement. Having waited for two years, during which period the *rākhi* arrears rose to 1,00,000 rupees, the Sikhs invaded his territories in February 1787. Ghulām Qādir paid to some chiefs their share of the dues. In July 1787 he persuaded Sardār Baghel Singh and some other chiefs to join him in an attack upon the imperial capital. Their combined force entered Delhi on 5 September 1787. The Emperor, finding himself helpless, once again reconciled with the Ruhilā chief, but this created a friction in his relations with the Sikhs who once again pillaged his territories in the Doāb in 1788. Ghulām Qādir was ultimately captured by the Marāṭhās in December 1788 and put to death on 4 March 1789. Mu'in ud-Dīn Khān alias Bhambū Khān, the younger brother of Ghulām Qādir, and his mother were given refuge by Jassā Singh Rāmgarhiā in his estates in Gurdāspur district of the Punjab.

H.R.G.

RUKN UD-DĪN, QĀZĪ supposed to be a shrine caretaker, chanced to meet Gurū Nānak during his visit to Mecca. The *Purātan Janam Sākhī* says that the Gurū entered Mecca and slept with his feet towards the Kā'bā. When the Qāzī saw this, he objected. But the Gurū asked him to turn his feet to the direction where God is not. The implicit message of the *sākhī* is that God is not confined to certain specific places.

Gn.S.

RULĪĀ SINGH, a Ghadr leader, was the son of Bhāī Jagat Singh of Sarābhā in Ludhiānā district. Early in life he migrated to Astoria (Oregon) in America where he came in contact with the Ghadrītes. He was one of the Indians who responded to the call of the Ghadr party and returned to India to bring about an armed revolt. After the attempted revolution failed, Rulīā Singh was arrested, along with others, and tried in the first Lahore conspiracy case. He was given the penalty of death, but the sentence was later commuted to transportation for life. Rulīā Singh was sent to the Andamans Cellular Jail where he died.

S.S.J.

RUPĀNĀ, near Muktsar, is sacred to Gurū Gobind Singh who, according to local tradition, arrived here on 28 Baisākh 1762/25 April 1706 after the battle of Khidrānā, now Muktsar. Gurdwārā Gurūsar Pātshāhī X commemorates the visit.

M.G.S.

RŪP CHAND, BHĀĪ (1614-1709), ancestor of the Bhāī family of Bāgarīān, was born in 1614, the son of Bhāī Sādhū and Māī Surtī, a carpenter couple of Tuklānī village in Farīdkot district. Sādhū was a follower of Sakhī Sarwar, but his wife professed the Sikh faith. She was able to persuade her husband once to accompany her to see Gurū Hargobind who was on a visit to Daraulī Bhāī, near Tuklānī. No sooner had Bhāī Sādhū set his eyes upon the Gurū than he felt deeply moved and was converted. The couple received the Gurū's blessings. After some time they again visited Daraulī with their first-born son whom the Gurū named Rūp Chand. When during 1631 Gurū Hargobind was again travelling through the Mālva country, he met Bhāī Rūpā, as Rūp Chand was commonly called, near the village of Gumaṭī in Bāthīndā district. The latter advised him to found a new habitation, now known as Bhāī Rūpā.

Bhāī Rūp Chand became a widely respected preacher of the Sikh faith in the Mālva region. As his end approached, he established a *gurdwārā* in honour of Gurū Hargobind at Bhāī kī Samādh village to commemorate the Gurū's visit. Bhāī Rūp

Chand died there on 28 May 1709. It is his own *samādhi* here which gives the village its name.

M.G.S.

RŪP KAUR, BĪBĪ, commonly believed to be the adopted daughter of Gurū Har Rāi, was according to Bhaṭṭ Vahī Talauḍā, his real daughter born to Mātā Sulakkhaṇī on 8 April 1649. She was married, on 3 December 1662, to Khem Karan, son of Bhāi Per Mall of Pasrūr, in present-day district of Siālkoṭ (Pakistan). The young couple, however, settled at Kīratpur itself in the house now known as Gurdwārā Mañjī Sāhib, where some of the Bībī's personal articles are preserved as sacred relics.

B.S.

RŪP LĀL (d. 1865), the eldest son of Misr Dīvan Chand, served in the Lahore treasury until he was appointed in 1832 by Mahārājā Ranjīt Singh as governor of the Jalandhar Doāb. Mahārājā Sher Singh made him governor of Kalānaur and the Lahore territory south of the Sutlej. After the assassination of Sher Singh, he was imprisoned

by Rājā Hīrā Singh, upon whose death Wazīr Jawāhar Singh appointed him governor of Jasroṭā. Later he served as governor of Jehlum and Rohtās. In 1848, Misr Rūp Lāl joined hands with Chatar Singh Āhlūvālīā to fight against the British.

H.R.G.

RUTĪ (RUTTĪ), a composition by Gurū Arjan in the Gurū Granth Sāhib comprising eight six-line stanzas, preceded by two *ślokas*, each of two lines. *Rutti* is the plural of *rutt*, Skt. *ṛtu* (season). The *ślokas* introduce the theme briefly while the stanzas, called *chhants* here, elaborate it. Generally, the hymn portrays the intense human urge to meet the Supreme Being. The yearning sharpens from season to season. The *chhants* in *Rutti* describe a woman's (seeker's) longing for the spouse (the Lord), the pangs she bears in separation, and the blissful joy she experiences on meeting with the Lord. The union is achieved through meditation on the Name and thereby all the seasons, months and hours become delightful for the devotee.

T.S.

S

SABHĀGĀ, BHĀĪ, of Chūñiān, in Pakistan, was a Sikh of Gurū Arjan's time, who spent long hours in meditation and serving others with food and clothing. He along with Bhāī Sethā and Bhāī Ugvandā, once called on Gurū Arjan and asked if food distributed here with dedication reaches the ancestors. The Guru quoted Guru Nānak's lines: "Nānak, one will receive in the hereafter as one lays out for others from what is earned by one's own hard labour."

T.S.

SABHĀGĀ, BHĀĪ, a Sikh of Gurū Hargobind and rich trader, who called on the Gurū at Ruhelā with a present of five well-bred horses. The Gurū kept one horse for himself, giving one each to Bābā Gurdittā, Paindā Khān and Bidhī Chand and retained the fifth in the stable which he later bestowed on Bhāī Gopālā for correctly reciting the *Japu*.

B.S.

SACHCHAN SACHCH, a Brāhman of Mandar (Sheikhupurā district now in Pakistan) so nicknamed for his habit of responding with 'sach, sach', was a devout Sikh of Gurū Amar Dās, who later on became head of the *maṭijī* covering the area around his native village. Once while collecting firewood in the jungle near Goindvāl where he had then come to stay, he was attacked by an insane woman wandering naked. The Gurū, when told of this, gave one of his slippers to the Brāhman to touch that woman with when she met him again. Sachchan Sachch did so and she was cured of her insanity. On Gurū's advice, he married the woman who had formerly been the wife of a hill chief and had gone insane under a curse.

B.S.D.

SACHCHĀ SAUDĀ, GURDWĀRĀ, at

Chuharkana in Sheikhupura district now in Pakistan, celebrates an event from Guru Nānak's life. According to *Janam Sākhī* sources, Gurū Nānak was sent by his father, with a small amount of money, to purchase merchandise from a nearby market and then sell it at a profit, but on the way he met some hungry ascetics and Gurū Nānak spent all the money on feeding them. Back at home, he was admonished by his father for squandering his hard-earned money, but Gurū Nānak held that that was the best bargain he could have made.

M.G.S.

SADĀ KAUR, SARDĀRNĪ (1762-1832), daughter of Dasaundhā Singh Gill and wife of Gurbakhsh Singh, of Kanhaiyā *misl*, was the mother-in-law of Mahārājā Ranjīt Singh. Her husband got killed in the battle at Achal in 1785 with the forces of Mahān Singh Sukarchakkīā and allies. Sadā Kaur persuaded her father-in-law to offer the hand of her only daughter, Mahitāb Kaur, to Ranjīt Singh, the 5-year-old son of Mahān Singh. The marriage took place in 1796, and Sadā Kaur accompanied her daughter to Gujrānwālā after the nuptials. She along with Ranjīt Singh's mother and Dīwān Lakhpat Rāi formed the triune regency for young Ranjīt Singh who had succeeded to the leadership of Sukarchakkīā *misl* upon the death of his father in 1792. Soon the other two members were removed from the scene by death and Sadā Kaur remained the only one to guide and counsel Ranjīt Singh. She helped him occupy Lahore in 1799, make further acquisitions and assume the title of Mahārājā in 1801. Sadā Kaur was by Ranjīt Singh's side leading their armies in campaigns of Amritsar, Chiniot, Kasūr and Kāngrā and the expeditions of Hazārā and Attock. Both were strong personalities and soon mutual clashes began to

occur. Ranjīt Singh's second marriage and acknowledgement of his son from this second marriage as heir-apparent; Sadā Kaur's secret negotiations with David Ochterlony; her not attending the marriage of the heir-apparent; and her threat to seek protection of the British proved to be the breaking point. Ranjīt Singh cajoled her into visiting Lahore where she was kept under surveillance. Her territory was sequestered and wealth of the Kanhaiyās confiscated. Sadā Kaur died in confinement in December 1832.

Rj.S.

SADDĀ SINGH son of Hazūrī Singh, (the first in the family to embrace Sikhism) of Pañjgarh in Amritsar district, took up military service under Rājā Amar Singh of Patialā in 1770, receiving as his reward a quarter share in 48 of the villages near Dhanaurā, Ambālā district. He further conquered seven villages of his own and made Dhanaurā his headquarters.

S.S.B.

SADDĀ SINGH, PAṆḌIT, a Nirmalā scholar, who studied with Paṇḍit Chet Singh of Kāshī whom he succeeded as incharge of his school, was a profound scholar of Sanskrit. He was honoured with the highest scholarly honorific of Daṇḍīpād after he had humbled, in Śāstrārtha, a man of acknowledged authority in ancient texts. He translated, in 1767, the *Advaita-Siddhi* from Sanskrit into Braj in Gurmukhī script under the title *Sugamsār Chandrikā*. He had at his school a succession of pupils whom he trained in Vedic learning. His portrait still hangs in the school he presided over with such distinction.

Gr.S.

SADDHŪ, BHĀĪ, of Lahore, was a Sikh of Gurū Arjan. It was at his house that the Gurū was putting up when Chandū Shāh had him apprehended by the Mughal authority.

Gn.S.

SADHĀR, popularly called Gurū Sar Sadhār, is a village in Ludhiānā district which claims a historical shrine, Gurdwārā Sī Gurū Hargobind Sāhib Pātshāhī Chhevin Gurū Sar, commemorating the Gurū's brief halt here during his sojourn in the

Mālvā. According to local tradition, Rāi Jodh, the chief of nearby town Rāikoṭ, called on the Gurū here and became a Sikh. It is also believed that a rich trader from Kābul also called on the Gurū here and told him that he had been robbed by the Mughal Governor of Lahore of two horses of excellent merit he was bringing as offering to the Gurū: Bidhī Chand later recovered these horses one by one. In a private house in the village are preserved shoes, now cut into pieces, believed to have been gifted by the Gurū to Bhāi Javandā who used to go about bare foot.

M.G.S.

SADHĀRAN, BHĀĪ, of Pakkoke near Derā Bābā Nānak, was a devout Sikh of Gurū Nānak and next only to Gurū Angad in serving the Gurū. He is said to have waited on Gurū Nānak with devotion in his last days.

Gn.S.

SADHĀRAN, BHĀĪ, a Sikh of Gurū Arjan and mason by profession. When the Gurū founded Kartārpur in 1539, he worked with dedication raising the Gurū's house and other buildings.

M.G.S.

SADHĀRAN PĀTH, also called *sahaj pāth* and *khullā pāth*, is the reading of the Sikh scripture, from beginning to end, with no limit on time or number of turns taken for completion. It can be undertaken by one individual or jointly with others as part of personal piety or in observance of some special occasion or event. Services of a *pāthī* or reader could also be engaged. One may read any number of pages on a day and the next ones the following day or any other day. A simple service of holy music, *ardās* and *karāh prashād* is observed at the beginning and conclusion of the *pāth*. This was perhaps the only kind of *pāth* current till Gurū Gobind Singh bestowed the office of Gurū on the scripture.

T.S.

SADHĀRAN, SANT, a carpenter of Goindwāl and Sikh of Gurū Amar Dās, who had made a long wooden ladder for use in the *bāolī* then under construction. Pleased with his devotion and industry, the Gurū called him Sant and appointed

him a preacher in Bakālā. His descendants who still live there have built a small shrine in his memory.

B.S.D.

SADHAURĀ, an old town east of Ambālā, was the seat of Sayyid Shāh Badr ud-dīn, (Pīr Buddhu Shāh), a Muslim saint and devotee of Gurū Gobind Singh. The Gurū visited the Pīr here in 1688 on his way back from Paonjā to Anandpur. The Pīr along with his sons fought on the Gurū's side in the battle of Bhangānī and, for this, had to suffer execution by the local *faujdār*. In 1710, Bandā Singh avenged the Pīr's death by demolishing the fortress and hanging the *faujdār*. There are two *gurdwārās*: in honour of Bandā Singh, and the Pīr.

M.G.S.

SĀDH BELĀ, a prominent preaching centre of Udāsī Sikhs near Sakhar in the Sindh province in Pakistan, was established in 1823 by Bankhañdī (d. 1863), a saint of Mīhānshāhī order. It still attracts Sahijdhārī Sikhs in Pakistan.

M.G.S.

SĀDH, BHĀĪ, a devoted Sikh of Gurū Hargobind, who lived near Balkh in central Asia. He felt ever rejoiced in serving the will of the Gurū, unaffected by joy or sorrow. A contemporary Persian work, *Dabistān-i-Mazāhib*, which records two anecdotes from his life bearing on his willing surrender to the Gurū, narrates how the ailment and then news of his son's death did not once deter him from going out to fulfil the Gurū's wish.

B.S.

SADHNĀ, one of the contributors to the Sikh scripture, was a butcher by profession who gained spiritual eminence through piety and devotion. Said to be a contemporary of Nāmdev, he was born at Sehvān, in Sindh, and passed away and was cremated at Sirhind, in Punjab, where a tomb still stands in his memory. He left home and roamed in the countryside in spiritual quest. The hymn included in the Gurū Granth Sāhib (GG, 858) is his only composition extant today. This hymn of Sadhnā indicates his belief that all evil deeds of man could be washed away by devoted meditation on the Name.

T.S.

SĀDHŪ JAN, a Punjabi poet of the 17th century who wrote verses on mythical and spiritual themes. His identity is not clearly established, but one source claims him to be the husband of Bibī Vīro, daughter of Gurū Hargobind. A prolific poet with a good knowledge of musicology, Sādhū Jan composed verses, some of them bearing titles similar to those of Sikh texts, in over 30 *rāgas*.

P.S.P.

SĀDHŪ SINGH AKĀLĪ (d.1818), known for his daring exploits during the final Sikh assault on Multan under Mahārājā Ranjīt Singh in 1818. On 2 June when the fort wall was breached by cannonading, he led his men through the breach and closed in on the defenders. Though Sādhū Singh and his men got killed, the citadel was captured by the Sikhs.

G.I.S.

SĀDHŪ SINGH BHĀURĀ, JATHEDĀR (1905-1984), a Sikh preacher who rose to be the *Jathedar* of Srī Akāl Takht, was born the son of Bhāi Rañ Singh, on 6 June 1905 at Chakk No. 7, in Lyallpur district. He matriculated from Khālsā High School, Lyallpur and joined police service and served at Quettā (1923 to 1925). He resigned his job to join the Gurdwārā Reform movement. He received training as a missionary at Sikh Missionary College, Amritsar (1926-28) and headed various Sikh preaching centres from 1928 to 1964, doing highly commendable work especially among the Vanjārā Sikhs of Uttar Pradesh and Rājasthān. He was a member of the executive committee of the Akālī Dal (1955-60), Jathedar of Takht Srī Keśgarh Sāhib (1961-64) and was elevated as Jathedar of Srī Akāl Takht. He attracted wide public notice when he issued, on 10 June 1978, a *hukamnāmā* calling upon all Sikhs to boycott socially the neo-Nirānkārīs. Jathedar Sādhū Singh died on 7 March 1984 at Jalandhar.

S.S.Am.

SĀDHŪ SINGH HAMDARD (1918-1984), journalist and poet, was born in a peasant family of moderate means in Paddī Matvālī, in Jalandhar district. In his youth, he felt attracted by the revolutionary activity and joined, Chaudharī Sher Jañg's group in the Yug Palṭāu Dal, formed in 1939-

40 by Giānī Harbans Singh. As the Dal ceased to exist with the arrest and execution of its founder, he joined the publicity wing of the Shiromanī Gurdwārā Parbandhak Committee. He entered journalism in 1944 and became editor (1944-57) of the *Ajīt* (Urdū) and chief editor of the Punjabi *Ajīt* in 1955. In his hands, Punjabi journalism matured and reached new heights, his *Ajīt* marking a new era of change and experimentation. He received the Punjab Government award of Shiromanī Pattarkār (1963) for providing a new face and format to Punjabi journalism. He was also editor of two monthly magazines *Tasvīr* and *Drishṭi*. As a poet, Sādhū Singh is remembered for popularizing the *ghazal* form in Punjabi. His anthology of verses, *Ghazal*, won the first prize from the Punjab Government in 1963 and his travelogue, *Akhhīnī Dīthā Rūs* won the Punjab Government award in 1972-73. He also wrote some novels built around events from Sikh history. He earned his Ph.D. degree from Gurū Nānak Dev University and was also a fellow of the University. He was awarded Padam Shri in January 1984 but he surrendered it in protest against the Operation Blue Star (June 1984). He died at Jalandhar on 29 July 1984.

M.G.S.

SĀDHŪ SINGH, PANDIT (1840-1907), a Nirmalā scholar, was born at Sarālīān, in Amritsar district, the son of Sobhā Singh. Endowed with religious inclination from him childhood, Sādhū Singh received instruction from a *sant* in his village. His quest for knowledge took him to Girvarī, in Hoshiārpur district, to join Pandit Gulāb Singh's *derā*. At the age of eighteen he decided to renounce family and devote himself to learning and preaching the Sikh tenets. Under Gulāb Singh, he learnt Sikh theology, Vedānta and grammar, and became an accomplished scholar and writer of Braj. He also spent some time at Paṭiālā with Tārā Singh Narotam whom he succeeded after his death in 1891. He was also the Shri Mahant of the Nirmal Pañchāyatī Akhārā (1905-07).

Two of Sādhū Singh's works survive - *Shri Mukhvākya Sidhānt Jyoti* and *Gurū Sikhya*

Prabhākar. These were later published, in 1893, in a single volume under the latter title. The former work gives meanings of 1,100 difficult and obscure words selected from the Gurū Granth Sāhib. The second work, larger in size, comprises five sections dealing with the teachings of the Sikh Gurūs.

Gr.S.

SAHAJ, in Sikh vocabulary, refers to a state of mental and spiritual equipoise without the least intrusion of ego; unshaken natural and effortless serenity attained through spiritual discipline. Ego shrouds the primordial nature of the human soul and is also responsible for all kinds of emotional and volitional disturbances. Erasing ego and living in the innate, undisturbed, effortless state of the soul is called *sahaj*. Although called a state (*avasthā*), in fact it transcends all states, for it is a return to the soul as it was before any 'states' differentiated or derived from it.

The term has a long history. The basic concept came from the leftist Tāntric cults in whose vocabulary *sahaj* signified a protest against the formalism of orthodox religion. The Sahajyāna Buddhists, Nātha Yogīs, and Sahajīyā Śaivites, all emphasized the cultivation of *sahaj*, but gradually they began to stretch their antinomian protest to its utmost limit amounting to a total surrender to carnal appetites. As a result of this, the original concept of *sahaj* became besmirched with questionable ethical connotations. Its reintroduction into the Indian mystic lore by the preceptors of the Sikh faith signified a new turn in the history of this term, for they invested it with a new breadth of meaning and mystical import coupled with sublime ethical and aesthetic connotations that conduced to the elevation of the soul. The Sikh concept of *sahaj* shared with that of the sects mentioned (a) rejection of external formalities, (b) rejection of priestly authority, and in a positive way, (c) recognition of the *gurū* as essential for spiritual growth and advancement, and (d) recognition of the Ultimate Reality as an experience of unruffled equipoise and ineffable bliss. However, it differed from them in sexoyogic practices, derogation of women and even in the

breadth of conceptualization. For the Gurūs, man's original nature was of the nature of light or intuitive knowledge. A reattainment of this natural self, with its attendant peace and equipoise is *sahaj*. In this state, life is unaffected by any artificiality or put-up appearances for they are but the defences of the empirical ego (*haumai*).

To appreciate fully the breadth of meaning of the Sikh concept of *sahaj*, it may be looked at from various aspects. In its cognitive aspect, it can be seen as a state of illumination, one of heightened consciousness, mystical awareness or intuitive knowledge. In this state the duality of subject and object vanishes, and reality comes to be perceived with the impact of immediacy. In its conative aspect, *sahaj* is a state of freedom wherein everything happens with natural ease. On the emotive or aesthetic plane, it signifies the discovery of the great harmony within as well as without. In *sahaj*, as it were, an inner door (*dasam dvār*) of aesthetic perception opens up and one directly perceives the rhythmicity of one's being weave an 'unstruck melody' (*anhat nād*) which is accompanied by a pervading feeling of unconditioned bliss.

Sahaj in Sikhism epitomizes mental equipoise with no turbulence of emotions. Peace being the hallmark of this state, all running about and all feverish pursuits cease. It betokens freedom from desire, from conflict and from illusion. One is liberated from the cramping influence of social compulsions, yet one does not become a fugitive from social responsibility. One no longer lives for oneself. One is liberated from the servility of carnal needs. One ever abides in the bliss of Name. *Sahaj* also spells an awareness of the great vital harmony (*sahajdhuni*) within one's own self and pervading the entire cosmos. It is an abiding state of undiminishing bliss. Although illumination, spontaneity, freedom, equipoise, and harmony may be described as the chief characteristics of *sahaj*, there are several other subtle characteristics of this state alluded to at several places in the Gurū Granth Sāhib. The state of *sahaj* comes not through meritorious actions, but through the Gurū's grace.

J.S.N.

SAHAJDHĀRĪ, a gradualist among Sikhs. Like other Sikhs, the Sahajdhārīs believe in the Ten Gurūs and in the Gurū Granth Sāhib, though they exempt themselves from the obligations of the *Khālsā rahit* which however remains their ultimate ideal. Some Sahajdhārī parents place themselves under a vow to rear their firstborn son as a full Sikh. The *Sahajdhārīs*, as a rule, are not given the Sikh surname of Singh'. The term *sahajdhārīs* is a compound of two words *sahaj* (poise, unhurriedness) and *dhārī* (adopting or accepting a creed or form). This term came into use after Gurū Gobind Singh inaugurated the *Khālsā* in 1699, introducing *khaṇḍe dī pāḥul*. Those who did not take this *pāḥul* for one reason or another came to be known as Sahajdhārīs. It was, in the first instance, not possible to have baptism administered all at once to Sikhs in far-flung areas. Another impediment was the conflict which broke out between the Sikhs and the ruling authority soon after. However, *Sahajdhārīs* have ever been part of the larger Sikh body. In the early part of the 18th century when Sikhs suffered fierce persecution, the Sahajdhārīs looked after their places of worship and protected the households and the kith and kin of those driven to seek safety in hill and jungle. Some even defied the persecutors and courted martyrdom as did the teenaged Haqīqat Rāi. A leading Sahajdhārī Sikh of that time was Kaurā Mall who helped the Sikhs in diverse ways in those days of severe trial. Another Sahajdhārī, Des Rāj, was entrusted by the *Khālsā* with the task of reconstructing the Harimandar, demolished by Ahmad Shāh Durrānī, in 1762.

Sahajdhārīs have continued to participate in Sikh life right up to modern times and have associated themselves with Sikh institutions and organizations. The Singh Sabhās used to have seats on their executive committees reserved for them. They as well had their annual conference which met for its first session on 13 April 1929 under the chairmanship of Sir Jogendra Singh. The Sahajdhārīs share with the main body of the Sikhs all of their religious and social customs and ceremonies and join their congregations in the *gurdwārās*. The population in the Punjab of

Sahajdhārī Sikhs (another name used is Nānakpanthīs) according to 1891 Census was 397,000 (20% of the total Sikh population); and according to 1931 Census, 282,000 (6.5 % of the total Sikhs). Outside of the Punjab, the North-West Frontier Province and Sindh had considerable Sahajdhārī populations. Consequent upon the partition of India in 1947, Sahajdhārīs became widely dispersed in the country. Their India wide forum was the Sarab Hind Sahajdhārīs Conference which rotated from town to town for its annual sessions.

Kt.S.H.L.

SAHĀRĪ MALL, BHĀĪ, the first cousin of Gurū Rām Dās. Once Sahārī Mall visited Amritsar to invite Gurū Rām Dās to the wedding of his son. The latter deputed his youngest son, Arjan, to represent him at the marriage, and told him to remain in Lahore and preach Gurū Nānak's word until recalled. Arjan remained in Lahore for several months, and Sahārī Mall served him with devotion.

T.S.

SAHĀRŪ, BHĀĪ, resident of Ḍallā (Kapūrthālā district) of the Punjab, was a devout Sikh of the time of Gurū Amar Dās from whom he received the rites of initiation as he visited Ḍallā.

B.S.D.

SAHERĪ, originally called Kherī, is a village in Ropar district of the Punjab. The village was destroyed by Banda Singh Bahādur in 1710, and the habitation that reappeared upon its ruins acquired the new name of Saheṛī. It was at Kherī that Mātā Gujarī and her two young grandsons, Zorāwar Singh and Fateh Singh, were betrayed to their captors by their cook. They were taken into custody and dispatched to Sirhind where they were bricked alive on 13 Poh 1762 Bk/12 December 1705. There are three *gurdwārās* in Saheṛī.

M.G.S.

SĀHIB CHAND (d.1700), a Sikh warrior in attendance upon Gurū Gobind Singh, who took part in the battle of Bhaṅgānī. The Gurū, in his *Bachitra Nāṭak*, makes a special mention of his valour. Sāhib Chand took part in various other encounters also.

P.S.P.

SĀHIB CHAND, near Giddarbāhā in Farīdkoṭ district of the Punjab, is sacred to Gurū Gobind Singh. Gurdwārā Pātshāhī X, marks the site where the Gurū had stopped awhile when travelling through these parts in 1706.

M.G.S.

SĀHIB DEVĀN, by tradition mother of the *Khālsā*, was the daughter of Bhāī Har Bhagvān alias Rāmū, and Jas Devī, a devout Sikh couple of Rohtās, in Jehlum district (now in Pakistan). Her parents had from the beginning dedicated her to the service of Gurū Gobind Singh. They took her along as they came to Anandpur on the occasion of the Vaisākhi festival of 1700, and disclosed to the Gurū their heart's wish to give away their daughter in marriage to him. The Gurū, who already had two wives and was the father of four sons, refused the offer. But when Bhāī Har Bhagvān insisted that their daughter had been brought up as a prospective spouse of the Gurū and would not countenance marriage with anyone else, he agreed, but made it explicit that she would remain virgin all her life. The marriage took place at Anandpur on 15 April 1700. The Gurū proclaimed Mātā Sāhib Devān to be the mother of the *Khālsā*. After the evacuation of Anandpur on 5-6 December 1705, Mātā Sāhib Devān and Mātā Sundarī were escorted by Bhāī Manī Singh to Delhi. They rejoined the Gurū at Talvaṇḍī Sābo for some time during 1706. She accompanied the Gurū to the South, but returned to Delhi shortly before the Gurū's demise. From Delhi she, jointly with Mātā Sundarī, supervised the affairs of the community. The exact date of Mātā Sāhib Devān's death is not known, but she is believed to have died in 1747.

S.S.A.

SĀHIB DIĀL (b.1801), son of Misr Raliā Rām, entered the Sikh service as a *munshī* (clerk) in the Customs Department and served in various capacities to become in 1839 chief of the customs at Jalandhar serving as such until the end of the first Anglo-Sikh war. In September 1847, the whole customs network of the state was placed under him. Sāhib Diāl helped the British during the second Anglo-Sikh war as well as during the revolt of 1857. The British granted him several *jāgīrs* and created him a Rājā. In February 1864, he was

appointed a member of the Legislative Council of India.

S.S.B.

SĀHIB GAŊI, a town in Bihār, was visited by Gurū Tegh Bahādur who is said to have stayed here in 1666 at the Old Nānak Shāhī Sarigat, commemorating Gurū Nānak's visit earlier. An old hand-written copy of the Gurū Granth Sāhib and several breviaries are preserved there.

M.G.S.

SĀHIB KAUR, BĪBĪ (1771-1801), warrior and leader of men, who played a prominent part in the history of the cis-Sutlej states from 1793 to 1801, was the elder sister of Rājā Sāhib Singh of Patialā. Born in 1771, Sāhib Kaur was married at an early age to Jaimal Singh of the Kanhaiyā clan. In 1793, Rājā Sāhib Singh, in view of mounting dissensions within his state, recalled his sister to Patialā and made her the prime minister. She had not been long in Patialā when she had to return to Fatehgarh at the head of a large Patialā army to rescue her husband who had been captured by a rival chief. Back in Patialā, she faced a large Marāṭhā force marching towards the town in 1794: a fierce battle took place in which her personal bravery saved the day for Patialā. It was also her timely help which saved the Pathān chief of Malerkotla when Bedī Sāhib Singh of Ūnā attacked him charging him with cow killing. In 1796, on a request from the Rājā of Nāhan, she led a strong force to quell a revolt and reinstall the Rājā. She also forced George Thomas, an English adventurer, to withdraw in 1799. Owing to differences with her brother, she retired to Bheriān, (renamed Ubhewāl) near Sunām, which fell within her *jagīr*. She died there in 1801.

S.S.B.

SĀHIB SINGH, a resident of Sāngla Hill in present-day Faisalābād district of Pakistan, was a veteran of the Khālsā army under Mahārājā Ranjīt Singh and his successors. After the first Anglo-Sikh war, he joined the rebellious band of Bhāi Mahārāj Singh. He commanded the contingent of 400 horsemen that Bhāi Mahārāj Singh took out to Multān in June 1848 in aid of Dīwān Mūl Rāj.

M.L.A.

SĀHIB SINGH BEDĪ, BĀBĀ (1756-1834), tenth

in direct descent from Gurū Nānak, was much revered in Sikh times for his piety as well as for his martial prowess. He was born at Derā Bābā Nānak, Gurdāspur district, on 5 April 1756. Around 1770, his parents shifted to Ūnā, now in Himāchal Pradesh, where the family held extensive *jagirs*. As a young boy, Sāhib Singh studied the Sikh sacred texts and had training in the use of arms, and soon became widely reputed for his religious learning. A charisma grew around his person and it was considered a signal honour to receive the Khālsā rite at his hands. He also acted as arbiter of political feuds among the *misdārs*, then engaged in occupying territories in parts of the Punjab.

In 1794, he led a punitive campaign against the Afghan ruler, Atā Ullāh Khān, of Malerkotla, but the intervention of Phūlkīān chiefs made him withdraw after receiving a war indemnity. In 1798, helped by some Sikh chiefs, he occupied Jagrāon, Dākā and Baddovāl, and then took over Ludhiānā and Mansūrān as well. A *gurdwārā* in the village of Akhārā (Ludhiānā district) commemorates his victory. During Shāh Zamān's invasion of northern India (1796-98), Sāhib Singh spearheaded Sikh resistance. He helped Ranjīt Singh when he took possession of Lahore on 7 July 1790. He performed the coronation ceremonies of Ranjīt Singh at Lahore on 11 April 1801. In 1807, he helped settle a long-standing dispute between the rulers of Nābhā and Patialā. He arranged a meeting between Sāhib Singh of Patialā and Mahārājā Ranjīt Singh at Lakhnaur in November 1808, when they entered into a bond of mutual fraternity by exchanging turbans. Later in his life, Bābā Sāhib Singh devoted himself entirely to preaching Gurū Nānak's word. He died at Ūnā on 17 July 1834.

Rj.S.

SĀHIB SINGH, BHĀI (1665-1705), one of the Pañj Piāre, was the son of Bhāi Gurū Narāyaṇa, a barber of Bidar in Karnāatka. Bidar had earlier been visited by Gurū Nānak and a shrine existed there. Sāhib Chand, who became Sāhib Singh after he underwent the rites of the Khālsā on the Vaisākhi day of 1699, had travelled to Anandpur when only 16, and attached himself to Gurū Gobind Singh. He won a name for himself as marksman, and shot

dead the Gujjar chief Jamātullā in a battle and injured the *rājā* of Hindūr, Bhūp Chand, in another. He fell in the battle of Chamkaur on 7 December 1705.

S.S.A.

SĀHIB SINGH BHAṄGĪ (d. 1811), son of Gujjar Singh of the Bhaṅgī clan, ruled over the territory of Gujrāt in central Punjab. He was married to Rāj Kaur, daughter of Chaḥat Singh Sukkarchakkīā. Around 1794, Sāhib Singh's state yielded an annual revenue of thirteen lakh rupees. He owned twelve forts and had a body of 2,000 horse in permanent employ. He joined Ranjīt Singh in several campaigns - against Hashmat Khān, the chief of the Chaṭṭhā tribe (June 1797), Shāh Zamān (1798), Kashmīr (January 1799) and the cis-Sutlej region (1806). As his own position became vulnerable in consequence of the hostility of the surrounding Sikh chiefs, Ranjīt Singh ended Sāhib Singh's authority by annexing his country, but granted him a *jāgīr* worth one lakh of rupees, in 1810.

S.S.B.

SĀHIB SINGH ĪSĀPURĪĀ (b.1805), son of Rām Singh Randhāvā, joined service under Rājā Suchet Singh Dogrā and participated in many of Mahārājā Ranjīt Singh's campaigns including that of Multān (1818) and Kashmīr (1819). He served under Prince Kharak Singh and Rājā Suchet Singh at Mankerā, Bannū and Derājāt. He survived long after the occupation on the Punjab by the British and resided at Īsāpur.

G.S.N.

SĀHIB SINGH MRIGIND, BHĀĪ (c. 1804-1876), poet and author, a court-poet in Jīnd state. His father, Dīvān Singh, a *granthī* in the employ of Ranjīt Singh, belonged to village Jagmal in Hoshiārpur district of the Punjab. Not much biographical information about him is available except that he went for higher learning to Kāshī (Vārāṇasī) where he spent ten years studying *śāstras*, earning the popular title *Khaṭśāstrī*, or master of the six *śāstras*. He returned to Lahore but had soon to leave under the displeasure of Mahārājā Jind Kaur. His *Rānī Rājindramatī Charitra* (1851), a somewhat distorted portrait of the Mahārājā, shows his annoyance of her. He went

to Kurukshetra, then to Kaithal and from there he was brought to Jīnd to become a court-poet. Sāhib Singh wrote, translated and edited books on a variety of subjects. The language of all of his works is Braj, written in Gurmukhī script. Besides, he was also a great lover of music and painting. Though most of the specimens of paintings he had collected or painted are lost, those few preserved by his descendants are of great value. These include portraits of the Gurūs, of Kabīr and Farīd made in the Guler and Basohlī style. He died at Saṅgrūr in 1876.

Gr.S.

SĀHIB SINGH, PROFESSOR (1892-1977), grammarian and theologian, was born on 16 February 1892 at Phattevālī in Siālkoṭ district of undivided Punjab. He was originally named Natthū Rām by his father, Hīrānand, who kept a small shop in the village. Winning a scholarship at his middle standard examination, Natthū Rām joined the high school at Pasrūr where he received in 1906 the rites of the Khālsā and became Sāhib Singh. In 1917, he joined as a lecturer in Sanskrit at Gurū Nānak Khālsā College, Gujrānwālā. Sāhib Singh, now commonly known as Professor Sāhib Singh, took part in the Gurdwārā Reform movement and was appointed joint secretary of the Shiromanī Gurdwārā Parbandhak Committee in 1921. He suffered jail during the Gurū ka Bāgh agitation (1922) and then in the Jaito *morchā* (1924). In 1927 he returned briefly to his college in Gujrānwālā which he soon quit to join the Khālsā College at Amritsar. At Khālsā College (1929-52) he produced a succession of learned works and commentaries on the Sikh sacred texts. Retiring from there, he became Principal of the Shahīd Sikh Missionary College. He also worked as Principal at the Gurmat College, Paṭiālā. He published nearly 50 works between 1927 and 1977, including his monumental 10-volume commentary on the Sikh Scripture (1962-64). A most original and earlier work was his *Gurbānī Viākaraṇ*, a textual grammar of the Gurū Granth Sāhib. Sāhib Singh made a notable contribution to Punjabi prose through his essays on moral and spiritual themes, religious philosophy and issues in history and biography.

The Punjabi Sāhitya Akademi, Ludhiānā, honoured him in 1970 with a life fellowship, and Punjabi University, Patialā, conferred upon him, in 1971, the degree of Doctor of Literature (honoris causa). Earlier, the Shiromani Committee and the PSPSU Government had honoured him 1952. He died of Parkinson's disease at Amritsar on 29 October 1977.

W.S.

SĀHIB SINGH, RĀJĀ (1773-1813), born on 18 August 1773 to Rājā Amar Singh and Rājī Rāj Kaur, ascended the throne of Patialā in February 1781. He was married, in 1787, to Ratan Kaur, daughter of Gaṇḍā Singh, the Bhaṅgī chief and again five years later he married Ās Kaur, daughter of Gurdās Singh Chatthā. During his minority, the affairs of the state were managed by Dīvān Nānū Mall, and when he came of age, his sister, Sāhib Kaur, guided and helped him, especially against the Marāṭhās in 1794. He died at Patialā on 26 March 1813.

S.S.B.

SĀHOVĀL, near Siālkoṭ, in Pakistan, is sacred to Gurū Nānak who once came here travelling from Siālkoṭ and, according to local tradition, stayed under a *ber tree* (*Ziziphus mauritiana*) near a pond for seven days. A *gurdwārā* was later raised here.

M.G.S.

SĀHVĀ, a village in Churū district of Rājasthan, is referred to as Suhevā in Sikh chronicles and is popularly called Suhāvā Sāhib. Gurū Gobind Singh while travelling from the Punjab to the South in October-November 1706 arrived here, and established his camp near an old *jaṇḍ* tree through which had sprouted a *pīpal*. The Gurū remarked that as the *pīpal* tree overgrew the rough, thorny *jaṇḍ*, the *Khālsā* would prosper. It was probably during his stay here that the Gurū visited Bhādrā.

M.G.S.

SAID BEG (d. 1703), a Mughal general, along with another general, Alif *Khān*, was marching at the head of an army on his way from Lahore to Delhi when the Rājput hill rulers persuaded him to join them in an attack on Gurū Gobind Singh, who, it is said, was then camping at Chamkaur on his way back from Kurukshetra. But Said Beg felt so

impressed by a glimpse of the Gurū that he crossed over to the Gurū's side. Alif *Khān* felt dispirited and withdrew from the contest. Said Beg remained with Gurū Gobind Singh and fell fighting for him (1703) at Anandpur.

P.S.P.

SAID KHĀN, a Mughal general, came in February 1703 at the head of a large army to invade Anandpur against Gurū Gobind Singh. The Gurū who had only 500 warriors with him at the time came out of the town to face the attack. A severe battle followed and the Gurū rode through the ranks and reached Said *Khān* and challenged him. Said *Khān* was so much impressed by the Gurū's presence that all intent of war vanished from his heart. Dismounting his horse, he touched the Gurū's stirrup to do him homage. Gurū Gobind Singh blessed him and he quietly left the field. He became a recluse and spent the rest of his life in prayer.

P.S.P.

SAIDO, BHĀĪ, of Lahore, a disciple of Gurū Amar Dās, who once led a *saṅgat* to the presence of the Gurū to request him to lift the 'curse' pronounced by Gurū Nānak upon Lahore. In one of his hymns Gurū Nānak refers to the terror let loose by Bābar upon the citizens of Lahore to which he was probably a witness. Gurū Amar Dās allayed their fear saying "The city of Lahore is the very pool of Nectar." This verse is also recorded in the Gurū Granth Sāhib like Gurū Nānak's.

T.S.

SAIF UD-DĪN MAHMŪD, also called Saif *Khān* (d.1685), a high-ranking noble of religious disposition who, during the war of succession (1658), fought on the side of Aurangzib, and was rewarded with the title of Saif *Khān* and the governorship of Āgrā. Relieved of this charge, he shifted to his small fiefdom where, in 1668, he a fortified habitation named Saifābād, near Patialā. He was governor of Kashmīr in 1665-68 and 1669-1671. He was made Sūbahdār of Bihār in 1678, but was dismissed in 1683. He died on 23 April 1685. Nawāb Saif *Khān* was an admirer of Gurū Tegh Bahādur whom he met on several occasions. Once the Gurū is said to have put up with him at

Saifābād for over three months. The Gurū encamped in Saif Khān's garden, outside the fort, and mosque and also visited the Nāwāb's inner apartments. An old *gurdwārā* across the road from the Fort now marks the site where Gurū Tegh Bahādur had stayed as Saif Khān's guest. Saif Khān's tomb is also located near the Fort.

A.C.B.

SAIṆ or SAIN, whose one hymn has been included in the Gurū Granth Sāhib, is counted among the disciples of Rāmānand (1300-1411). A scriptural hymn refers to his popularity as a *bhakta* of rare devotion (GG,487). Ravidās ranks him with Nāmdev, Kabīr, Trilochan and Sadhnā in piety (GG,1106). SaiṆ was a barber who, some say, served at the court of Revā, then called Bāndhavgarh, in Central India while others hold that he was attached to the court of Bidar in South India. SaiṆ's *paṭi* incorporated in the Gurū Granth Sāhib states that the best adoration of God is to sing His praises and meditate on His Name which alone will liberate man.

T.S.

SĀIṆ DĀS, BHĀĪ, skilled in setting precious stones, was a devoted Sikh of the time of Gurū Arjan. Once he waited upon the Gurū and wanted to know how to control the wandering mind while listening to the Word.

T.S.

SĀIṆ DĀS, BHĀĪ, along with Bhāī Bālā, Bhāī Rām Dās and some others, once called on Gurū Arjan, and asked whether each action, virtuous or sinful, has its corresponding reward or punishment. Gurū Arjan is said to have advised them that actions have no effect on those blessed with divine knowledge and devotion.'

T.S.

SĀIṆ DĀS, BHĀĪ (d. 1631), married to Rāmo, the elder sister of Gurū Hargobind's wife, Mātā Dāmodarī, lived in Dāraulī, in Mogā district. He became a Sikh under the influence of his wife and her father. Such was his devotion to Gurū Hargobind that, once as he constructed a new house, he vowed that he would not occupy it until the Gurū had blessed it by a visit. Gurū Hargobind visited him in 1613 along with his family. Eighteen

years later, Mātā Dāmodarī, on another visit to Dāraulī, expired in the same house. Sāin Dās did not survive her for long and died in 1631.

T.S.

SAJJAN, SHAIKH, a resident of Makhdūmpur in Multān district of Pakistan, was a thug or cutthroat who, according to the Janam Sākhī tradition, was once visited by Gurū Nānak. Sajjan lived in apparent piety and prosperity and maintained a mosque for Muslims and a temple for Hindus. He and his band of thugs dispatched the sleeping guests and usurped their belongings. Gurū Nānak and Mardānā while travelling across southwestern Punjab also put up with him. He read in the Gurū's lustrous face the signs of affluence and treated him with more than usual courtesy. At night, however, the Gurū tarried long before going to bed which made Sajjan impatient. At last he came near the door to see inside and discovered Mardānā playing on his *rabāb* and Gurū Nānak singing a hymn in enraptured devotion. Sajjan was overwhelmed and falling at the Gurū's feet confessed all his sins. Under the Gurū's advice, he gave away everything in God's name and converted his house into a *dharamsālā*. His tomb still exists near Makhdūmpur.

Gn.S.

SĀKĀ PAṆJĀ SĀHIB, the heroic event which took place at Hasan Abdāl railway station, close to the sacred shrine of Pañjā Sāhib on the morning of 30 October 1922 and which has since passed into folklore as an instance of Sikh courage and resolution. The prisoners of Gurū kā Bāgh agitation were tried summarily at Amritsar and then dispatched by special trains to distant jails. One such train left Amritsar on 29 October 1922 for the Attock Fort which was to touch Hasan Abdāl the following morning. The Sikhs of Pañjā Sāhib decided to serve a meal to the detainees but, when they reached the railway station with the food, they learnt that the train was not scheduled to halt there. Their entreaties that such trains had been stopped at other places for the prisoners to be fed went unheeded. Two of the Sikhs, Bhāī Pratāp Singh and Bhāī Karam Singh who were leading the *saigat*, went forward as the rumbling sound of the

approaching train was heard and sat cross-legged in the middle of the track. Several others followed suit. The train came to a screeching halt, but not before it had run over eleven of the squatters. The worst mauled were Bhāī Pratāp Singh and Bhāī Karam Singh, who succumbed to their injuries the following day. They were hailed as martyrs and, until the partition of 1947, a three-day religious fair used to be held in their memory at Pañjā Sāhib from 30 October to 1 November every year.

Gmt.S.

SĀKHĪĀN BHĀĪ AḌḌAN SHĀH is a collection of *sākhīs* or anecdotes concerning Bhāī AḌḌAN SHĀH, of the Sevāpanthī sect. The work, undated and anonymous (though tradition attributes it to Bhāī Sahaj Rām) was possibly written around mid-18th century and first published in 1886. The work, comprises a total of 83 *sākhīs*, homiletic in style. The emphasis in all the *sākhīs* is on the virtues of remembrance of the Divine name and humble and selfless service of fellow men. Written in simple prose, the book seems directed to the layman to enable him to understand the basic principles of Sikhism.

Gm.S.

SĀKHĪ SARWAR, lit. the Bountiful Master, also known by various other appellations such as Sultān (king), Lakh Dātā (bestower of millions), Lālānvālā (master of rubies), Nigāhīā Pīr (the saint of Nigāhā) and Rohānvālā (lord of the forests), was the founder of an obscurantist cult whose followers are known as Sultānīās or Sarwarīās. His real name was Sayyid Ahmad. He was the son of Sayyid Zain ul-Ābidīn, an immigrant from Baghdad who had settled at Shāhkoṭ (Jhaṅg district) and married Āyeshā, daughter of the village headman. The maltreatment by his relatives after the death of his father made him leave for Baghdad where he received the gift of prophecy. On his return to India, he first settled at Dhaunīkal, in Gujranwālā district, and then at Shāhkoṭ. In due course he became famous for his miraculous powers and soon had a considerable following. The jealous relatives killed him at Nigāhā in 1711. His grave there subsequently became a place of pilgrimage for the devotees. The stories of his miracles attracted many

people to him. He did not lay down any creed or doctrine for his disciples, nor any code of conduct or ritual. Devotees who were unable to undertake the pilgrimage to Nigāhā went at least to one of the *chāukīs*. Largely attended fairs were also held at Dhaunīkal, Peshāwar and Lahore. Another common ritual was offering of a *rot*, i.e. a huge loaf, once a year on a Friday.

During the time of the Gurūs, many Sultānīās in southern Punjab embraced Sikhism. The travels of Gurū Har Rāi, Gurū Tegh Bahādur and Gurū Gobind Singh through this region brought a large number of Sultānīās into the Sikh fold. But as time passed the Sultānīā influence asserted itself in certain sections among the Sikhs. The Singh Sabhā and the Gurdwārā reform movement countered this influence.

D.L.D.

SĀLAS RĀĪ was, according to *Bhāī Bālā Janam Sākhī*, a jeweller of Bishambharpur, present Bishnūpur in Bānkurā district of West Bengal, although the place is identified as the city of Patnā by *Tawārīkh Gurū Khālsā*. As Gurū Nānak travelled through the area, Bhāī Mardānā complained of fatigue and hunger. The Gurū gave him a stone he had picked up in the jungle and asked him go into town, sell it and buy what he needed. Mardānā showed the stone from shop to shop but had it returned to him every time as worthless until he came to Sālas Rāi, the jeweller, who after scanning the stone, desired to meet the owner of such a priceless jewel. He asked his servant Adhrakā to take some presents and fruit with him and, led by Mardānā, came to the place where the Gurū was. Both master and servant entered the path of discipleship.

Gn.S.

SĀLHO, BHĀĪ (d.1628), a prominent Sikh of the time of Gurū Arjan, rendered devoted service during the excavation of the sacred tank and the construction of the Harimandar at Amritsar. He was especially assigned to keeping record of all receipts and expenditure and then the general administration of Amritsar. Bhāī Sālho was among those chosen to accompany the marriage party of (Gurū) Hargobind in January 1605. Gurū Arjan

once described him as one "matchless in devotion, most dear to me." Bhāi Sālho died in 1628 and the Gurū personally performed the obsequies. A *gurdwārā*, called Dharamsālā Bhāi Sālho jī, in Amritsar, commemorates his memory.

T.S.

SALOK MAHALLĀ 9, i.e. *śloka*s of the composition of Gurū Tegh Bahādur, preceding Gurū Arjan's *Mundāvānī* (GG, 1426-29). These *śloka*s, 57 in number, are intoned as part of the epilogue when bringing to a close a reading of the Gurū Granth Sāhib on any occasion. *Śloka*, in Saṅskṛit, signifies a verse of laudation. In Hindi and Punjabi, it has come to imply a couplet with a moral or devotional content. Its metrical form is the same as that of *dohā* or *dohirā*, a rhymed couplet. It is not certain when these *śloka*s were written. Their mood is sombre. The message of the *śloka*s is fundamentally the same as that of the rest of the Sikh scripture. Here, as every where else in the Gurū Granth Sāhib, the stress is on remembrance and contemplation of God and recitation of God's Name. This message is repeated almost in every other line. The underlying assumption is that God is the only true reality and the source of all existence. All things of the world, no matter how much sustenance and satisfaction they may appear to give, must pass. It is, therefore, short-sightedness to seek lasting happiness in worldly things as such. Human absorption in merely short lived things without remembrance of Divine Name is bound to end in grief. While advocating devotion to God, the *śloka*s also preach detachment from worldly pleasures. The need for detachment is the theme here as important and as closely intertwined with the importance of prayer as anywhere else in the scripture. The argument for detachment is the unreliability of the world.

The vanity of worldly things and the attitude of renunciation seem to be much more pronounced in these *śloka*s than anywhere else in the Gurū Granth Sāhib. Yet in keeping with the spirit of the entire *gurbānī*, this feature of the *śloka*s does not imply a rejection of life. Detachment is enjoined because the evanescent world provides no basis for building anything permanent in it. But at the

same time, there is a deep concern for accomplishment and for full use of one's time and energy to do so. Regret over time lost without significant achievement is a sentiment as strongly and frequently expressed as the tendency towards aloofness. The best use of time is to devote it to remembering God.

The *śloka*s comprise some of the most moving poetry in the Gurū Granth Sāhib. Their music, imagery and other poetic features combine to capture the experience of life with lyrical intensity. The music of the *śloka*s can be appreciated only in reading or listening to them in the original. It arouses a keen awareness of the tragic in life and at the same time allays the pain of this awareness. The effect is not lassitude. Instead, the mind is released from all oppressive feelings. A renewed commitment to life, in spite of life's limitations, is the gentle yet powerful message of the *śloka*s.

Rv.S., S.S.D.

SALOK SAHASKRITĪ, title of a composition comprising seventy-one verses incorporated in the Gurū Granth Sāhib. The term 'Sahaskritī' denotes the language form, a mixture of Saṅskṛit, Pālī and Prākṛit, in which these *śloka*s have been written. Of these verses collected under the title *Salok Sahaskritī*, sixty-seven are of the composition of Gurū Arjan and the remaining four of Gurū Nānak. Terse and cryptic in style and the favourites of classical scholars, these verses denounce ritualism and hypocritical religious behaviour and present loving devotion and absorption in the Divine Name as the true ideal. They call attention to the futility of formal practices and ceremonial, and impress upon man constantly to meditate upon His name, for this is the only 'treasure' which will last and which will procure him release from bondage. The grace of God and help of the Gurū are necessary prerequisites for this. God is the only Reality. The holy man, the perfect saint is he who meditates on Him, takes woe and weal alike and who is compassionate to all and has rid himself of all the five deadly sins; who subsists on God's praises and who abides in the world untouched by it as lotus in the water.

T.S.

SALOK VĀRĀN TE VADHĪK, i.e. *ślokas* in excess of the *vārs*, is the title given to a miscellany comprising 152 *ślokas* or couplets which were left over after many of them were added to different *paūrīs* of the *vārs*. The first chapter in this section consists of 33 *ślokas*, 32 by Gurū Nānak and one (No 28) by Gurū Amar Dās. The second chapter contains 67 *ślokas* by Gurū Amar Dās, 30 by Gurū Rām Dās, and the fourth 22 by Gurū Arjan.

Gurū Nānak's *ślokas* touch upon themes of moral conduct, social behaviour and spiritual transformation. More pointedly they stress that egoity must be overcome. The only way to attain this goal is to take a mentor, the Gurū. Those afflicted with ego remain devoid of wisdom, discernment and true learning. Gurū Amar Dās' *ślokas* reaffirm the value of the mentor. The true Gurū alone can be the redeemer of the wayward, lost in the cycle of transmigration. Māyā is a poisonous snake; the antidote is the Lord's Name. Gurū leads one to God. Association with *gurmukhs* helps, but all depends on the grace of God, ultimately. Loving faith in the Gurū is central to the *ślokas* of Gurū Rām Dās. The Gurū's guidance removes all the impediments. Only by seeking refuge in the Gurū is one emancipated. According to Gurū Arjan, those imbued with the Lord's love never turn their faces away from Him. The Gurū's word rescues man from all evils.

T.S.

SALŪRĪ, a village 16 km north of Ūnā, is sacred to Gurū Gobind Singh, who stayed here on his way to Nadaun early in 1691. Gurdwārā Pātshāhī Dasvīn commemorates the Gurū's visit. The 2-metre square domed sanctum was built by the Sikh sovereign, Ranjīt Singh, in 1829.

Gn.S.

SAMĀDH BHĀĪ, commonly called Bhāī kī Samādh, has a historical shrine dedicated to Gurū Hargobind, who visited the place in the course of a journey across the Mālwa region. Adjacent to the Gurdwārā is the *samādh* of Bhāī Rūp Chand (1613-1709), an eminent pious Sikh of his times.

M.G.S.

SAMĀNĀ, an old historic town in Paṭiālā district,

was visited by Gurū Tegh Bahādur, who arrived here from Saifābād, now Bahādurgarh, near Paṭiālā. A troop of imperial soldiers had been in pursuit of him and, to afford him a safe asylum, Muḥammad Bakhsh, a local Muslim noble of Sūfī leanings, took him to his own house in Garhī Nazir 3 km away. In 1709, Bandā Singh Bahādur attacked and destroyed vengefully the town which had supplied headsmen for the execution of Gurū Tegh Bahādur and the two younger sons of Gurū Gobind Singh. The only Sikh shrine in Samānā, Gurdwārā Tharā Sāhib, marks the site where Gurū Tegh Bahādur is supposed to have halted before being escorted to Garhī Nazir.

M.G.S.

SAMĀO, in Mānsā district of the Punjab, has a historical shrine called Gurdwārā Pātshāhī Nauvīn commemorating Gurū Tegh Bahādur's halt here on his way from Khivā towards Samāo and Bhikhi. The Gurū halted and sat under a *vaṇ* tree to wait for the *saṅgat* coming from Peshāwar and Kābul. A peasant ploughing his field near by went to the Gurū and placed before him his humble fare of bread and buttermilk. The Gurū partook of the food and blessed him with abundance of milk in his house. A memorial shrine marks the place.

M.G.S.

SAMARTH RĀMDĀS (1608-1681), a Mahārāshṭrian saint remembered as the religious preceptor of Shivājī (1627-80), was born the son of Sūryajī Pant, a Brāhmaṇ of Jāmb, near Aurāṅgābad. His original name was Nārāyaṇa. Educated in Saṅskṛit according to the tradition of his caste, Rāmdās had mystical, nature stayed for 12 years at the Vaiṣṇava centre at Pañchvaṭī, near Nāsik. He spent the next 12 years visiting Hindu centres of pilgrimage. Returning to Mahārāshṭra around 1644, he settled at Chāphal, in the Satārā region. Here he built a temple and founded a *math*. His followers are known as the Rāmdāsi sect. His teaching was in the Vaiṣṇava tradition with Rama as the adorable deity but he infused his devotionism with Advaita philosophy and practical morality. He also preached aggressive defence of Hindu values.

Samarth Rāmdās is said to have met in early 1630s Gurū Hargobind at Srīngar in the Garhvāl hills. Rāmdās was then on his pilgrimage travels and the Gurū was visiting Nānakmatā. As they met, Rāmdās expressed his surprise at a successor of the saintly Gurū Nānak living in princely style and allowing himself to be addressed as Sachchā Pātshāh (true king). Gurū Hargobind said "internally a hermit and externally a prince. Arms are to protect the poor and destroy the tyrant." Rāmdās was fully convinced. Samarth Rāmdās died in 1681.

P.B.C.

SAMMAN, BHĀĪ, was the *masand* or leader of the Sikh *sangat* at Shāhbāzpur, now in Amritsar district of the Punjab, during the time of Gurū Arjan. He was known for his firm faith and piety. Bhāī Gurdās praises Bhāī Samman for the care he took of the Sikhs in his area. Gurū Arjan is said to have directed Bhāī Kapūr to him when he wanted to meet an ideal Sikh. Kapūr Dev found him a model of serenity and self-control, who was neither excited at the marriage of his son nor upset at his sudden death the following day.

T.S.

SAMMAN BURJ, also called Musamman Burj, an octagonal tower commanding a wide range of buildings within the Lahore Fort, was built by Emperor Akbar, who made the city his capital for some time. Within the Fort was situated the royal palace. The Mughal rulers of Lahore used it as the audience hall and carried out from here their day-to-day administration. The Afghan invader, Ahmad Shāh, also held his *darbār* herein. After Mahārājā Ranjīt Singh occupied Lahore in 1799, he also held his daily court in it.

H.R.G.

SAMMĀN SINGH, BHĀĪ (1896-1921), one of the Nankānā Sāhib martyrs, was born the son of Bhāī Pālā Singh at Baṇḍālā in Amritsar district. The family later shifted to Lyallpur district. Samman Singh learnt to read Gurmukhī at the village *gurdwārā* where he also received the vows of the Khālsā Panth. He served in the 92nd Battalion during the Great War (1914-18) for about four years. After his release from the army, he joined

the Gurdwārā Reform movement. He and his younger brother, Bārā Singh, joined the *jathā* of Bhāī Lachhman Singh and fell martyrs in the compound of Gurdwārā Janam Asthān on the morning of 20 February 1921.

G.S.G.

SAMPAT PĀTH is a variation of *akhaṇḍ pāth* in which the reading of every single complete hymn of the Gurū Granth Sāhib is followed by the reading of a predetermined *śabda* or *śloka* (from the Gurū Granth Sāhib itself) which is thus repeated throughout the recitation. The *pāth* is performed in a curtained cabin so that the reading is audible outside the cabin but the *pāthī* (reader) and the Scripture are not visible. Since such a *pāth* is contrary to the Sikh tenets, it never became an accepted form.

T.S.

SAMPŪRAN SINGH RĀMĀN, JATHEDĀR (1895-1970), active in Akālī politics and in the Prajā Maṇḍal movement, was born the son of Harī Singh Mān of Mauṛ Dhilvān but the family later shifted to Rāmān where Harī Singh had inherited his mother's property. His political career commenced after he had received the rites of the Khālsā in 1941, when he gave up his role as a popular balladeer. His first appointment was as district *jathedār* (leader) of Baṭhīṇḍā Akālī Dal, and soon became president of the Paṭiālā state Akālī Jathā and worked in collaboration with Riyāstī Akālī Dal, and the Paṭiālā State Prajā Maṇḍal, demanding democratic reforms in Paṭiālā state. A regrouping of political parties in the region on the eve of the first general elections (1952) saw the state Akālī Dal split into two groups, one led by Prītam Singh Gojraṇ and the other by Sampūran Singh Rāmān. Sampūran Singh subsequently broke away from the Shiromaṇī Akālī Dal and formed a separate party Mālvā Riyāstī Akālī Dal. He was among the earliest protagonists of Punjabi Sūba, advocating the proposition first through a letter (24 April 1953) to the then Prime Minister but he was arrested on 1 November 1953 and lodged in Tihār Jail in Delhi. He immediately went on a hunger strike, but was released and taken to Rāmān, under escort. Decline in health made him retire from

active politics. He died at Baṭhīṇḍā on 15 November 1970.

Jn.S.

SAMUNDĀ, BHĀĪ, a seeker of truth, who on his request was told by Gurū Arjan the difference between a *gurmukh* and *manmukh*. Bhāī Samundā became a Sikh, remained in the Gurū's presence always listening to and acting upon what he said.

T.S.

SAMUND SINGH, BHĀĪ (1901-1972), a leading Sikh musicologist of the 20th century, trained under leading maestros of the art, Sikhs as well as Muslims, was born on 3 March 1901, at Mullā Hamzā, in Montgomery district, in Pakistan. For five generations, his ancestors had been performing *kīrtan* at Gurdwārā Janam Asthān at Nankāṇā Sāhib, and his father, Bhāī Hazūr Singh, was a known *rāgi*.

Samund Singh's first major performance came at the age of nine when he performed *kīrtan* at a session of the Sikh Educational Conference. Soon he became the rage for Sikh *divāns* throughout the Punjab. He learnt to play on string instruments such as the *tāūs*, *dilrubā* and *tānpurā* besides the harmonium and *tablā*. He acquired mastery of most of the *rāgas* used in the Sikh scripture. Samund Singh was given employment at Gurdwārā Janam Asthān at Nankāṇā Sāhib. He resigned from the position of head *rāgi* after a few years, but continued to live in the holy city of Nankāṇā. He travelled to the remotest corners of the country on invitations from Sikh societies and institutions to perform *kīrtan*. After the partition in 1947, he migrated to Amritsar and performed *kīrtan* at the Golden Temple, later shifting to Ludhiāṇā. In 1970, he was given the Bhāī Mardānā Music Award by the Punjab Government, and on the occasion he gave a performance which turned out to be his last. He died at Ludhiāṇā on 5 January 1972.

Jd.S.J.

SANDHVĀN, near Phagwārā, in Nawānshahr district of the Punjab, claims a historical shrine dedicated to Gurū Har Rāi, who passed through here while on his way from Kartārpur to Kīratpur. The shrine, called Gurdwārā Daṇḍā Sāhib Sī Gurū Har Rāi Sāhib Pātshāhī VII, marks the site, where

the Gurū is believed to have stopped awhile to meet the waiting *saṅgat*.

M.G.S.

SANDHVĀN, near Kot Kapūrā in Farīdkot district of the Punjab. Giānī Zail Singh, the first Sikh President of the Republic of India came of this village. The village has since been redesignated as Giānī Zail Singh Sandhvān.

M.G.S.

SAṄGAT, Punjabi form of the Sanskrit term *saṅgi*, means company, fellowship, association. In Sikh vocabulary, the word stands for the body of men and women met religiously, especially in the presence of the Gurū Granth Sāhib. Two other expressions carrying the same connotation are *sādh saṅgat* (fellowship of the saints) and *sat saṅgat* (fellowship of the seekers of truth). The word *saṅgat* has been in use since the time of Gurū Nānak (1469-1539). In his days and those of his nine successors, *saṅgat* referred to the Sikh brotherhood established in or belonging to a particular locality. The term is used in this sense in the Janam Sākhīs, and epistolary literature. The *saṅgat* may collectively chant the sacred hymns, or, as it more often happens, there may be a group of musicians to perform *kīrtan* with or without exposition, lectures on religious or theological topics, or narration of events from Sikh history. Social and political matters of interest for the community may as well be discussed. In Sikh faith highest merit is assigned to meeting of the followers in *saṅgat*. This is considered essential for one's spiritual edification and progress. It is a means of religious and ethical training. Worship and prayer in *saṅgat* count for more than individual religious practice. The holy fellowship is morally elevating. Here the seeker learns to make himself useful to others by engaging in acts of *sevā*.

Though *saṅgat* has freedom to discuss secular matters affecting the community, it is its spiritual core which imparts to it the status and authority it commands in the Sikh system. As Gurū Nānak says, *satsaṅgat* is where the Divine Name alone is cherished (GG, 72). This is where virtues are learnt. Attendance at *saṅgat* wins one nearness to God and release from the circuit of birth and death. As

satsaṅgat is obtained through the Gurū's grace, the Name blossoms forth in the heart (GG, 67-68). Deprived of *saṅgat*, one's self remains begrimed (GG, 96). *Saṅgat*, fellowship of the holy, is both a means of moral and spiritual uplift and a social unit which inculcates values of brotherhood, equality and *sevā*. As an institution, *saṅgat* with its concomitants *dharamsāl*, where the devotees pray and sing Gurū's hymns, and Gurū kā Laṅgar, where all sit together to partake of food without any distinction, is as old as the founder of the faith: several *saṅgats* sprang up at different places in the wake of Gurū Nānak's extensive travels. It symbolized a new way of Sikh life. At the end of his travels, Gurū Nānak settled at Kartārpur where a community of disciples grew around him. These *saṅgats* played an important role in the evolution of the Sikh community. The social implications of it were far-reaching. It united the Sikhs in a particular locality or region into a brotherhood or fraternity. The *saṅgat* brought together men not only in spiritual pursuit but also in worldly affairs, forging community of purpose as well as of action based on mutual equality and brotherhood. Though *saṅgats* were spread over widely separated localities, they formed a single entity owing loyalty to the word of Gurū Nānak. *Saṅgats* were thus the Sikh community in formation. In these *saṅgats* the disciples mixed together without consideration of birth, profession or worldly position. *Saṅgats* were knit into an organized system by Gurū Amar Das who established *maṭijīs* or preaching districts, each comprising a number of *saṅgats*. Gurū Arjan appointed *masands*, community leaders, to look after *saṅgats* in different regions. *Saṅgat* was the precursor to the *Khālsā* manifested by Gurū Gobind Singh in 1699.

K.J.S.

SAṄGAT, BHĀĪ or *Saṅgat Sāhib*, was an *alias* of Bhāī Pherū (1640-1706), the well-known *masand* of Nakkā region of the Punjab. He was the recipient of an Udāsī *bakhshish* or bestowal from Gurū Gobind Singh. Members of the Udāsī sect founded by him are called *Saṅgat Sāhib Ke* or *Saṅgat Sāhibiē*.

P.S.P.

SAṄGAT RĀĪ (d.1696), also referred to as *Saṅgatiā Singh*, was sent on an embassy of peace to the court of Rājā Gopāl of Guler. It was the time when a Mughal commander, Husain Khān marching upon Anandpur was extorting along the way heavy tribute from the hill chiefs. Rājā Gopāl expressed his inability to pay the excessive levy. This led to a battle (20 February 1696), according to the Bhaṭṭ Vahīs, in which *Saṅgat Rāi* and his seven Sikh companions also fought on the side of Rājā Gopāl. The battle was won but *Saṅgat Rai* and his companions fell in this action.

M.G.S.

SAṄGAT SINGH (d. 1705), one of the forty Sikhs who were besieged with Gurū Gobind Singh in an improvised fortress at Chamkaur, bore a close physical resemblance to the Gurū. Some Sikh chronicles refer to him as *Saṅgat Singh Baṅgesar* from which it appears that he was either a native of Baṅg (Bengal) or came from Baṅgash region (Kurram valley) on the northwest frontier of India. On the fateful night of 7-8 December after all but five Sikhs had been killed in the unequal battle of Chamkaur, Gurū Gobind Singh at the insistence of these five agreed to make a bid to escape. He made *Saṅgat Singh* don his dress and plume in order to beguile the enemy while the Gurū along with three other survivors broke through the encircling horde under cover of darkness. The following morning when the besiegers stormed the fortress, *Saṅgat Singh* opposed them single-handed and fell fighting valiantly.

M.G.S.

SAṄGAT SINGH, son of Lahaurā Singh, was one of the followers of Bandā Singh Bahādur collectively known as *Bandāi Khālsā*, a faction set against the mainstream *Tat Khālsā*. When all means to bring about rapprochement failed, it was decided to hold a wrestling duel between a champion each from the two factions. *Saṅgat Singh* came forward as the *Bandāi* champion. Opposite him was Bhāī Mīrī Singh, grandson of Bābā Binod Singh Trehan. The latter emerged as the winner, and *Saṅgat Singh* with his supporters joined the *Tat Khālsā*.

M.G.S.

SAṄGAT SINGH, SANT (1882-1950), a Sikh saint revered for his piety and learning, was born at Kamālīā, in Lyallpur district, now in Pakistan. His father, Bhāī Sītal Dās, was a Sahajdhārī Sikh. Young Saṅgat Dās, as he was originally named, was brought up in an atmosphere of religious devotion and discipline. At the age of 9 he started participating in *akhand pāths*. His recitation was marked by ease, accuracy and fluency. Soon he joined the monastery of an eminent Sevāpanthī saint, Bhāī Fateh Chand, who lived in Shāh Jīvanā, Jhaṅg district. Thereafter he studied Saṅskrit and the Vedas under different scholars. To take to a life of seclusion and meditation, Saṅgat Dās improvised a thatched hut for himself a few miles away from the town of Shūjābād, in Multān district. The period of uninterrupted concentration on the Gurū's word spent there aroused in him a longing to have himself initiated a Sikh and soon he received the *Khālsā* initiation from Bhāī Vīr Singh, and was renamed Saṅgat Singh. He got married and led the life of a householder, but he spent most of his time preaching the gospel of Gurū Nānak. Thousands thronged the *gurdwārās* to hear him expound the holy writ. His style of platform exposition of Sikh lore and thought became the most popular and authentic. After the partition of the Punjab, Sant Saṅgat Singh shifted to Paṭiālā (January 1948). He wrote a number of tracts published by the *Khālsā* Tract Society, Amritsar. He died at Paṭiālā on 24 October 1950.

G.S.D.

SAṄGHRERĪ, near Baretā, in Mānsā district of the Punjab, claims a historical shrine, Gurdwārā Pātshāhī IX, dedicated to Gurū Tegh Bahādur, who is believed to have halted here during one of his travels through these parts.

M.G.S.

SAṄGRĀM SHĀH (popular name Saṅgo Shāh), the eldest son of Bhāī Sādhū and Bībī Vīro (the daughter of Gurū Hargobind). He, along with his four brothers, fought in the battle of Bhangānī (1688). Gurū Gobind Singh, in his *Bachitra Nātak*, especially applauds the heroism of Saṅgrām Shāh.

Gn.S.

SAṄGRĀND, *sankrānti* in Saṅskrit, is the first

day of each month of the Indian solar calendar. From quite early in human history, the sun, and its satellites, the planets, came to be regarded as objects endowed with celestial mind, a definite personality and the capability of influencing the destinies of human beings. They became the deities whose favourable intervention was sought by men in their affairs. Fasting, bathing at pilgrimage centres, giving charity, etc. have been some of the forms of observing Sankrānti in India. In the Sikh system, the only object of adoration is the supreme Being, and all days are equally auspicious. Gurū Nānak and Gurū Arjan composed *Bārāmāhās* or calendar poems describing yearning of the bride (devotee) for God, the Beloved. But, in course of time, the practice of celebrating the Saṅgrand (Sankrānti) entered the Sikh way of life, if only to provide an occasion for the recitation of one of the *Bārāmāhās*. Special *dīvāns* take place at *gurdwārās* when Gurū Arjan's *Bārāmāhā* is read in addition to the performance of usual services.

T.S.

SANHER, near Zīrā, in Fīrozpur district, has a shrine, Gurdwārā Pātshāhī Chhevīn, commemorating the visit here of Gurū Hargobind who visited here on his way from Amritsar to Daraulī.

M.G.S.

SĀNHSĪS, also called Sānsīs, Sainsīs and Bhaṭūs, are a nomadic people counted among one of the Scheduled Tribes in the Constitution of India which entitles them to certain special rights and privileges. They claim descent from one of the Āryan tribes entering India centuries ago. Some of the immigrants settled in Rajasthan and parts of the Punjab while others continued in their wandering state like their original Aryan forefathers. The number of these latter increased as those settled in Rajasthan kept joining them under the pressure of Mughal influx. The nomenclature, Sānhsī is said to have been derived from their Rājput ancestor Sānsī or Sānsmal, described as the thirteenth descendant of Bhaṭṭī, a Rājput ruler of Bhaṭner, in Rājasthān. He is now worshipped as a tribal deity.

Sānhsīs keep moving from place to place, using pack animals such as camels and donkeys

for transporting their belongings. The dog has been their reliable companion, as a guard for their animals and encampments. Their temporary settlements are always on the fringes of villages which they leave at their will. These encampments, however, are never on the southern side of the village, near a cremation ground or near the tomb of a Muslim saint. They earn their living by hunting and by doing odd jobs for the villagers where they settle. Punjab is perhaps the first state where they have now started settling, mostly as *lāgīs* or village menials. Socially Sāṅhsīs are divided into two sections, Māhlā and Bīhdā, commonly called Bīhdū, named after the two sons of Sāṅsmal. They are exclusively exogamous and select their mates from the other group and marriages with the children of mother's brother and father's sister are preferred, but marriages with the children of mother's sister are taboo. Widow remarriage and divorce are permissible. Sāṅhsīs are by and large a monogamous people but cases of surrogate polyandry and levirate polygyny are also found among them. The Hindus among them observe Hindu rituals whereas those who have embraced Sikhism follow the Sikh rites. Their Pañchāyats represent a strong political structure. They have their distinctive dialect, but they claim no script or literature of their own. Sāṅhsīs living in the central Punjab are by and large Sikhs, though their assimilation in the Sikh way of life is still incomplete because they continue believing in evil spirits and many magical devices for their protection.

S.S.Sh.

SAṆKARNĀTH, PAṆḌIT (1789-1858), astrologer and diplomat, belonging to the village of Karivallūr, in north Kerala, jointed in 1816 Rājā Saṅsār Chand of Kāṅgrā, but soon came to Lahore as Mahārājā Ranjīt Singh's counsellor and astrologer and remained there until 1844 with a brief absence in Travencore. It is said that besides the Mahārājā and his courtiers, even the English consulted him on matters of diplomacy. Saṅkarnāth accompanied the Mahārājā's armies despatched to punish Muhammad Akbar Khān as the latter intruded in the frontier area. Saṅkarnāth was

wounded in one of the encounters with the Afghāns. He left Lahore for Kerala in 1844 where he died in 1858.

S.S.B.

SAṆSĀR CHAND (1765-1823), Kaṭoch Rājput Rājā of Kāṅgrā who ascended the throne in 1775. He was an ambitious ruler and began extending his influence over the neighbouring areas. He came as far as Hoshiārpur in the Punjab where he built the famous fort of Bajvārā. Mahārājā Ranjīt Singh however drove him away from the plains in 1804. Saṅsār Chand felt unable to successfully fight against the Nepalese general, Amar Singh Thāpā when he laid siege to the Fort of Kāṅgrā, and sought the help of Mahārājā Ranjīt Singh. The Mahārājā marched an army to Kāṅgrā and defeated the Nepalese, but he seized the fort, accepting Saṅsār Chand as a tributary of his government. Saṅsār Chand died in December 1823.

H.R.G.

SAṆSRĀM, son of Bābā Mohan and a grandson of Gurū Amar Dās. Gurū Amar Dās took him under his care when he lost his mother in infancy and his father being indifferent to worldly affairs. Saṅsrām grew up to be a gifted young man. He spent his time serving the Gurū and memorizing and writing down hymns. Two of the *pothīs* or volumes he prepared are to this day preserved in the descendant families. It is said that Gurū Arjan made use of Saṅsrām's *pothīs* when compiling the Sikh scripture.

B.S.D.

SANT, commonly translated into English as saint though not very exactly, is a modified form of *sat* meaning lasting, real, wise and venerable. *Sat* or *satya* has been used since the Vedic times for Absolute one. The term *sant* came into vogue much later. The word occurs frequently in the ancient Pālī literature of Buddhism in the sense of tranquil, true or wise. From Pālī it was resuscitated during the middle ages when Bhakti movement took its birth. The epithet *sant* was usually added to the names of the Vaiṣṇava *bhaktas* of Mahārāṣṭra belonging to Viṭṭhal school. Within the Bhakti movement there is a distinct Sant tradition. The Sant-*bhaktas* were essentially non-sectarian and

monotheists and were opposed to Brāhmanical ritualism, incarnation, idol-worship and caste system. Through Bhakti the term passed into the Sikh tradition. In the Gurū Granth Sāhib there is frequent mention of the status and significance of the *sant*, a holy man who represents the salt of the earth and the hope of mankind. Gurū Arjan defines a *santas* one who does not put away from his mind the Name Divine even for the duration of a breath. According to him, a *sant* 'knows God to be close to his heart all the time. He considers himself to be the dust of the feet of all, and Name alone is his occupation. He finds peace in blissful *kirtan* and considers friend and foe alike.'

W.H.M.

SANTĀ SINGH, BĀBŪ (1887-1926), Babar revolutionary, was born the son of Sūbā Singh at Harion Khurd, a village in Ludhiānā district. He passed his matriculation from the Mālwa Khālsā High School at Ludhiānā where he also worked for some time as an office clerk. In February 1920, he enlisted in the 54th Sikh Battalion as a sepoy, later shifting over to a clerical position. Henceforth he came to be known as 'Babujī', a term by which a clerk is commonly addressed. The Nankānā massacre fired him with anti-British feeling. He secretly attended some of Kishan Singh Gargaj's lectures and became his admirer. Soon thereafter he sought discharge from the army and joined the Chakravartī Jathā, but was advised against this. However in January 1922, Santā Singh left the army and became a member of Chakravartī Jathā. He soon earned the respect of his fellow *jathedārs* for his qualities of fearlessness and courage. He convened dīvāns in villages preaching violence. He was himself actively involved in liquidating several loyalist village functionaries. Police were in hot pursuit and he was betrayed into their hands by Sant Kartār Singh, himself a member of the Chakravartī Jathā. He was apprehended on 20 June 1923 in a train at Tapā railway station.

At his trial Santā Singh refused to reply to any question, and was awarded death sentence. He was hanged on 27 February 1926.

K.M.

SANTĀ SINGH, BHĀĪ (1884-1921), one of the martyrs of Nankānā Sāhib, came of a poor barber family of Fatehgarh Sukkarchakkīān, near Amritsar. Santā Singh learnt Gurmukhī from the village granthī, and received the Khālsā *pāhul* at the age of 17. He commanded respect for his upright conduct and religious devotion. As the movement for Gurdwārā Reform got under way, he joined the Akālī ranks. On 19 February 1921, he fell in with Bhāī Lachhman Singh Dhārovālī's squad and met with a violent death on 20 February 1921.

G.S.G.

SANTĀ SINGH JATHEDĀR, BHĀĪ (1897-1921), *shahīd* of Nankānā Sāhib, was the son of Bhāī Nand Singh of Daraulī village in Jalandhar district, but the family soon migrated and settled as cloth merchants at Shāhkoṭ, in Sheikhupurā district. Santā Singh learnt to read Gurmukhī and received the rites of the Khālsā at the hands of Bhāī Mahitāb Singh Bīr and became an active member of Khālsā Barādārī. He had participated in the liberation of Gurdwārā Bābe di Ber, Siālkoṭ, Gurdwārā Kharā Saudā, Chūharkānā, and others. He led a group of six volunteers from Shāhkoṭ and joined the *jathā* of Lachhman Singh. He fell a martyr in the firing inside Gurdwārā Janam Asthān on 20 February 1921.

G.S.G.

SANT MĀL, by Bhāī Sobhā Rām, is an account in Punjabi verse, of the Sevāpanthī sect. The work, still unpublished, was completed in Bk 1923/AD 1866. A copy of the manuscript is preserved in Derā Bhāī Rām Kishan, Patialā. This manuscript copied in Bk 1927/AD 1870 comprises 255 folios. The work falls in the category of hagiographical writing and follows the Purāṇic style of narration. The manuscript contains detailed biographies of some of the important Sevāpanthī saints. Brief sketches are provided of some lesser known Sevāpanthī saints. The work includes some useful information on contemporary Sikh bigwigs and some indirect references to Mughal atrocities and the sufferings of the Sikhs during the 18th century.

Gm.S.

SANTOKH DĀS, an Udāsī *sant*, is remembered for the construction of the *harisli*, a water channel, for the regular supply of water for the sacred tanks in Amritsar. This feat he accomplished in collaboration with Mahant Pritam Dās, during 1781-84. Santokh Dās had also established at Amritsar an akhārā or monastery, known as Brahm Būtā after Santokh Dās' successor, Brahm Dās or Brahm Sāhib. After developing some differences with the central Udāsī organization, the Pañchāyatī Akhārā, Santokh Dās in 1840 set up a separate body named Srī Gur Nayā Akhārā Udāsīn, popularly known as Udāsīān dā Chhotā Akhārā.

S.S.Am.

SANTOKH SINGH, BHĀĪ (1787-1843), poet and historian, was born on 8 October 1787 the son of Bhāī Devā Singh, of Nūrdīn village, also known as Sarāi Nūrdīn, in Amritsar district of the Punjab. Devā Singh though poor sent his son, after preliminary education at home, to Amritsar where he became a pupil of Giānī Sant Singh (1768-1832), a renowned man of letters and custodian of Srī Darbār Sāhib. After having studied for about 15 years, Santokh Singh moved around 1813 to Būriā, in the present Yamunā Nagar district of Haryāṇā, and established himself there as a writer, poet, and preacher. His patron was Diāl Singh, an old acquaintance of the poet's father, who was serving as an army officer under Sardār Hari Singh, chief of Būriā. Here Santokh Singh wrote his earlier works, *Nām Kosh* (1821) and *Shrī Gurū Nānak Prakāsh* (1823). He had attained such repute as a poet and scholar that Bhāī Udai Singh, chief of Kaithal, invited him in 1825 to join his court. Santokh Singh is said to have spent some time at Paṭiālā also as an employee of Mahārājā Karam Singh before going to Kaithal. During his 18-year span at Kaithal, he wrote among others *Garab Gañjanī Tika* (1829); and his magnum opus, *Srī Gur Paratāp Sūryodaya* (1853-43) popularly known as *Gur Pratāp Sūraj Granth*, a voluminous history of the Gurūs.

Bhāī Santokh Singh was married during his stay at Būriā to Bībī Rām Kaur of Jagādhri. Five sons and three daughters were born to them. The

poet died at Kaithal on 19 October 1843. A shrine in honour of his memory was constructed at his native place, Sarāi Nūrdīn, during the 1950's.

J.B.G.

SANTOKH SINGH, BHĀĪ (1893-1927), a Ghadr leader, was born in Singapore in 1893, where his father, Javālā Singh, of Dhardeo (Amritsar district), was employed as a gunner in the army. Santokh Singh had his early education in a school in Singapore and learnt Punjabi at home from his father. For higher education he came to Khālsā College at Amritsar, from where he passed the Entrance examination in 1910. He gave up his studies and went to the United States of America in 1912 where he came in contact with Sant Vasākhā Singh and Bhāī Javālā Singh, who were owners of potato ranches and were working for the freedom of India. Santokh Singh joined the Ghadr movement and soon became general secretary of the party. He visited Siam (Thailand), Burma and Shanghai for the purpose of collecting money and arms to raise in India an armed rebellion against the British. He was arrested along with some other Ghadr leaders in the San Francisco conspiracy case, and sentenced in April 1918 to 21 months imprisonment. As the Ghadr revolt was crushed by the government with a heavy hand, he turned towards Soviet Russia to work out a new strategy for continuing the struggle for the liberation of India. He, along with Bhāī Ratan Singh, travelled secretly, sometime in the summer of 1922, to Soviet Russia, and left there for Punjab in May 1923. In 1926, Bhāī Santokh Singh launched from Amritsar the *Kirti*, a Punjabi monthly, dedicated to the cause of workers and peasants. He fell a victim to tuberculosis and died in 1927.

S.S.J.

SANT SINGH (d.1705), a Sikh of Paṭṭī in present-day Amritsar district of the Punjab, was one of the warriors in the retinue of Gurū Gobind Singh. He took part in the battles of Anandpur and Nirmohgarh as also in that of Chamkaur. According to Sikh chronicles, Sant Singh was the last to sally out against the besiegers of the Chamkaur fort and

die fighting before Gurū Gobind Singh himself broke out of the cordon and escaped.

P.S.P.

SANT SINGH (1906-1989), a Sikh of aristocratic upbringing, was born at Amritsar in a family engaged in transport business. He was deeply influenced by Bhāi Vīr Singh whom he revered as a saint of great sanctity. He was secretary of the Chief Khālsā Diwan for nearly half a century, but ever kept himself aloof from all controversies. He was also vice-president of the Khālsā College managing committee. He died on 3 January 1989.

Db.S.

SANT SINGH GIĀNĪ, BHĀI (1768-1832), renowned man of letters and custodian of Sri Darbār Sāhib at Amritsar in Sikh times, came of a devout family of Chiniot, in present-day Jhang district of Pakistan. His father, Bhāi Sūrat Singh, migrated to Amritsar in 1750. Sant Singh trained in Sikh religious lore at Amritsar under the care of his father. Soon he was assigned to reciting the Gurū Granth Sāhib in the Harimandar. Later, he studied Braj and Sanskrit under Paṇḍit Nihāl Singh of Thohā, now in Rāwalpindī district of Pakistan. Mahārājā Ranjīt Singh not only allowed him to retain the family Jāgīrs in Jalandhar Doāb but also appointed him to succeed his father in the superintendence of repair and renovation work at Sri Darbār Sāhib. Sant Singh also began to attend the court at Lahore. In 1821, he accompanied Ranjīt Singh on an expedition to Mankērā in the Sind Sāgar Doāb. Saddened by the untimely death of his younger brother, Gurdās Singh, Sant Singh forsook court life and retired to Amritsar to devote himself to reading and expounding the scripture. In Amritsar, Sant Singh was also entrusted by Ranjīt Singh with the task of having art and filigree work carried out in the interior of the Harimandar and having the upper portion of the exterior covered with gold-leaf. In addition to his administrative responsibilities, Sant Singh continued his scholarly study of and discourse on scripture. A very fortunate circumstance was his acceptance of Bhāi Santokh Singh as a pupil.

Bhāi Sant Singh died at Amritsar in 1832.

S.S.Am.

SANT TRADITION comprises those medieval monotheistic and devout personalities belonging to different shades of Indian society who are supposed to have been quiet, tranquil, non-sectarian, opposed to Brahmanical ritualism. In general terms they are known as *nirguṇ bhaktas* or more commonly *sants*.

Sometimes this tradition is directly linked with Vedic and Upaniṣadic thought but very often it is accepted as influenced by Sahajyāna, an offshoot of Buddhism. Very early the term *sant* had acquired two specific connotations: one, it served to designate a school or rather a particular group of Vaiṣṇava *bhaktas* devoted to the incarnations of Viṣṇu and hence called *sagunvādins*; second, there are those who without getting led astray by excessive emotionalism never miss to delineate their last aim of liberal attitude, universal thinking and hence a pure ethical code of conduct (*nirgunvādins*). The vast literature of this tradition radiates a specific dynamic energy containing in it challenge of frankness and fearlessness. It is significant to note that often the term *sant* (*nirgunvādins*) is distinguished from *bhakta* (*sagunvādins*) and there is a sharp difference in their dispositions. The term *sant* seems to have been used as a synonym for *sādh* or *sādhū* in the sense of one who has 'perfected' or 'accomplished' the ultimate unitary experience. The Sant tradition of medieval India, though pre-dominantly theistic and devotional unlike the *śramaṇa* tradition, is however supposed to have carried forward the moral and social ideas and ideals of the latter. Thus, the Sant tradition was essentially a synthesis of four principal dissenting movements, a compound of elements drawn from the Mahāyānism of the *siddhas*, the Vaiṣṇava *bhakti*, the Haṭhayoga of the Nāth-yogins and with a marginal contribution from Sufism. The non-Vedic strand in the Sant tradition was an important legacy of Buddhism and the numerous terms and concepts of Buddhism of the *siddhas* found a lasting home in the writings of the *sants*. In several respects, however, the *sants* disagreed with traditional Vaiṣṇava *bhakti* also and some of these differences were fundamental. Their devotion was directed to an invisible all-pervading

Reality to be realized 'within'. The *bhakti* of *sants* is generally termed as Vaiṣṇava-*bhakti* but in this *bhakti* a monistic and strictly non-idolatrous attitude is prominent. No doubt, the *sants* used the term *nirguṇa* in speaking about God but the term seems related more to a rejection of its antithesis, the *saṁguṇa* concept of divine *avatārs* than an appropriation of the metaphysics of Advaita Vedānta of Śaṅkara. Further, their expression of love for God was through inward meditation and devotion, a method which involved certain disciplines controlling the senses and emotions and not the easy path of traditional *bhakti*. Traces of the Nāth school are present though not prominent, and in some cases they may even represent later additions. It was not until the time of Kabīr that Nāth concepts assume a significant role, and the influence of *siddhas* and *nāths* emerges in much of Kabīr's thought and basic terminology. It further lays strong emphasis on the interior unitive experience which destroys duality, caste distinctions and prejudice for sacred languages and scriptures. A further indication of *siddha-nāth* influence is Kabīr's use of language with often reversal of usual meaning of words.

The *sants* were basically monotheists, but the ultimate Reality whom they addressed and with whom they sought union was in no sense to be understood in anthropomorphic terms. His manifestation was through His immanence in His creation and, in particular, through His indwelling in the human soul. It was there that He, by grace, revealed Himself, and man's appropriate response was love and devotion as a means of merging with Him. Great importance was attached to the *gurū* but little importance to celibacy and asceticism. The spirit of the movement was essentially non-sectarian though many of the *sants* left their names to the sects which sprang up in their wake. The *sants* did use language of the common people to express their beliefs. There seems to have evolved a 'dialect' which, with minor modifications, was used by the *sants* all over northern India. The basis of this dialect, called *Sādhukarī*, was *Kharī Bolī*, mixed with old *Rājasthānī*, *Braj*, *Punjabi* and *Pūrvī Bolī* spoken in the eastern parts of Uttar Pradesh.

The compositions of most of these *Sants* were usually oral utterances which came to be written down later.

The Sant movement was composed of two principal groups - one centred in north India and the other centred in Mahārāṣṭra, the latter being the older. It was this *sant* tradition which provided the basis for Gurū Nānak's thought, an inheritance which he interpreted in the light of his own personality and experience. Before the advent of Sikhism, when the onslaughts of the hordes of invaders were rampantly crushing the people, the Indian mind and body, unable to withstand it, started preaching, on the contrary, the doctrine of illusory nature of the world. People were advised to accept the non-existence of the very world in which they were being cramped. Sikhism asserted itself as the most self-respecting and fearless religious way of life to accept the challenge and to look into the real cause of the malady of helplessness of men. Sikhs could not remain passive onlookers and thus a very constructive culmination of Sant tradition is obvious in the advent of Sikhism. The thought of Gurū Nānak was a reworking of the Sant synthesis, which he received and passed on, which was in some measure amplified, and in considerable measure clarified and integrated.

D.C.S.

SAPTĀHIK PĀTH, a *pāth*, or reading of the entire Gurū Granth Sāhib, which is completed in a *saptāh* (week). Any individual, man or woman, or a group of persons by the relay method may perform this *pāth* which is commenced seven days ahead of the coming occasion, ceremony or rite. As with a *sadhāran pāth*, before the commencement and at the conclusion of a *saptāhik pāth*, generally a simple religious service takes place at which *kīrtan* is recited, *ardās* or supplicatory prayer said and *prasaād* or Sikh communion distributed.

T.S.

SARABLOH GRANTH, a voluminous composition narrating the mythological story of gods and the demons, ascribed to Gurū Gobind Singh though the authorship is questioned by scholars of Sikhism on several counts including

the style, use of poet's name and certain anachronisms. Paṇḍit Tārā Singh Narotam, a nineteenth century Sikh scholar, attributes the work to Bhāi Sukhā Singh, a *granthī* or priest at Takht Harimandar Sāhib at Patnā Sāhib, who however claimed that he had acquired its manuscript from an Udāsī recluse living in a forest near Jagannāth (Orissā). Whatever its origin, the *Granth* became quite well known and it is now available in printed form also. It is a lengthy composition in a variety of metres, comprising totally 4361 stanzas. The original source of the narrative is, according to inner evidence, *Sukra Bhāshya*, an old classic of Hindu mythology. It is divided into five parts, Part-I starting with a lengthy panegyric and invocation to goddess Sṛī Māyā Lachamī, who is identified with Ādi Bhavānī (lit. Primordial Goddess), Durgā, Jvālā, Kālī or Kālikā, Chaṇḍī, as also with masculine Hari and Gopāl. Among her myriad attributive names is also Sarabloh (lit. all steel) which had been used by Gurū Gobind Singh for Akāl-Purakh, the Supreme God, in *Akāl Ustati*. In Part-II, Lord Viṣṇu is entreated to become incarnate as Sarabloh (stanza 1167). But it is early in Part-V that it becomes clear that Sarabloh is an incarnation of Mahākāl or Gopāl, the Supreme Deity (stanza 2386).

The plot of *Sarabloh Granth* is almost identical with that of *Chaṇḍī Charitras*. The gods defeated by the demons approach goddess Bhavānī who kills several demons including their chief Bhīmanād during the 7-year-long war. Later, Bhīmanād's son, Vīryanād, rises in power and wages war against the gods. In the 12-year-long fierce battle, he defeats gods and takes Indra captive, but is defeated and killed by Mahākāl-incarnate Sarabloh. At this stage, the poet also describes the epic as contest between reason and irrationality in which the former ultimately triumphs.

M.G.S.

SĀRĀGRHĪ, BATTLE OF, a heroic action fought by a small detachment of Sikh soldiers against heavy odds, took place on 12 September 1897 in the Tīrah region of North-West Frontier Province (now in Pakistan). The heroes of Sārāgarhī, barely 22 in number (20 sepoys or riflemen, one non-

combatant sweeper and their commander Havildār Īshar Singh), belonged to the 36th Sikhs, since redesignated as 4th Battalion of the Sikh Regiment of the Indian Army. During a general uprising of the turbulent Paṭhān tribals, the battalion was deployed to defend Samānā Ridge. The headquarters and four companies were located in Fort Lockhart at the eastern end of the ridge and the other four companies in a fort at its western end, with several smaller outposts at different strategic points. Sārāgarhī was a small picket perched on a rocky rib half-way between the eastern and western ends. Sārāgarhī was tactically a vital post for communication. The Orakzai and Afridi tribesmen, several thousand strong, attacked the western-end post on 3 and 9 September but were repulsed with heavy losses on both occasions. On the morning of 12 September 1897, they fell upon Sārāgarhī, and surrounded it making any reinforcement to the besieged impossible. Havildār Īshar Singh and his men, undaunted by the hopeless situation they were in, fought back with grim determination. The incessant fire from the besiegers took its toll, and after a 6-hour-long battle, the only soldier left alive was the signaller, Sepoy Gurmukh Singh, who had meanwhile kept the battalion headquarters informed about the situation through messages flashed by flag. At last asking for permission to stop signalling he took up his rifle to join combat. He fell fighting single-handed. The valour and tenaciousness of the Sārāgarhī soldiers won wide acclaim. Each of them was posthumously awarded Indian Order of Merit (I.O.M.) and their battalion received Battle Honours. The Sikh Regiment celebrates 12 September every year as Sārāgarhī day.

Npl.S.

SARĀI NĀNGĀ, village near Muktsar in the Punjab, is the birthplace of Gurū Aṅgad. Gurū Nānak is also believed to have visited here during his travels in these parts. Soon after Gurū Aṅgad's birth in 1504, the village, then known as Matte dī Sarāi, was plundered and destroyed at the time of one of Bābar's invasions, and his family had to leave it for good. A small shrine was later raised upon the ruins of the old Sarāi in honour of Gurū

Angad. It was probably looked after by *nāṅgā sādhus* initially for which reason the habitation came to be known as Sarāi Nāṅgā. The village now claims two *gurdwārās*.

GURDWĀRĀ JANAM ASTHĀN PĀTSHĀHĪ II, on a high ground to the east of the village, was reconstructed during the 1950's.

GURDWĀRĀ PAHILĪ PĀTSHĀHĪ commemorating the visit of Gurū Nānak is only a small domed structure on a high plinth with an old *van* tree (*Quercus incana*) at its back.

M.G.S.

SĀRAṄG KĪ VĀR, in the Gurū Granth Sāhib, is by Gurū Rām Dās and is set to be sung in *Sāraṅg rāga* and hence the title *Sāraṅg kī Vār*. At the head of the *Vār* is recorded instructions as to the tune in which it is to be recited. It comprised 36 *paūrīs* - 35 by Gurū Rām Dās and the last one by Gurū Arjan. To the *paūrīs* Gurū Arjan prefixed *ślokas* by the different Gurūs. All *paūrīs* are of five lines each. The *ślokas* are of varied length and are in different metres. The main theme of the *Vār* is delineation of purpose of human life. Accumulation of material means is subordinate to the contemplation of God's Name. A life filled with Divine love is truly blessed. The contemplation of God is the only means of attaining spiritual bliss. Religious customs and formalism, baths at holy places and observance of rituals cannot cleanse the mind. Only the divinely blessed ones seek the shelter of the Gurū, follow the path indicated by him and devote themselves to the constant remembrance of God. They are liberated from delusion and accomplish the ultimate state of equipoise. Structurally, a *vār* generally consists of three parts. The first part narrates the causes that lead to the conflict that is described in the second part to be followed by resolution in the third. Here the cause is man's ego and his attachment to the mundane world and the conflict is between good and evil. The third part describes God as the supreme master, the realization of which brings bliss to man.

C.S.G.

SARBATT DĀ BHALĀ, literally, weal to all. This is the concluding line which marks the finale to

ardās or supplicatory prayer, with which every Sikh service or ceremony concludes. The full couplet reads: *Nānak nām chaṛhdī kalā tere bhāṇe sarbatt dā bhalā* (May God's Name, may the human spirit forever triumph, Nānak: And in Thy will may peace and prosperity come to one and all). *Sarbatt* (lit., all) here is all inclusive. *Sarbatt dā bhalā* is a living concept in the Sikh tradition, central to the Gurus' spiritual vision. The Sikh scripture declares God as the father of all of us and the latter His children (GG, 611) God is the creator of all and He, *qua* Spirit, permeates all. There can thus be no distinctions and divisions made among men for reasons of birth, race, colour, country or creed. This concept of a single humanity is basic to the Sikh world view. Out of this feeling arises the Sikh's wish to be of use to others. For him religious faith will not be fully realized unless he filled his everyday life with deeds calculated to secure the welfare of the people as a whole.

Sikhism enjoins active and morally based participation in life. The religious man, according to Sikhism, has to be an engage. In the Sikh way of life, the end of spiritual endeavour is not a state of consciousness passively experienced; it is the attainment to a cognitive, affective, conative condition of being which is characterized as much by active goodwill for all beings as by the discovery of the true essence of things and the attendant joy and equipoise. Truth, as says Gurū Nānak in his *Japu*, is attained by subjecting oneself to, among other things, a persistent effort to promote the general good. It is through consistent striving for the welfare of others that the process of devotion is brought to perfection.

The end of learning is that it should impel one to serve others. Man has, according to Sikhism, come from the Divine and his travails will end when he merges back into the Divine. What stands in the way of man's union with the Divine is his *haumai*, his finite ego. Freedom from the bondage of *haumai* is achieved negatively by restraining concern with the self and positively, and more fruitfully, by expanding one's affection to embrace the entire creation. It is exemplified in deeds of *sevā*, humble, self-abnegating service in the

common cause and in the *Gurū kā Langar*.

The value epitomized by *sarbatt dā bhalā* has been a potent factor in the tradition and sensibility of the Sikhs. History stands witness that even when they became a militant force to fight oppression, they never forsook the principle. In the Sikh system, group ethics and individual morality harmonize. *Sarbatt dā bhalā* is, therefore, as much a common human objective as it is a personal ideal. It must lead to the individual's ethical and spiritual perfection as also to a better world order. For the Sikhs this is not a mere mystical quest, but a firm religious and social goal. Towards its realization a Sikh must constantly endeavour.

Kj.S.

SARBATT KHĀLSĀ (*sarbatt* from Sanskrit *sarva* / *sarvatas* meaning the whole or entire) is a term with a dual connotation. It is a concept as well as an institution. In the conceptual sense, *Khālsā* is the extension of *saṅgat*, an institution which has been eulogized in the Sikh scripture as symbolizing God's Own presence. *Sarbatt Khālsā* in this sense is a mystic entity representing the 'integrated conscience' of the entire Sikh people imbued with the all-pervasive spirit of the Divine. *Gurū Gobind Singh* transformed *saṅgat* into *Khālsā* subserving God's will or pleasure. *Sarbatt Khālsā* as the *Gurū* Panth, along with the *Gurū Granth Sāhib*, is held to be the true and eternal spiritual successor in the line of personal *Gurūs* ending with *Gurū Gobind Singh*. In the other, historical, sense, *Sarbatt Khālsā* is the highest organ of the *Khālsā* Commonwealth representing its 'integrated will,' which no Sikh could dare defy. *Sarbatt Khālsā*, meeting in the presence of the *Gurū Granth Sāhib*, is the supreme sovereign body, with deliberative and executive powers, including authority to direct the affairs of the community. The institution of *Sarbatt Khālsā* grew out of the needs and compulsions of the turbulent 18th century when Sikhs, driven away from their homes under threat of severe persecution, used to meet at Amritsar, especially on the occasions of *Vaisākhī* and *Dīvālī*. These gatherings, considered to be representing the entire Panth, came to be called *Sarbatt Khālsā*. The *Sarbatt Khālsā* discussed and took decisions by

common counsel upon matters of policy and upon matters requiring action. Reports on the activities of different *jathas* were taken note of and strategies in respect of their oppressors as well as with friendly powers were worked out. The earliest known meeting of the *Sarbatt Khālsā* took place on the occasion of *Dīvālī* in 1723 when a clash between *Tat Khālsā* and the *Bandaīs* was averted and amicably settled. The next notable *Sarbatt Khālsā* held in 1726 resolved to lay down a three-fold plan of action, viz. to plunder government treasures; to rob government armouries for weapons and stables for horses and carriages; and, to eliminate government informers and lackeys. Another *Sarbatt Khālsā*, assembled in 1733, deliberated upon and accepted the government offer of a *Nawābship* and *jāgir* to the Panth. The fighting force of the Sikhs was also divided first into 25 *jathas* and then into 11 *misls* as a result of the deliberations of *Sarbatt Khālsā* in 1745 and 1748, respectively. With the threat of invasion or intervention from outside eliminated, the *misls* chiefs began to bicker and fight amongst themselves, thus making the gatherings of *Sarbatt Khālsā* less frequent and less important. Their constitution also changed, now only the *misls* chiefs or their representatives mattered. With the establishment of monarchy under *Mahārājā Ranjīt Singh*, the institution fell into desuetude. The last known *Sarbatt Khālsā* assembly took place in 1805 to deliberate upon the question of policy to be adopted towards *Jaswant Rao Holkar*, but the role of *Sarbatt Khālsā* had by then changed into advisory, the final word lying with the ruler. The *Sarbatt Khālsā* was invariably convened at the *Akal Takht*. The participants after ablutions in the holy *sarovar* and obeisance at the *Harimandar*, assembled in the open space in front of the *Takht* in the presence of the *Gurū Granth Sāhib*. After the customary *ardās* and distribution of *Karāh Prasad* the deliberations began. In recent years efforts have been made to revive the institution to discuss important political issues confronting the Panth but no consensus on its constitution or commonly accepted sanction has so far emerged.

M.G.S.

SARB HIND SIKH MISSION set up by the Shiromaṇī Gurdwārā Parbandhak Committee in 1936 for the propagation of Sikh faith. The immediate cause for its establishment was a declaration made in 1935 by Dr Bhīm Rāo Ambedkār, that he and his followers had decided to get out of the Hindu fold and embrace some other faith which did not practise untouchability and which would allow them a more honourable status in society. The matter was first considered by the executive committee of the Shiromaṇī Committee on 25 January 1936. Accordingly, the Committee called the Sarb Hind Shiromaṇī Sikh Prachār Conference at Amritsar on 11, 12 and 13 April 1936. The Conference was attended by all top Sikh leaders including Dr Ambedkar himself and the president and secretary of the All India Dalit Jātī League, Bengal. The conference resolved to form a permanent society called the Sarb Hind Sikh Mission, with its headquarters at Amritsar. The principal objectives of the Mission were to preach the message of the Gurūs among people of all classes and castes in India and to work for the improvement of economic and social condition of converts from the so-called untouchable classes. Sikh preachers were sent out to far off places and several missionary centres were established in several towns in Uttar Pradesh, Madhya Pradesh, Mahārāshṭra and Keralā. Although Dr Ambedkar and his followers ultimately decided not to adopt Sikhism, the centres continued to do useful work in their respective spheres, including the establishment of the Khālsā College at Bombay in 1937. But as years went by the activity of the Mission dwindled.

P.S.G.

SARDĀR, in Persian amalgam of *sar* (head) and *dār* (a suffix derived from the verb *dāshtan*, i.e. to hold) meaning holder of headship, is an honorific signifying an officer of rank, a general or chief of a tribe or organization. Sikhs among whom, during the time of the Gurūs and for half a century thereafter, no words indicative of high rank were current other than the common appellation *bhāī* or, rarely, *bābā* to express reverence adopted *sardār* for the leaders of their *jathās* and then of *misls*.

During the reign of Mahārājā Ranjīt Singh and his successors, *sardār* came to be used as an appellation for all Sikhs, although officially *sardār* was a coveted title conferred on generals or civil officers of rank. The British government also used the word selectively by incorporating it in the titles of *sardār sāhib* and *sardār bahādur* conferred mostly, but not exclusively, on Sikhs. Generally, every turbaned Sikh with unshorn hair is addressed as *sardārjī* and it is customary to use *sardār* in place of 'Mr.' before a Sikh name.

G.S.

SARDŪL SINGH CAVEESHAR (1886-1963), politician, newspaper editor and author, was born at Amritsar the son of Kirpāl Singh. He studied up to M.A. level, but left college in 1909 without taking the degree. In 1913 he launched an English journal, *Sikh Review*, from Delhi. He came into prominence as the leading figure in Gurdwārā Rikabgañj agitation. The government suppressed his *Sikh Review*, and externed him from Delhi. He shifted to Lahore and started from there a weekly newspaper named *New Herald* which became the weekly *Saigat* in its Punjabi incarnation. During 1919, he was interned for some time for his political writings against the Rowlatt Bills. He was one of the founders of the Central Sikh League of which he was elected general secretary. He was also secretary of the publicity sub-committee of the Shiromaṇī Gurdwārā Parbandhak Committee and of the Punjab Provincial Congress Committee (1920). In April 1921, gave a call through the *Akālī*, a popular Punjabi newspaper, asking for 100 volunteers who would proceed to Delhi vowed to rebuilding the demolished wall or laying down their lives. Seven hundred Sikhs volunteered, Sardul Singh himself heading the list. But before they could assemble for the march to Delhi, the government got the wall rebuilt. For a series of articles he had published in the *Akālī* (13-21 March 1921) on the Nankānā massacre, he was arrested on 27 May 1921, charged with sedition and sentenced to five years' imprisonment. In 1927, he was elected a member of the Working Committee of the Indian National Congress. He became acting president of the All-India Congress

on the arrest on 14 August 1933 of his immediate predecessor on the roster. He was opposed to the Congress accepting office under the Government of India Act, 1935, and resigned his membership of the party to the Forward Bloc formed by Subhās Chandra Bose in April-May 1939. After Subhās Chandra's dramatic disappearance from India in early 1941, Sardul Singh was elected president of the Forward Bloc. He was detained for four years under the Defence of India Rules. After Independence he retired from active politics, resigning the presidentship of the party in 1948. He died in Delhi on 26 March 1963.

Besides being active in politics most of his life, Sardul Singh was a prolific writer. He edited journals in English and Punjabi and published numerous pamphlets and more than a dozen books on different aspects of Sikh religion and history.

M.S.

SARDŪL SINGH GIĀNĪ, BHĀĪ (d.1913), the eldest son of Giānī Giān Singh of Amritsar and a grandson of Giānī Bishan Singh, was a noted Sikh scholar of his time. Sardul Singh inherited the family's interest in Sikh learning. He authored, in verse, a *Gur Pranālī*, or calendar of the dates of the Gurūs. He was also an active member of the *Gurmat Granth Pracharak Sabhā* set up on 8 April 1885 to prepare an authorized version of the *Dasam Granth* and decide the issue of its authorship. A Report on this issue was published in February 1898. Bhāī Sardul Singh also assisted Max Arthur Macauliffe in his work on Sikh religion. His own writings, comprising 22 titles, are all in Punjabi. They broadly fall into two categories; biographies of the Gurūs and expository essays on Sikhism. In 1897, Bhāī Sardul Singh was given charge of the *Sārāgarhī* shrine at Amritsar where he passed the rest of his days. In December 1908, he was involved in a serious accident and remained in a coma for a week. He survived the mishap but died on 10 February 1913.

S.S.Am.

SARHĀLĀ (popularly known as Sarhālā Rānnūān), village 12 km west of Baṅgā in Jalandhar district of the Punjab, has within its revenue limits a historical shrine, *Gurdwārā Gurplāh Pañj Tāhī*,

dedicated to Gurū Tegh Bahādur (1621-75), who stayed here once during a journey through the Doābā country.

M.G.S.

SARHĪNĀ, village 15 km from Mogā has a historical shrine, *Gurdwārā Pātshāhī Chhevīn*. In 1631, when Gurū Hargobind was staying with his brother-in-law, Sāīn Dās, at *Ḍaraulī*, his wife, Damodarī, fell seriously ill. Her parents Bhāī Narāiṇ Dās and Mātā Dayā Kaur, on receipt of this information, set out from their village, *Ḍallā*. It was here that the couple learnt of the death of not only Damodarī, but their elder daughter, Rāmo, and her husband Sāīn Dās. This was more than the old couple could bear and they died of shock. Gurū Hargobind had their bodies carried to *Ḍaraulī* for cremation. At Sarhīnā, the villagers established a small shrine in memory of the Gurū and his parents-in-law.

M.G.S.

SARMUKH SINGH (1893-1952), one of the Jhabāl brothers and the first president of the *Shiromaṇī Akālī Dal*, was born at Jhabāl, in Amritsar district of the Punjab. He received his education at *Khālsā College*, Amritsar, and started taking interest in social and religious reform while still very young. In 1918, he became a member of the Central *Mājhā Khālsā Dīwān*. As the *Shiromaṇī Akālī Dal* was formed on 14 December 1920, he was elected its president. In this capacity, he toured extensively in the Punjab and organized *Akālī jathās* in the districts. He was arrested on 24 November 1921 in connection with the key *morchā* and again on 26 August 1922 in the Gurū kā Bāgh agitation. In April 1923, when there occurred Hindu-Muslim riots in Amritsar, he placed *Akālī* volunteers at the disposal of the government to help smoothen the tempers. He was again arrested when, on 13 October 1923, the *Shiromaṇī Committee* as well as the *Shiromaṇī Akālī Dal* was declared unlawful. After his release on 27 September 1926, he gradually veered over to the Indian National Congress. He courted arrest during the Civil Disobedience movement in 1930 and again in the Quit India movement in 1942. After the partition of the Punjab in 1947, he shifted his residence from

Lyallpur district to Jalandhar where he died on 16 April 1952.

Jg.S.

SARMUKH SINGH, BĀVĀ, a staunch member of the Kūkā sect and a brother of Bāvā Nihāl Singh, author of the much-talked about book, *Khurshīd Khālsā*, predicting the restoration of Duleep Singh to the throne of Punjab. It was under his supervision that the book was printed at Jalandhar.

K.S.T.

SAROVAR, a tank, pool or lake, especially at a sacred place or by a holy shrine used for sacramental ablutions and other religious ceremonies. The primary association of *sarovar* is with the purificatory aspects of its water. In the Sikh sacred literature we find *sarvar*, *sar*, *sarovar*, and *mānsar* used in the sense of a lake or pool. *Mānsar* as a nominative singular is a shortened form of *Mānsarovar*, a famous natural lake.

The *sarovar* is a bathing place where bathing has a religious significance. The word *sarovar* sums up a great deal of water symbolism documented in the religious history of India since ancient times. Although the term *sarovar* generally means a holy tank situated at a sacred place where sacramental ablutions and initiatory rituals are performed, in the Gurū Granth Sāhib it is quite often employed in a symbolic sense also meaning the teacher or the society of sages. The Great Bath in pre-historic city of Mohenjo-daro, now in Pakistan, may be one of the most ancient tanks in human civilization. Since then the tradition of digging tanks at pilgrim centres and sacred spots has been carried on, and so has been the belief that a dip therein, particularly on certain auspicious occasions, washes away one's sins. Traditionally, in India, there are sixty-eight bathing spots, including river banks, sea and inland tanks or pools. The Sikhs have a number of sacred tanks or pools, mostly situated in the Punjab. The first bathing spot sacred to the Sikhs was the *bāolī*, a well with eighty-four steps leading down to water level, at Goindvāl. There are numerous other *sarovars* sacred to the memory of Sikh Gurūs, including the one at Amritsar which is considered the holiest of the holy Sikh places.

The *sarovars* are no doubt a part of the Sikh

religious heritage and bathing in them an acknowledged religious practice, but the real *sarovar* in Sikhism is the Gurū's word which alone can wash away one's sins (GG, 1175).

L.M.J.

SARTHALĪ, a village 10 km south of Nūrpur Bedī on Ropar-Nūrpur Bedī road, is sacred to Gurū Gobind Singh, who arrived here from Anandpur on a brief visit. Gurdwārā Raṇthambā Sāhib Pātshāhī Dasvīn marks the spot where the Gurū is believed to have stayed awhile.

Gn. S.

SARŪP SINGH, RĀJĀ (1812-1864), son of Karam Singh of Bazīdpur, was a collateral and successor of Rājā Saingat Singh (1811-34) of Jīnd who had died childless. Born on 30 May 1812, Sarūp Singh was very tall and handsome. He ascended the throne in 1837 and had cordial relations with the British and remained loyal to them during the Anglo-Sikh wars and the 1857 uprising, and was rewarded with various concessions including the town of Dādrī (Haryana) and eleven gun salute. He introduced many reforms in his state concerning revenue and police administration. He died on 26 January 1864.

S.S.B.

ŚĀSTRA NĀM MĀLĀ PURĀṆ is a versified composition, included in the *Dasam Granth*, is acknowledged to be the work of Gurū Gobind Singh. The poem, running into 1318 verses, lists weapons of war, which are praised as protectors and deliverers. Completed in mid-1687, it is one of the Gurū's earlier compositions. The opening section of 27 verses is an invocation to Śrī Bhagautī (Sword), personified as God, for assistance. God subdues enemies, so does the sword; therefore, the sword is God, and God is the sword. In the following arsenal, the weapons of the day are presented under fanciful names. Many of the weapons are listed in the form of riddles so dear to the Punjabi heart. About 25 verses deal with swords of various types, followed by verses concerning spears and quoit (*chakra*). There are 178 verses (75-252) on the bow and arrow; on the noose, or combat lasso, 208 (253-460) on the gun or musket, 858 (461-1318), indicating, possibly, an interest

in the more modern weapons. Time and again the weapons are referred to as the instruments of God's deliverance, and they are addressed as personifications of God. Adoration is reserved for the weapons only when they are used by the righteous. The language of *Śastra Nām Mālā* is Braj, with Sanskrit vocabulary. The style is fanciful, and the reader is amazed by the opulence of linguistic innovation.

C.H.L.

SATBĪR SINGH (1932-1994) was born on 1 March 1932 at Jehlum (now in Pakistan) to Bhāī Harnām Singh. Satbīr Singh was a prolific writer and wrote more than 70 books on history, narrative and textual commentary. Apart from his natural gift for productivity, the principal secret of Satbīr Singh's massive output was his regularity of habit. He would get up very early in the morning and put behind him a good day's work by sun rise. He handled with much enthusiasm and special expertise many-sided Panthic responsibilities. He always stuck to his routine and never let up on it even in the worst of circumstances. He had goodwill for all and wished to be of help to others and bore no malice towards anyone. Much of the responsibility of the academic activities of Shiromani Gurdwara Parbandhak Committee fell to his shoulders. One of his main duties was to assess the quality of literature which came to the Committee from various sources. He always stood up for the welfare and betterment of the Khālsā schools and colleges. He was able to fulfil his ambition to present at the Darbār Sāhib a set of books on the lives of Gurūs. Likewise, he prepared Punjabi versions of the classics by Būte Shāh and Malcolm. He died at Patialā on 18 August 1994.

Jd.S.S.

SATGUR KĀ VĀNS, by Bhāī Ram Singh, is a late nineteenth-century work in the genealogy genre. No biographical information about the author is available. The work gives, though in a rather arbitrary manner, information about the ten Gurūs, their birth, parentage, children and death. The information contained is sketchy and not very reliable.

B.S.

SATHIĀLĀ, a village near Bābā Bakālā in Amritsar district of the Punjab, was visited by three of the Gurūs - Gurū Nānak, Gurū Hargobind and Gurū Tegh Bahādur. Their visits are commemorated by three different *gurdwārās*.

GURDWĀRĀ NĀNAKSAR PĀTSHĀHĪ I marks the site where Gurū Nānak sat by a small pond to preach. Most of his audience consisted of Muslim ladies. They complained to him about the skin diseases and polio which were the bane of the village. The Gurū advised them to have their children bathed regularly in the pond. The practice proved efficacious, and the villagers raised, in Gurū Nānak's honour, a memorial.

GURDWĀRĀ BUNĠĀ SĀHIB, dedicated to Gurū Hargobind, is a flat roofed rectangular room on the eastern outskirts of the village.

GURDWĀRĀ DERĀ SĀHIB PĀTSHĀHĪ IX commemorates the visit of Gurū Tegh Bahādur who during his visit sat under a *pīpal* tree which still stands behind the sanctum.

M.G.S.

SATI or *sachch*, Punjabi form of the Sanskrit *satya* or *sat*, lit. truth, in the philosophical sense is essential and ultimate reality as against inessential or partial truth. Rooted in Sanskrit, the word is a widely used term in the philosophical thought of India. In the Upaniṣads, *sat* is the first of the three essential characteristics of Brahman - *satchitanand*. In Vedānta philosophy, the one permanent reality, Brahman, is called Sat. In the Sikh scripture and other religious literature, *sat* or *sachch* appears with two closely-related yet distinguishably different connotations. At the metaphysical level, it stands for the Ultimate Reality, and at the level of physical existence, it carries an ethical import as correctness, truthfulness and goodness. The varied and wide use of the cognates of *sat* or *satī* illustrate the role of the term in the spiritual as well as in the ethical context. In the *Mūlmantra*, God is named *satī* besides being given other attributive names. Elsewhere in the Holy Scripture *sachū sabadu* (the Word Truth) and *sachā sabadu* (the True Word) or simply *sach (ch) ā* (the True One) have been used as synonyms of *satinām* to describe God. Besides using *satī* or *sachch* as a name for God,

the words have also been used as adjectives for the Ultimate Reality which is immutably true, transcending time and space, beyond life and death, never old, forever new. In the opening line of *Japu*, He is described as the One who was, is and shall ever be. Towards the end of *Japu*, the highest spiritual region, the abode of the Formless One, is described as *sach khaṇḍ*.

According to Sikh cosmogony, the universe was created by the Transcendent God out of Himself at His own pleasure, and in His own will. He may withdraw it into Himself when He so wills it. The created world has therefore a dual nature. It is *sat* (real and no illusion) because it was created by the Real One who is immanent in it. At the same time it is not *sati* (immutable and ever existent) because its existence is contingent upon His Will. Thus, although the universe of time and space emanates from *sati* (the Ultimate Reality), it does not exhaust the latter or limit it within its own temporal and spatial limits. The Transcendent *sati* is *alakh* (unknowable) and cannot be known because the created cannot know the creator (GG, 285); yet the *agam* (unapproachable) and the *agochar* (inaccessible through the senses) can be comprehended through the Gurū's *śabad* (instruction) (GG, 130). This is accomplished through Gurū's instruction and the seeker internalizing it and thus becoming one with it. In Sikh theology this happens with God's grace which is sovereign, subject alone to His *razā* (will). However, two circumstances can help the seeker to deserve and receive it - meeting with the Gurū and by "cleansing the mind of the dirt of falsehood and cultivating love of *sachch*" (GG, 468).

This brings us to the existential level, where *sati* or *sachch* is an ethical category which sustains *dharma*, the governing principle of the world of time and space. It forms the basis of *hukam* (law), *nīāu* (justice) and *charigīāī* (goodness). At the individual level, *sachch* as truthfulness is the most desirable virtue. Sikhism is a humanitarian creed, in which theological is closely related to the sociological aspect. *Sat* here is also a practical principle of human conduct. The ideal set for a Sikh is to become *sachiār*, and the means suggested

is "to conduct oneself under His *hukam* (Will) and *razā* (pleasure)" (GG, 1). Sikhism being a congregation-based faith, the Gurūs also emphasize need for true company.

Sati or *sachch* is both the name given the Supreme Reality and the supreme good to be realized spiritually as well as socially. It is "the panacea for all ailments; it flushes out the filth of sin" (GG, 468).

Sn.S.

SATĪ DĀS, BHĀĪ, the martyr, was the younger brother of Dīwan Matī Dās. According to *Bhaṭṭ Vahī Talauḍā*, he served Gurū Tegh Bahādur as a cook. He was, under imperial warrant, detained along with the Gurū at Dhamtān, as the latter was travelling to the eastern parts in 1665. He was again in attendance upon the Gurū when, in 1675, the latter left Anandpur resolved to court martyrdom. The Gurū and his companions were arrested on the way and taken to Delhi. Like his brother Matī Dās, Satī Dās refused to perjure his faith. He was wrapped up in cotton wool, set afire and roasted alive. This happened on 11 November 1675, the day Gurū Tegh Bahādur was executed.

A.C.B.

SATKARTĀRĪĀS, a religious sect only remotely related to Sikhism, was founded by Saṅgat Dās, a contemporary of Gurū Hargobind (1595-1644). The name of the sect is derived from Saṅgat Dās' preceptor, who was initiated into Sikhism by Gurū Arjan in 1593 and who used to repeat the words Sat Kartār (lit. the True Creator) and earned thereby the popular epithet of Satkartārīā. Saṅgat Dās inherited the epithet and the sect came to be known as Satkartārīā. Satkartār is still their form of salutation as well as their formula for meditation. Saṅgat Dās enjoyed the favour of Gurū Hargobind who allowed him to set up his own *dharamsālā* or place of worship at Srī Hargobindpur which is till today the principal centre of the sect, with centres at some other places. Satkartārīās generally follow the Udāsī rituals and practices. Their only link with Sikhism is that their *dharamsālā* at Srī Hargobindpur has the Gurū Granth Sāhib installed in it.

T.S.

SATNĀMĪ. The word *satnāmī* is derived from *satnām*, lit. the True Name, a term used in some religious traditions including Sikhism to denote the Supreme Being. Literally, a Satnāmī is one who believes in and worships only the True Being and as such every Sikh is a Satnāmī. However, the term has been adopted by at least three religious bodies as a title of their respective sects. The Sādhs, a unitarian sect of northern India founded in 1543 by Bīrbhān and which is also said to be an offshoot of the Rāidāsīs, employ this term among themselves. Probably, it was this sect of the Sādhs which was responsible for the Satnāmī revolt against Aurangzib in 1672. The second such sect was founded by Jagjīvan Dās (b.1682) who was originally a Kabīrpanthī and some even call this sect just a branch of that faith. The third sect, believed to be a later offshoot of the Rāidāsīs, is found in the Chhhattīsgarh area and was founded between 1820-30 by one Ghāsī Rām. These Satnāmīs profess to adore the True Name alone whom they consider the cause and creator of everything in this world. He is said to be formless, without a beginning and without an end. Although they profess to worship but one God, yet they also pay reverence to his manifestation revealed in incarnations, particularly those of Rāma and Kṛṣṇa. Their moral code enjoins upon them indifference to the world; devotion to the *gurū*; clemency and gentleness; rigid adherence to truth; honest discharge of all social and religious obligations; and the hope of final absorption into the Supreme.

S.H.A.

SAT SABHĀ, a religious and social reform society founded at Lahore in 1866 by a group of Bengālīs and Punjabis, Bābā Novīn Chandra Rāi and S. P. Bhattachārjee from Bengāl and Paṇḍit Bhānū Dattā Basant Rām and Lālā Behārī Lāl Purī from Punjab. In the sphere of religion, the Sat Sabhā preached an eclectic theism, very similar in content to the one professed by the Lahore Bahmō Samāj. It encouraged education, in Punjabi medium and sought to replace traditional rituals with new rationalistic ceremonies. It also tried to improve the social position of women. Paṇḍit Bhānū Datta

Basant Rām took a prominent role in the religious debates among Punjabi Hindus, especially against Paṇḍit Shraddhā Rām Phillaurī and Swāmī Dayānand. Even though the Sabhā did not become a mass movement and remained confined to Lahore, it provided a centre for discussion and debate during the latter years of the 19th century.

K.W.J.

SATTĀ, also called Sattā Dūm because he was a *ḍūm* or *mirāsī* by birth, a *rabābī* or rebeck-player to Gurū Arjan, and co-composer, with Rāi Balvaṇḍ, of *Rāmkalī kī Vār*, included in the Gurū Granth Sāhib.

F.S.

SATVANT KAUR, (full title: *Śrīmatī Satvant Kaur dī Jīvan Vithā*) is a historical romance by Bhāi Vīr Singh. It was first published in two parts in 1900 and later on combined in a single volume. The novel, a story of the heroic Sikh girl, Satvant Kaur, is linked with Ahmad Shāh Durrānī's fourth raid in 1756. Satvant Kaur, abducted to Kābul, undergoes untold tribulations but remains steadfast in her religious faith. She is purchased from her abductor by another Afghān noble. In this family, she wins the affection of the wife (Fātimā) and her little son and is thus able to evade the Afghān. The latter is committed to jail for a crime and is sentenced to death by royal fiat. Satvant Kaur obliges her mistress by saving her husband's life but herself lands in prison. Satvant Kaur is granted a reprieve. The Amīr is deeply impressed by her daring and insists on admitting her into the harem as one of his *begums*, but she escapes disguised as a boy and reaches Amritsar. Fātimā also journeys to the Punjab in search of her husband who has been wounded in another of Ahmad Shāh's campaigns against the Sikhs and arrested. She meets Savant Kaur, receives the rites of the Khālsā and becomes her comrade in faith and in arms. The plot of *Satvant Kaur* is full of digressions into history. The story is strewn with miraculous and extraordinary elements. The plot and the characters have been devised to bring out the chivalry of the Sikh tradition and the ethical excellence of the Sikh faith.

M.P.K.

SAUNDHĀ SINGH, famous as Kavī (poet) Saundhā, was born around 1750 at the village of Kālē, in Amritsar district of the Punjab. He studied Hindī, Rekhtā and Persian, as also music, under Gur Sahāi Kundrā of Thaṭṭī Nagar, near Chūnīān, in Lahore district. He launched upon his literary career rather late in life. His output was however substantial and, according to his own testimony, it amounted to five *granth*s and numerous *pothi*s. Only three of them (*Gurpranālī Ustati Sī Amritsar Jī Kī* and *Jhagrā Jāṭī te Khatraṇī*) are available in print.

D.S.A.

SAUNTĪ, an old village near Amloh in Fatehgarh Sāhib district, claims a historical shrine called Gurdwārā Sī Gurū Hargobind Sāhib. It marks the site where, during a hunting excursion, a dog belonging to Gurū Hargobind killed a wild boar and itself died of wounds sustained during the fight with the beast.

M.G.S.

SAU SĀKHĪ (lit. a book of one hundred anecdotes) is the popular name of *Gur Ratan Māl* (lit. a string of the Gurū's gems), a work esoteric and prophetic in nature: also problematic as regards the authenticity of its text. Its scribe is one Sāhib Singh who admits to have written to the dictation of Bhāī Gurbakhsh Singh, better known as Bhāī Rām Kuṇvar (1672-1761), an honoured member of the retinue of Gurū Gobind Singh. The book, partly verse and partly prose, is meant to be a narrative pertaining to the life of the Gurū supposedly based on the personal knowledge of Bhāī Rām Kuṇvar, although later interpolations and corruption of the text are clearly decipherable. The extant manuscripts of the work have textual variations, with different number of *Sākhī*s. Allegedly written in 1724 or 1734 (the two dates found in the text), *Sau Sākhī* remained unknown until it was discovered in 1815. The books contained several allusions, in the form of prophetic utterances of Gurū Gobind Singh, to contemporary personages. Sir Attar Singh of Bhadaur, translated the book into English in 1873 and got it published at Vārāṇasī. About 15-20 prophecies bear on the political aspirations of the Khālsā or the Nāmdhārī

Sikhs. Many others are didactic in aim, and follow the pattern of Bhāī Manī Singh's *Bhagat Māl*. Gurū Gobind Singh is shown as explaining and illustrating philosophical and ethical principles of the Khālsā in answer to questions or doubts raised by the Sikhs. Resort is had to fables and mythology. Some of the stories describe the battles fought by the Sikhs under Gurū Gobind Singh's leadership, while others give an account of learned discussions among poets and scholars he had engaged. Two chapters in verse lay down the Sikh code of conduct. Another is a discourse on worldly wisdom and diplomacy. The book need be used with great care because of several anachronisms, mis-statements, interpolations and motivated turns given to the text by different scribes.

G.S.N.

SĀVAN MALL, a nephew of Gurū Amar Dās, was pious and accomplished Sikh. As Gurū Amar Dās moved from Khaḍūr to Goindvāl, a number of new houses needed to be built for the followers. To procure timber required for this purpose, the Gurū sent up to the hill country Sāvan Mall, who had experience in the trade. Sāvan Mall went to Harīpur where the ruler of the state felt deeply impressed by his spiritual demeanour and put him up as his own guest. Sāvan Mall had pine and deodar wood floated down the River Beās towards Goindvāl. When it became time for him to return, the Rājā of Harīpur and his queens also travelled with him to see the Gurū. Sāvan Mall was deputed to the hill region to preach the word of Gurū Nānak.

B.S.D.

SĀVAN MALL, DĪWĀN (d. 1844), governor of Multān from 1821 to 1844. His father Hoshnāk Rāi, was in the service of Sardār Dal Singh of Akālgarh. When in 1804, Mahārājā Ranjīt Singh took over Akālgarh on the death of Dal Singh, Sāvan Mall was employed as a clerk and was sent thereafter to Wazīrābād as *naib tahsildār*. A good scholar of Persian and Arabic, he won the appreciation of the Mahārājā for his intelligence and administrative skill and quickly rose to higher positions. In 1821, Ranjīt Singh sent out Sāvan Mall as governor of Multān. Sāvan Mall was seriously wounded, on 16 September 1844, by an

under-trial prisoner and died on 29 September 1844.

H.R.G.

SĀVAN SINGH, a cousin of Dasaundhā Singh and Saṅgat Singh of the Nishānāvālī *misl*, distinguished himself by his heroic deeds in the latter half of the 18th century. He participated in the partition of the territory of Sirhind which was captured by the Sikhs in January 1764. He appropriated to himself several villages around Saunṭi where he finally settled down.

G.S.N.

SCINDIĀ, DAULAT RĀO (1780-1827), Marāṭhā chief of Gwālior, who in the closing decades of the 18th century succeeded in becoming vice-regent of the shrunken Mughal empire. He held in his power the blind titular emperor Shāh Ālam, whom he had rescued from the clutches of the Ruhlās, and established Marāṭhā supremacy in Delhi and Āgrā and in the trans-Jamunā region. Unlike his predecessor Mahādji Scindiā who had come to an understanding with the Sikhs, he wanted to curb their power. In 1801, the cis-Sutlej Sikh chiefs approached his all-powerful deputy, Perron, to afford them protection against the ravages of George Thomas. Daulat Rāo's influence over the cis-Sutlej region was, however, short-lived. In September 1803, he was defeated by the English at Delhi and in November at Lāsvarī. He ceded to the British the districts of Delhi, Gurgāon, Rohtak, Hissār and Āgrā. The Marāṭhās thus lost their influence in northern India. He died on 21 March 1827.

B.J.H.

SEHRĀ SĀHIB, GURDWĀRĀ, on top of a hillock near Basī or Basantgarh village, in Bilāspur district of Himāchal Pradesh, is dedicated to Gurū Gobind Singh who halted here for a short time on his way to Gurū kā Lahore for his marriage in 1677. According to tradition, the Gurū donned his *sehrā* or floral headband here.

Gn.S.

SEKHĀ, a village 11 km east of Barnālā in Saṅgrur district of the Punjab, has a historical shrine, Gurdwārā Sāhib Gurū Sar Pātshāhī Nauvīn. According to local tradition, Gurū Tegh Bahādur

arrived here from Mūlovāl on 22 December 1665 and stayed for two days. In those days there were 22 villages around here inhabited by peasants of the Javandā clan. They were followers of a *bairāgi* ascetic, Durgā Dās, and their chief Tilokā, took no notice of the Gurū and his Sikhs. However, a person of humbler station, Durgū by name, served him with devotion. Tilokā later sought the Gurū's pardon for his insolence, through his sister at Kaṭṭū, where the Gurū had his next halt.

M.G.S.

SEVĀ, from Saṅskrit root *sev* (to serve, wait or attend upon, honour, or worship), is usually translated as 'service' or 'serving' which commonly relates to work paid for, but does not convey the sense in which the term is used in the Sikh tradition. The word *sevā* has, in fact, two distinct connotations; one, it means to serve, to attend to, to render obedience to; and the second, to worship, to adore, to reverence, to pay homage to. Traditionally in the Hindu society, *sevā* in the sense of worship (of gods) has been the preserve of the high caste Brāhmaṇs, while that in the sense of service (to man) relegated to the lowest of the castes. In the Sikh sense, the two connotations seem to have merged together. One, Sikhism does not recognize caste distinctions, and second, God in Sikhism is not apart from His creatures. He pervades His Creation (GG, 1350). Therefore, service rendered to humanity is indeed considered a form of worship. In fact, in Sikhism, no worship is conceivable without *sevā* (GG, 1031).

Sevā in Sikhism is imperative for spiritual life. It is the highest penance (GG, 423). It is a means to acquiring the highest merit. The Sikh often prays to God for a chance to render *sevā*. (GG, 43). Three varieties of *sevā* are sanctioned in the Sikh lore: *sevā* rendered through the corporal instrument (*tan*), the mental apparatus (*man*) and the material wherewithal (*dhan*). The first of them is considered to be the highest of all and is imperatively prescribed for every Sikh. In traditional Indian society work involving corporal labour was considered low and relegated to the humblest castes. The Sikh Gurūs sanctified it as an honourable religious practice and thus established

the dignity of labour. Sikhism also institutionalizes it, in the form of *sevā* in laṅgar. e.g. *Sevā* through the mental apparatus lies in contributing one's talents to the corporate welfare of the community and mankind in general. *Sevā* of this kind is motivated not by the attitude of compassion alone, but primarily to discover practical avenues for serving God through man. *Sevā* through material means or philanthropy is sought to be made non-personal. The offerings made to the Gurū and the *dasvandh* (tithe) contributed by the Sikhs went straight into the common coffers of the community. The Sikh is particularly enjoined upon to render *sevā* to the poor. "The poor man's mouth is the depository of the Gurū", says *Rahitnāmā* of Chaupā Singh. The poor and the needy, and not the Brāhman, are, thus, treated as legitimate recipients of charity.

In the Sikh way of life, *sevā* is considered the prime duty of the householder. That home in which holy men are not served, God is served not. The Sikhs are all ordained to be householders, and *sevā* their duty. "If one earns merit here through *sevā*, one will get a seat of honour in His Court hereafter" (GG, 26). According to Sikh tenets, "You become like the one you serve" (GG, 549). Therefore, for those who desire oneness with God, serving God and God alone is the prime way. But God in Sikhism is transcendent as well as immanent, and service of God, therefore, only relates to the immanent aspect of God and comprises service of His creatures.

J.S.N.

SEVĀ SINGH, BHĀĪ (1882-1945), journalist and author, was born at Sarāi Ālamgīr, in Gujrāt district (now in Pakistan), where his father, Lāl Singh, was a village money-lender. Passing his middle school examination from Jehlum, he trained as a junior vernacular teacher at Rawalpindī, and took up service at *Khālsā* Middle School, Pindī Gheb, in Attock district. Simultaneously, he started giving sermons in *gurdwārās*. He also wrote polemical pamphlets in Urdū to propagate Sikh teachings as well as to rebut the critical propaganda of the Aryā Samājists. Once Bhāī Sevā Singh, accompanied by his wife, visited Amritsar, to participate in a

religious debate. The couple were so fascinated by the Golden Temple that they decided to settle in the city for good. Sevā Singh got an appointment in Sant Singh Sukkhā Singh Middle School as a teacher. He became in March 1914 sub-editor of *Khālsā Samāchār*. He rose to be the editor of the paper which he served for over 30 years. Modest and humble-looking, Sevā Singh wielded a sharp pen. His name will go down in Punjabi letters as a formidable editor, revelling in religious discussion and debate. An attack of paralysis towards the end of August 1944 incapacitated him, the end coming on 28 January 1945.

Shn.S.

SEVĀ SINGH, BHĀĪ (1897-1921), one of the Nankānā Sāhib martyrs, was born in November-December 1897, the son of Bhāī Ishar Singh of Chakk No. 80 Nizāmpur Mūlā Singhvālā, district Sheikhūpurā. He attended the village primary school and also learnt *Laṅḍe* or the Mahājani script traditionally used by businessmen. He received the rites of the *Khālsā* at Srī Akāl Takht Sāhib, and joined the army, serving with 23rd Cavalry. During the Great War (1914-18) while his regiment went for field service abroad, Sevā Singh remained behind as a clerk in the depot. After the war, applied for his discharge from the army, but his request was turned down. He nevertheless quit on medical grounds, and became an activist in the Akālī movement. He participated in the liberation of Gurdwārā Kharā Saudā, Chūharkānā, and also registered himself as a volunteer for the liberation of *gurdwārā* at Nankānā Sāhib. He laid down his life on 20 February 1921 in the *jathā* led by Bhāī Lachhman Singh of Dhārovālī.

G.S.G.

SEVĀ SINGH KRIPĀN BAHĀDUR (1890-1961), Akālī activist and newspaper editor, was the son of Bhāī Harnām Singh of Bakhtgarh, in Saṅgrūr district of the Punjab. After receiving his early education in the local *gurdwārā*, he joined the Indian army in 1908 and served in Mesopotamia (Iraq) during World War I. Those days carrying a sword (*kripān*), a religious symbol for the Sikhs, was not permitted under the Army Act, causing much resentment among the Sikhs. Sevā Singh, at

Roorkee in Uttar Pradesh in 1917, refused to take off his *kripān*, and was thus dismissed from service. He joined in 1919 the Pañch *Khālsā* *Dīwān* and continued to agitate for freedom for the Sikhs to wear *kripān*. He wrote three pamphlets which were confiscated by the government. The *Dīwān* also conferred on him the title 'Kripān Bahādur'. In 1922 he broke away from the *Dīwān* and started *Kripān Bahādur*, a Punjabi weekly, from Amritsar. He was prosecuted in 1923 and awarded imprisonment and fine for serializing in his paper the lives of revolutionaries. In 1927, *Kripān Bahādur* was amalgamated with *Saigat*, edited by Sardul Singh Caveeshar, the news paper being known as *Kripān Bahādur te Saigat*. In 1931, Seva Singh was again jailed for two years for delivering a seditious speech at Muktsar, and his printing press was confiscated. In 1933, he started another paper, *Jagat Sudhār*, which failing to build up circulation was soon closed down. It was through his initiative that a *Khālsā* high school was established at Bakhtgarh in 1946. He died on 8 August 1961.

S.S.B.

SEVA SINGH THĪKRĪVĀLĀ (1882-1935), one of the founders of the *Prajā Maṇḍal*, a platform for ventilating the grievances and political opinion of the people in the princely states mainly in the Punjab, during British times. Born to Devā Singh, who served in the court of the *Paṭiālā* state, at Thikrīvālā, in the Saṅgrūr district of the Punjab, on 24 August 1882, Seva Singh had his schooling in *Paṭiālā* where he learnt *Urdū*, *Persian*, *Punjabi* and some *English*. He joined the personal staff of *Mahārājā Rājinder Singh* of *Paṭiālā* as an *aide-de-camp*, but soon retired to his native village to devote himself to social work. Amelioration of the conditions of rural tenants was his principal concern. As one committed to the Singh Sabhā reform, he administered *pāṇī* to a large number of young men, opened *Gurmukhī* classes in the village *gurdwārā* and worked zealously for popularizing the *Anand* form of marriage among the Sikhs. Defying the state embargo on political activity, he joined the *Shiromanī Akālī Dal* and became its vice-president. He was jailed for his part in the *Jaito morchā*. He was released in November

1926, but was soon re-arrested. In jail, Seva Singh started a fast in June 1929 which, he declared, would only cease with his death. A deputation of Sikhs representing moderate political opinion presented a memorial to the *Mahārājā* of *Paṭiālā* on 23 August 1929 seeking his release. He was let off, but was again put behind bars (1930-31). He was re-arrested from his house in Thikrīvālā on 24 August 1933. Protesting against the ill-treatment he suffered in *Paṭiālā* jail, he went on a hunger strike on 18 April 1934. Forcible feeding was tried, but he died in the early hours of 20 January 1935. Intrigue and foul play were suspected. The state authorities kept the ashes under police guard in *Paṭiālā* till 1938 when these were allowed to be taken to Thikrīvālā, with full military honours.

Gch.S.

SHABAD (Sanskrit *śabda*, of obscure etymology) is generally rendered as sound, voice or tone. In distinctive Sikh usage, *shabad* means a hymn from the *Gurū Granth Sāhib*. In the theological sense, it stands for the 'Word' revealed by the *Gurū*. In the *Gurū Granth Sāhib* it is spelt as *sabad* with a few of its inflectional variations. Its equivalent substitutes used in the Sikh Scripture are *dhun* or *dhunī* (Sanskrit *dhvani*), *nād anāhat* or *anahad nād* (Sanskrit *nāda* or *anāhata nāda*), *bachan*, *bāṇī*, *kavāo*. *Sabad* is often linked with *gurū* also. In the *Nyāya* and *Vaiśeṣikā* systems, *śabda* as verbal testimony is acknowledged as a valid means of knowledge (*śabda-pramāṇa*). The word *śabda* first occurs in a philosophical sense in late *Upaniṣads*, differentiating *śabda brahman* from *aśabda* (soundless) *brahman*. In the Sikh scriptural usage, *shabad* means the Word of divine revelation or any aspect of *Akālpurakh's* revelation to mankind. The Word is 'spoken' by the voice of *Akālpurakh*. The 'voice' is the divine *Gurū* who may be one of the ten personal *Gurūs* of the Sikh tradition, but may also be the utterance of the mystical *Gurū*. This was particularly the case with *Gurū Nānak* for there was no personal *Gurū* who could speak the word of *Akālpurakh* to him. The *Gurū's* voice, their utterances as preserved in the *Gurū Granth Sāhib* is *gurshabad* or *gurbāṇī*. It is noteworthy that the term *shabad*, which occurs independently in the

Gurū Granth Sāhib 1271 times, is also linked 572 times with the term Gurū. It is nowhere used in the sense of ordinary human word or speech.

Being a term of mystical import, *shabad* is capable of multiple implications. In Sikhism, *shabad* originally belongs to God, the Gurū being only the instrument through which it is articulated. Gurū Nānak calls his own speech as *khasam kī bāṇī*, the utterance of the Lord Master (GG, 722); the succeeding Gurūs have also used terms like *satigur kī bāṇī* (GG, 308). At places in the Scripture, *shabad* is directly identified with God Himself (GG, 162, 448, 945) and also Gurū (GG, 601, 635). In some cases, it is used in contexts which seem to make it for all practical purposes a synonym of *nām* (GG, 932, 112:5): in Sikh theology, God, Gurū, *shabad* and *nām* share common range of meaning.

The *shabad* in its frequent usage in Sikh scripture is more in terms of what it does than in terms of what it literally is. This is natural, for it is the function which gives it meaning. One of the shades of its signification is *hukam*, the Divine cosmic order or the Divine creative might. The word *kavāo*, a synonym of it, is used in this sense (GG, 3, 1003). In all beings is manifest the eternal Lord's holy Word. By good fortune is the Eternal attained (GG, 1275). "Shabad not only creates, it also sustains (GG, 228, 282) as it also destroys and recreates (GG, 112.). Shabad provides the means whereby man can know both Akāl purakh and the path which leads to Him. The prime purpose of the *shabad* is to reveal this path, in all its wonder and variety, to the person who is prepared to be a believer. The complete mystery of *shabad* is not within the range of human understanding, for the *shabad* shares in the infinity of Akāl purakh, but it is sufficiently within reach to be readily accessible to all who desire it.

Shabad is the subtle knowledge essential for emancipation. The Gurū's *śabda* is like an anchor for the wavering mind (GG, 282). In the *Japu* (GG, 8), it is used in the sense of God-consciousness. One of the features of Sikh doctrine of *shabad* is the emphasis placed on *nām*. The recitation of the Gurū Granth Sāhib and of the texts from it is an essential part of Sikh practice. One of

the nine forms of *bhakti* is listening to *shabad*, *nām*, *bāṇī*, i.e., words denoting God and His greatness. Without this luminous Word-sound there is darkness in and out. The light of *shabad* is the principle of knowledge by which one knows the reality of God. To this concept of *shabad* are added in Sikhism the necessity of a virtuous living and of the grace of God or Gurū in enabling one to discover the *shabad*.

W.H.M.

SHABAD (SABAD) HAJĀRE, also called *Hajāre de Sabad*, is a collection of seven hymns taken from the Gurū Granth Sāhib and grouped together for the purpose of daily recitation. The title *Shabad Hajāre* occurs nowhere in the Gurū Granth Sāhib, though it has found its way into breviaries. The word 'hajāre', or 'hazāre' could be derivative of the Arabic word 'hijr' which means separation, or of the Arabic 'hāzīr' which means present. *Shabad Hajāre* would thus imply hymns uttered in pangs of separation from the Lord or those which constantly bring to one's mind His presence.

The first hymn is by Gurū Arjan while the remaining ones are by Gurū Nānak. The first is a *chaupadā*, i.e. comprising four stanzas believed to be letters written by Gurū Arjan to his father, Gurū Rām Dās, while away to Lahore on the latter's bidding. But the use of the *nom de plume* Nānak in the penultimate line of the last stanza proves it to be a later day composition when he had assumed the office of Gurū. The second hymn, is an invocation to God, the Merciful and the Liberator of all. To remain attached ever to His Name is the gift sought by the true devotees. The next two hymns, exalt those who absorb themselves in God's Name and emphasise on love and surrender. The image used to describe this ultimate state of union is that of husband and wife. The fifth hymn, describes God as illimitable, ineffable and all-pervasive. The last two hymns, are in praise of God, the Creator, who is infinite, ineffable and unknowable. His will prevails in the world. His Word is the music which the seers hear in their moments of ecstasy. Words like *chātrik* and *sārang* which in Indian poetic tradition symbolize the lover's longing for the beloved have been used in

these hymns to describe the devotee's love for the Lord. These hymns recite in intensely emotional and spiritual terms the glory of God, yearning of the human soul for the Divine and the means to attain union with Him.

Gr.S.

SHABAD HAJĀRE PĀTSHĀHĪ 10 is the title by which a complement of 10 of Gurū Gobind Singh's *śabdas* in the *Dasam Granth* is known. These *śabdas* appear under the individual *rāgas* in which they have been composed, carrying no specific title as such. Titled on the analogy of *Shabad Hajāre*, some believers recite this composition also as part of their daily prayer. Since yearning for the Divine is the dominant mood of these hymns, they have been titled as such. In the midst of *Shabad Hajāre Pātshāhī* 10 occurs the Gurū's oft-quoted poem delineating in powerful accent his ache and his longing for the Lord - *miter piāre nū*... In another *śabda* men are exhorted to "worship not the creation, but the Creator" (5). The true ascetic is one who considers his home to be his forest for meditation, and who practices continence rather than sport matted hair.

C.H.L.

SHĀHABĀD, also called Shāhabād Mārkaṇḍā, is an old town in Kurukshetra district of Haryāṇā. During the medieval period it had a fortified *serāi* used by imperial officers and troops moving between Delhi and the northern provinces. It also had a resident garrison to guard the highway. Bandā Singh Bahādur reduced and plundered Shāhabād in 1709. Later, when the Sikhs started occupying territory, Shāhbād was also taken over. Several attempts were made by the Afghāns to dislodge the Sikhs, but they were repulsed every time. It was between 1770 and 1780 that a magnificent old mosque, said to have been built by Emperor Shāh Jahān in 1630, was converted into a *gurdwārā*, named Mastgarh.

M.G.S.

SHĀHBĀZ SINGH (d. 1745) was the son of Subeg Singh, the *kotwāl* of Lahore under the Mughal governor, Zakariyā Khān. He went to a Muhammadan school to read Persian and Arabic. He made good progress in his studies and caught

the notice of the Maulawī for his highly intelligent manner. The Maulawī wished to bring him into the fold of Islam, and began to offer him all kinds of allurements. Both Shāhbāz Singh and his father, Subeg Singh, were arrested and given the choice between Islam and death. On refusing to accept Islam, both of them were broken on the wheel. This happened in 1745.

B.S.

SHĀH DAULĀ (1581?-1676), a renowned Muslim divine of his time, was the son of 'Abdur-Rahīm Khān Lodhī, a descendant of Sultān Ibrāhīm Lodhī. A known Sufi (Suhrāwardī) saint, Daulā was brought up in utter penury by his widowed mother in her native Poṭhohār. Upon his mother's death in 1590, he left home and in the course of his wanderings came to Saigrohī, near Siālkoṭ, where he became a disciple, and later successor, of Shāh Saidān Sarmast, a Suhrāwardī Sufi saint. Shāh Daulā became famous for his piety and he launched several works of public weal. He shifted, in 1612, to Gujrāt where he settled permanently and died in 1676.

Shāh Daulā was acquainted with the teachings of Gurū Nānak. According to *Mahimā Prakāsh*, he once met, at Gujrāt, Bhāī Garhīā, a *masand* preaching Sikh tenets and requested him to recite Gurū Arjan's *Sukhmanī*. Shāh Daulā was highly impressed and is said to have met Gurū Hargobind when he visited Gujrāt on his way back from Kashmir.

B.S.

SHĀH DĪN, FAQĪR (d. 1842), son of Faqīr 'Azīz ud-Dīn, minister to Mahārājā Ranjīt Singh, was the Sikh court's envoy with the British political agent at Ludhiānā and later at Fīrozpur. He was an able diplomat who often accompanied foreign dignitaries visiting Lahore and acted as an interpreter. In 1831, Shāh Dīn was assigned to C.M. Wade at Ludhiānā and, in 1834, he conducted Dr Murray to the Sikh capital. He was also associated with some of the Darbār's commercial enterprises, in particular the shawl trade with British India, Sindh and Afghanistan. The Sikh Darbār rewarded his services and he and his brother, Faqīr Chirāgh

Dīn, shared a *jāgīr* valued at 15,000 rupees annually. He died at Lahore in 1842.

H.D.

SHĀH HUSAIN, a Muslim recluse said to have possessed high spiritual powers, was an admirer of Gurū Amar Dās. According to Sarūp Dās Bhallā, *Mahimā Prakāsh*, he once miraculously cured of genetic lameness a devoted Sikh whom Gurū Amar Dās had directed to him. When the Sikh fell at his feet to express his gratefulness, Shāh Husain would not take the credit and ascribed the miracle to the Gurū.

B.S.D.

SHAHĪD BILĀS (BHĀĪ MANĪ SINGH), by Kavī Sevā Singh, is a biography in verse of Bhāī Manī Singh, a Rājput warrior of Pañvār clan, whom the poet identifies with Bhāī Manī Singh, the martyr. Sevā Singh, was family bard of one of Bhāī Manī Singh's great grandson, Saṅgat Singh, who had settled at Lādvā as a *jāgīrdār*. The poet began this work at Lādvā, but completed it at Bhāḍson, in Parganah Thānesar, whereto he had later migrated. Originally written in Bhaṭṭāksharī, it was transcribed into Gurmukhī by one Chhajjū Singh Bhaṭṭ in 1870. The latter manuscript was acquired by a researcher, Giānī Garjā Singh (1904-77) who later edited and published it. No original manuscript is extant which casts doubts on its authenticity.

According to Sevā Singh, Manī Singh was the third of the twelve sons of Māī Dās of 'Alīpur, near Multān. Manī Singh, born on 7 April 1644, was taken at the age of 13 by his father to Gurū Har Rāi at Kīratpur and he continued to serve the following Gurūs. He took part in the battles of Bhaṅgāñī and Nadaun and received the Khālsā initiation on the Vaisākhi day in 1699. He was sent by Gurū Gobind Singh to take charge of the shrines at Amritsar and from there he rejoined the Gurū at Talvaṇḍī Sābo and accompanied him to the South up to Baghaur from where the Gurū sent him back to Amritsar. In 1733 he obtained government's permission to celebrate Dīvālī in the Harimandar at Amritsar for which a cess had to be paid. Owing to apprehension of an attack by imperial troops, the attendance was meagre, and the stipulated amount could not be raised. Bhāī Manī Singh was

arrested, charged with non-payment of the tax, and was executed in Lahore on 24 June 1734.

H.S.S.

SHAHĪDGAŅJ AGITATION (1935-40) marked culmination of the tussle between Sikh and Muslim communities in the Punjab for the possession of a sacred site in Lahore upon which stood Gurdwārā Shahīdgañj in memory of Sikh martyrs of the eighteenth century and which the Muslims claimed as having been the location of an historic Islamic site. The Gurdwārā is located in Laṇḍā Bazār, the place where thousands of Sikhs, including the celebrated Bhāī Tārū Singh, and about 3,000 captives of the Chhoṭā Ghallūghārā (1746) were executed or tortured to death. Here Mu'in ul-Mulk raised a building shaped like a mosque sitting where the *muftīs*, Muslim judges, gave their summary judgements after giving their victims a straight choice between conversion to Islam and death. Almost invariably the victims chose the latter. Close by was the place where Sikh women and children were kept in narrow cells to meet slow death through hard labour and starvation. The place became for the Sikhs a sacred spot and, after they came into power in Punjab during the 1760's, they established a *gurdwārā* there, named Shahīdgañj. Soon after the annexation of the Punjab to the British empire, one Nūr Muhammad filed a case in 1850 for the reversion of the 'mosque' to him as its rightful owner, but it was turned down as the court was not convinced of the genuineness of the claim. Similar claims raised in 1854 and 1883 were also dismissed. According to the Punjab Government Gazette Notification No 275, dated 22 December 1927, the shrine was listed as Gurdwārā Shahīgañj Bhāī Tārū Singh. The Muslims claim was once again rejected by the Sikh Gurdwārā Tribunal (20 January 1930) and the decision was upheld by the Lahore High (1934). The local Gurdwārā Prabandhak Committee got possession of the Shahīdgañj in March 1935 and decided to replace the old mosque-like building with a new one. The demolition of the old building began, but on 29 June the Deputy Commissioner of Lahore stayed further demolition. On 30 October 1935, a fresh suit for the possession of the

Shahīdgañj 'Mosque' was filed. Though the suit was dismissed on 25 May 1936, an appeal was filed in the High Court. The High Court dismissed the appeal on 26 January 1938, and a further appeal to the judicial committee of the Privy Council met with the same fate on 2 May 1940. This virtually ended the dispute.

K.L.T.

SHAHĪD SIKH MISSIONARY COLLEGE, at Amritsar, a college for training Sikh preachers, was opened, under auspices of the Shiromani Gurdwara Parbandhak Committee in October 1921, in memory of the martyrs of Nankānā Sāhib. The idea of starting such a college originated with the managing committee of the Gurdwara Sri Nankānā Sāhib in 1925. A Shahīdī Fund and a Sikh Mission Society had already been formed to raise a memorial in honour of the martyrs and to spread Sikh teaching. Both objectives found fulfilment in the establishment of this College. With gaps from 1932 to 1935 and from 1938 to 1943, the College has continued to this day. In June 1936, it was revived under a new management, the Sarab Hind Sikh Mission. Scholars like Gaṅgā Singh, Dharamānant Singh, Sāhib Singh and Tāran Singh were also associated with the institution. The college is now run by the Dharam Prachār Committee of the SGPC which is also the examining authority. The curriculum includes Sikh sacred texts, philosophy, history and music. Three diploma courses, each of two years' duration, are offered with a view to training preachers, scripture-readers and musicians.

Bn.S.

SHĀHĪ TĪBBĪ, a low mound about 6 km south of Kīratpur Sāhib in Ropar district of the Punjab, was the scene of a fierce battle in the time of Gurū Gobind Singh. The Gurū who evacuated Anandpur on the night of 5-6 December 1705, was given a hot pursuit by the besieging host contrary to solemn assurances of safe conduct. The pursuers overtook the Gurū near Shāhī Tībbī. All the fifty Sikhs under Bhāi Udai Singh, who engaged them while the rest of the column marched on, were killed to a man. A shrine commemorates the heroic action.

M.G.S.

SHĀHPUR KALĀN, a village 13 km west of Sunām in Saṅgrur district of the Punjab, is sacred to Gurū Tegh Bahādur who, during one of his journeys through the Mālvā country, came and stayed here near a pond. Gurdwara Mañjī Sāhib Pātsāhī IX commemorates the visit.

M.G.S.

SHĀH SHUJĀ' (1780-1842) or Shujā'ul-Mulk, the King of Kabul, was the youngest son of Taimūr Shāh and grandson of Ahmad Shāh Durrānī. Shāh Zamān, his elder brother, appointed him governor of Peshāwar. In 1800, Shāh Zamān was defeated and dethroned by his half brother, Shāh Mahmūd, but Shāh Shujā' defeated Shāh Mahmūd in 1803 and occupied the throne of Kabul. In 1809, Shāh Mahmūd again rose to power and defeated Shāh Shujā'. In February 1810, Shāh Shujā' escaped towards the Punjab where Mahārāja Ranjīt Singh provided him with a residence at Rāwalpīṇḍī. The Shāh seized Peshāwar in March 1810, but was expelled within six months. He recaptured Peshāwar soon, but as he tried to take Attock in 1812, he was apprehended by Jahānād Khān and taken captive to Kashmir. Soon afterwards, the Afghanistan and the Sikh forces jointly invaded Kashmir, and the Sikh commander, Dīwan Mukkam Chand, had Shāh Shujā' released and brought him to Lahore in March 1813. Here he surrendered to Ranjīt Singh the celebrated diamond *Koh-i-Nūr* which his wife, Wafā Begam, had promised to give the Mahārāja if he would have him rescued. In April 1815 disguised as a Muslim faqir, the Shāh escaped from Lahore and, after wandering around for many months, reached Ludhiānā in September 1815. The British government settled upon him an allowance of 50,000 rupees per annum. From Ludhiānā, Shāh Shujā' made a few attempts to recover his throne at Kabul, but in vain. Ultimately, he was restored to his throne on 7 August 1839 with the British and Sikh help. But he could not establish himself in power, and was killed on 5 April 1842, his family returning to their old asylum in Ludhiānā.

H.R.G.

SHAHZĀDĀ, son of Bhāi Mardānā, Gurū Nānak's favourite minstrel and companion. Like his father,

Shahzādā was a devotee of the Gurū and an accomplished musician. After the death of Mardānā, he remained in attendance upon Gurū Nānak at Kartārpur and continued to perform *kīrtan* to the accompaniment of rebeck.

Gn.S.

SHĀH ZAMĀN, son of Taimūr Shāh and grandson of Ahmad Shāh Durrānī, became the ruler of Afghanistan in May 1793 and immediately thereafter proclaimed his intention of re-establishing the Afghān sway in India. His first attempt to conquer India brought him as far as Hasan Abdāl but had to return home to put down a revolt by his brother, Mahmūd. Two years later, he was back in the Punjab again and, in addition to retaking Hasan Abdāl, he captured Rohtās from the Sukkarchakkīās, Ranjīt Singh thus being the first Sikh chieftain to suffer aggression at his hands. Apprehension of an attack from the west made Shāh Zamān return home and Ranjīt Singh did not have much difficulty in recovering Rohtās. In the autumn of 1796 Shāh Zamān crossed the Indus for the third time with the intention of proceeding to Delhi. The two Sikh chiefs whose territories lay on the Afghāns' route to Lahore were Sāhib Singh Bhaṅgī and Ranjīt Singh. The latter succeeded in persuading many to defend the people who had been paying them protection tax for many years. Thus, taking command of the Sikh forces, Ranjīt Singh cleared the Lahore countryside of the Afghāns and threw a cordon around the city. Every night he organized raids on different suburbs, keeping the invaders on the defensive. And when, in January 1797, Shāh Zamān had to return home, the Sikhs followed closely at his heels, harrasing him all the way up to the Jehlum. On 27 November 1798, Shāh Zamān again entered Lahore and sent towards Amritsar another detachment which the Sikhs met 10 km outside the city and after a 3-hour encounter they forced it to retreat. Shāh Zamān was compelled to return to Afghanistan where his brother, Mahmūd, was again stirring up trouble. However, Shāh Zamān, still ambitious of establishing an empire in Hindustan, made overtures to Ranjīt Singh by sending him presents of horses and expensive dresses. Ranjīt Singh

responded by restoring to him cannon the Shah had lost in the Jehlum river in his hurry to escape. Shāh Zamān was ultimately overthrown, his eyes put out, and turned out of Kabul. The blind and dethroned Shāh Zamān took asylum at Rāwalpinḍī wherefrom Ranjīt Singh invited him to Lahore and settled upon him a monthly allowance. He died a quiet and neglected pensioner at Ludhiānā.

S.S.B.

SHAMĪR SINGH THETHAR (d.1824), soldier and a minor commander in the Sikh times. Like his faher, Prem Singh, he took up service under the Sukkarchakkīās. He fought in the battle of Rasūlnagar in 1778-79 against Pīr Muhammad Khān Chahṭhā and is said to have killed the Chahṭhā chief with a musket shot during the siege. Shamīr Singh built the Fort of Gobindgarh at Amritsar at Ranjīt Singh's order and became its first *qilādār* (commandant). He served in the expedition of Kasūr (1807). In 1819, the Mahārājā appointed him the *thānedār* of Nūrpur. He held a *jāgīr* in Gujrānwālā.

B.J.H.

SHAMSHER SINGH SANDHĀNĀVĀLĀ (1816-1871) son of Buddh Singh and collateral of Mahārājā Ranjīt Singh, distinguished himself as a soldier and served on active duty in the Peshāwar area. He was by nature averse to politics and took no part in courtly intrigues. He was a member of the Council of Regency in December 1846. In February 1848, the civil and military establishments in Amritsar were placed under his charge and in February 1862, he was given full revenue, civil and criminal powers of a deputy commissioner in his own *jāgīr*. He died issueless in 1871.

B.J.H.

SHĀM SINGH ATĀRĪVĀLĀ (d.1846), a general in the Sikh army, was the grandson of Sardār Gauhar Singh, who had embraced Sikhism in the early days of Sikh political ascendancy and joined the *jathā* or band of Gurbakhsh Singh of Roṛānwālā. He soon established *rākhi* or protection over an area around Atārī, near Amritsar. Nihāl Singh, Shām Singh's father, was known for his martial prowess and for his personal loyalty to Mahārājā Ranjīt

Singh. Shām Singh, entered the service of the Mahārājā in 1817 and, in 1818, took part in the military campaigns of Peshāwar, Attock and Multān. He also fought in Kashmīr (1819) and against Sayyid Ahmad of Bareilly who had during the years 1826-31 carried on in the trans-Indus region a relentless crusade against the Sikhs. At the Darbār, Shām Singh acted on occasions as Chief of Protocol. His influence at the court was further enhanced by the marriage of his daughter, Bībī Nānakī, to Prince Nau Nihāl Singh. In 1844, Shām Singh led a punitive expedition to Jammū against Rājā Gulāb Singh and secured the surrender of Jasroṭā. He was nominated to the council of regency set up by Mahārājā Jind Kaur on 22 December 1844 for the minor sovereign Duleep Singh. In March 1845, Shām Singh led another punitive expedition against Gulāb Singh of Jammū who had refused to surrender to the Lahore government the treasure of Hīrā Singh amounting to 35,00,000 rupees which he had carted away from Jasroṭā to Jammū. At the outbreak of the first Anglo-Sikh war, Shām Singh was at Kakrālā, south of the Sikh frontier, for the wedding of his second son, Kāhn Singh. As he heard the news, he rushed back to Lahore. He chided the commanders, Misr Tej Singh and Misr Lāl Singh, who had fled the field, and himself crossed the Sutlej swearing an oath on the Gurū Granth Sāhib that he would lay down his life rather than return in defeat. The battle was joined at Sabhrāon on 10 February 1846. Dressed in white and riding his white steed, the grey bearded Sardar Shām Singh moved from column to column calling upon his men to fight to the last. Misr Tej Singh fled across the Sutlej and sank a part of the bridge of boats after him. Shām Singh, far from disheartened by this, rushed into the thick of the battle. He made a desperate charge along with his fifty men against the advancing enemy. Within minutes he was overpowered and he fell to the ground dead. In the evening as the battle was over, his servants swam from across the river to recover the body. On 12 February 1846, Shām Singh was cremated outside his village. A *samādh* raised on the site now honours his memory.

G.S.

SHĀM SINGH NIHAṄG (1854 - 1924) was born Harkesh, to Chaudharī Jasvant Singh at the village of Muhammadpur, in Sultānpur district of Uttar Pradesh. At the age of twenty-five he went over to Hyderābād to do business. There, undergoing several sudden turns of fortune, he went through the rites of Khālsā initiation at Nānded, receiving the name of Shām Singh. He **donned** the robes of a Nihāṅg and came to be known as Nihāṅg Shām Singh. He dedicated his life to preaching the Sikh faith. He returned to his native village, in Uttar Pradesh, where his erstwhile business partner, Sherā, was the first to come under his influence and receive the Khālsā initiation. Shām Singh continued his missionary work in Uttar Pradesh. In 1914, he came to settle at **Paniālī Qāsimpur** where he set up a *gurdwārā*.

P.S.G.

SHĀM SINGH, SANT (1803-1926), holy man who was also an accomplished musician, was born to Bhāī Darbārī of Shāhpur, in Sargodhā district of Pakistan. His father, a Sevāpanthī, died when he was barely five year old. He first studied Gurmukhī and scriptural literature under Sant Rām Singh, Sevāpanthī preacher, and then under Paṇḍit Ātmā Singh and Thākur Dayāl Singh, both Nirmalā scholars. He learnt Sikh devotional music and became an eminent performer of *kīrtan*, specializing in playing *sārandā*. He would daily sing *Āsā kī Vār* in the morning in Harimandar, and *Sodar* in the evening at the Akāl Takht. Shām Singh led a simple life of self-effacement and service, and came to command great esteem and reverence. Bhāī Vīr Singh and Sardar Sundar Singh Majithīā are said to have taken Khālsā baptism at his hands. He died of pneumonia on 23 April 1926.

P.S.G.

SHANKAR DĀS (d. 1832), son of Shiv Diāl, an employee of Mahārājā Ranjīt Singh, joined service under Prince Kharak Singh, the heir-apparent, to manage his *jāgīrs* and became head of the financial office in 1819.

S.S.B.

SHANKAR NĀTH, DĪWĀN (1805 - 1876), born at Delhi, was brought to Lahore in 1820 by his father Paṇḍit Harī Rām, an employee of the Lahore

kingdom. Shaṅkar Nāth joined service in the treasury office of Prince Kharak Singh and was afterwards transferred to the central record office where he remained until 1849. During the time of the residency from 1846 to 1849, he worked mainly with the British officers. He was appointed honorary magistrate of Lahore in 1862. He possessed great knowledge of Hindu law and his opinion was sought by the British magistrates of Lahore. He was created a Dīwān in January 1865.

S.S.B.

SHARDHĀ or Sardhā (Skt. *śraddhā*), a conscious positive mental attitude towards a person owing to some special development of a virtue or power in him, is closely connected with faith or *bhakti* i.e. loving devotion to God. Etymologically speaking, it is a compound word formed by a combination of *śrat*, 'heart' and *dhā*, 'to put', meaning to put one's heart and mind on something. Translated into English, it would mean belief, trust, confidence and faith. Insofar as *śraddhā* is related to *śrādhā*, a funeral rite in Hinduism performed in honour of the departed spirits of dead ancestors or relatives, it can be interpreted as reverence. *Shardhā* or faith is the bedrock of all religions. In the Vedic texts, it denotes a belief in the powers of rituals and the priests for securing all that is desired. The word *sardhā* occurs in the Gurū Granth Sāhib at numerous places. Often it is associated with other related theological terms such as *bhagatī*, *pūjā* and *sevā* (devotion, adoration and service, respectively). The necessity of faith and confidence is tacitly accepted in Sikhism and there is a general uniformity in its meaning throughout the Sikh texts. Besides *sardhā*, we find other words, *nihchā*, *bisvās* and *partitī* (faith, belief and confidence).

Devotion to God proceeds from faith in God: faith in God is linked to love for God; love for God manifests itself in adoration and service. It is, therefore, appropriate to understand the concept of *shardhā* in the context of *bhagatī*, *prem*, *pūjā* and *sevā*. All these terms bear a significance in Sikh teaching only when we consider their meaning in relation to the ultimate reality. The first object of faith in Sikhism is the supreme Lord. His nature and existence are revealed by the Gurū who is

another object of faith. Belief in God and love of God go together: to have faith in God means to have love for Him, and vice versa. As an ultimate commitment and supreme concern, *shardhā* may be summed up as concentration of belief in God. The nature of faith is unifying. One cannot have faith in both Divinity and egoity, in God and not-God at the same time. Firm and undivided faith leads to union with God.

Occasionally this term is used in the sense of a wish or longing for God (GG, 893). In such usages *sardhā* is like *mansā*, thought, wish, longing, quest. God is the object of love and object of faith and therefore the object of quest. Although God is attainable through love and faith or loving faith, it is clearly taught that one becomes faithful through God's grace, faith in His name is inspired by Him (GG, 983). In addition to God, Gurū and the Granth, a fourth field for the cultivation of faith in Sikhism consists of the holy company (*sādh-saṅgati*) of the devotees (*sādh sant*). Faith rises in their company and one enjoys the taste of the Divine essence through Gurū's Word. The sages found Hari through faith; they found Hari through the word of the Teacher. That is to say, faith in the Teacher's word is the door to God-realization.

G.I.S.

SHER MUHAMMAD KHĀN, NAWĀB, an Afghān feudatory of the Mughals, was the chief of Mālerkotlā and held a high military position in the division of Sirhind. He had participated in the battle of Chamkaur and was present in the court at Sirhind when Nawāb Wazīr Khān pronounced death for the younger sons of Gurū Gobind Singh. Sher Muhammad Khān protested against this but Wazīr Khān overruled the objection. When Bandā Singh Bahādur advanced on Sirhind, Nawāb Sher Muhammad Khān, at the head of his Mālerkotlā contingent, formed part of Wazīr Khān's army. He was killed in the action at Chappar Chiri (12 May 1710).

P.S.P.

SHER SINGH, leader of a group of Sikh warriors, who was rewarded by Gurū Gobind Singh for his initiative and alacrity in one of the battles of Anandpur. He fell upon a contingent of the Mughal

force fatigued after a quick day's action. This sudden attack took the enemy by surprise. The Sikhs overpowered the Mughal troop and robbed it of much of its loot.

M.G.S.

SHER SINGH AṬĀRĪVĀLĀ (d. 1858), provincial governor under Mahārājā Duleep Singh of Lahore, was the son of Chatar Singh Aṭārīvālā. He was appointed governor of Peshāwar in October 1845, and in August 1846 was nominated a member of the Council of Regency. He was created Rājā in November 1847. In April 1848, he was sent out to Multān by the British Resident to quell the rebellion by Dīwān Mūl Rāj but on reaching Multān, he and his troops joined Mūl Rāj in protest against his father's humiliation by the British and their refusal to permit the marriage of his sister with Duleep Singh. Sher Singh's action set into motion a chain of events which set the whole of the Punjab ablaze. Multitudes of disbanded *Khālsā* soldiers swelled his ranks. He called upon the people to rise in arms and expel the British from their country. Sikh contingents at several places revolted. The British commander-in-chief, Lord Sir Hugh Gough, crossed the Rāwī on 16 November 1848, with 24,000 men and 65 guns. Sher Singh fought and defeated the British at Rāmnagar on 22 November 1848. Then he and his father worsted the British at Cheliānvālā on 13 January 1849 but in the last action at Gujrat on 21 February 1849 they suffered a heavy defeat. Sher Singh and his father were detained at Aṭārī and then imprisoned at Allāhābād. They were later transferred to Fort William at Calcutta from where they were released in January 1854.

Rājā Sher Singh died at Banāras in 1858.

G.S.

SHER SINGH CHHĀCHHĪ (d. 1814), son of Tahal Singh Chhāchhī (since their ancestors had settled in Chhachh, in Attock district (now in Pakistan), served under Mahārājā Ranjīt Singh. He took part in several of the Mahārājā's early campaigns of conquest, received large additions to his estates at Bharatpur, Sāhīvāl and Kuñjāh, and died in the expedition against Kashmir in 1814.

S.S.B.

SHER SINGH, GIĀNĪ (1890-1944), political leader, orator and newspaper editor, was born the son of Varyām Singh of Thikrīvālā, now in Saigrūr district of the Punjab, in January 1890. An attack of smallpox when he was barely two years old left him totally blind. Yet he educated himself, first receiving instruction at the hands of two Sikh schoolmen, Sant Javālā Dās and Sant Bholā Singh, and then attending for nearly five years an institute for the blind at Daudhar. He gained good command of Sikh theology and scriptures and came to be known as a Giānī. Early in his life he took to preaching, beginning from Peshāwar (1911-1915) and then shifting to Rāwalpindī from where he started a series of Punjabi tracts and books. The *Gurū Sāhib te Ved*, *Gurū Granth te Panth* and *Rāgmālā Darpaṇ* are some of his better known works. Transferring himself to Amritsar, he edited successively the *Pardeśī Khālsā*, the daily *Qaumī Dard*, *Aslī Qaumī Dard*, the *Sikh Sevak* and the *Khālsā Sevak*. His last newspaper was the weekly *Punjab* which he launched in 1938, after severing connection with the *Khālsā Sevak*. As a newspaper editor, Giānī Sher Singh was known for his strong advocacy of Sikh rights and interests. He also took active part in politics, and suffered imprisonment (1922-23 and 1923-26). When the Shiromaṇī Akālī Dal split in 1926 Giānī Sher Singh sided with the Central Akālī Dal. He served another term in jail from 16 November 1931 to 17 May 1932 for participation in the Akālī *morchā* at Daskā. He was elected member of the Shiromaṇī Gurdwārā Committee in 1926, and was vice-president of the Central Sikh League. In the elections to the provincial assemblies (1936-37), Giānī Sher Singh lent powerful support to the *Khālsā* National Party and in November 1941 he reached a compromise with Master Tārā Singh, and together they campaigned for Azād Punjab. He died on 7 October 1944 in the Civil Hospital at Amritsar.

Gmt.S.

SHER SINGH, MAHĀRĀJĀ (1807-1843), son of Mahārājā Ranjīt Singh, was the Sikh sovereign of the Punjab from January 1841 until his death in September 1843. Born on 4 December 1807 to Mahitāb Kaur, the Mahārājā's first wife, Sher Singh

grew up into a handsome, broad-chested young man. His soldierly mien made him popular with the army. He loved hunting and hawking, and devoted attention to cultivating European interests and hobbies in the company of foreigners serving at the Sikh court. In 1820, Ranjīt Singh conferred upon him civil and military honours and the privilege of sitting on a chair in the Darbār. Sher Singh took part in many of the campaigns undertaken by the Mahārājā for the expansion of his kingdom. From 1831 to 1834 he acted as governor of the province of Kashmir. He was one of the army commanders of the army which seized Peshāwar in 1834.

After the death in November 1840 successively of Mahārājā Kharak Singh and his son Kanvar Nau Nihāl Singh, Sher Singh staked his claim to the throne of the Punjab but had to leave Lahore on 2 December 1840 for his estate in Baṭālā. However, army still supported Sher Singh and, in January 1841, he arrived in Lahore at the head of a considerable force. He forced his way into the city, and the leading courtiers made their submission. Sher Singh ascended the throne on 20 January 1841, though the formal ceremony was performed on 27 January by Bābā Bikram Singh Bedī of Ūnā. Kanvar Partāp Singh became the heir-apparent. Sher Singh forbore from taking any reprisals and treated generously even those who had opposed him. The army was warned not to molest the citizens in any manner, and the commanders were cautioned to exercise maximum vigilance to this end. But since the Mahārājā was not able to redeem his promises of rewards to the troops, system of *pañchāyat* was imported into the army. The British might have intervened but were prevented from doing so by a sudden turn of events in Afghanistan. A notable event during Sher Singh's reign was the conquest of Ladākh, thus securing frontiers against the expanding influence of China. In March 1842, Mr Clerk of the Ludhiānā political agency came to Amritsar to condole with Sher Singh the death of his predecessor and congratulate him upon his accession. He also took the opportunity of interceding on behalf of the

Sandhānvālīās, Atar Singh and Ajīt Singh. Sher Singh agreed to let them return to the Punjab. However, they were not reconciled to him and they hatched a murderous plot. On 15 September 1843, after the inspection of troops, Ajīt Singh wanted to show him a carbine he had obtained from an Englishman in Calcutta. As the Mahārājā who was a great lover of weapons put forth his hands to take hold of the rifle, Ajīt Singh pressed the trigger and emptied the loaded barrels into his chest. Ajīt Singh rushed forward and cut off his head with a single blow of the sword. The shots that killed Sher Singh were a signal for the elder Sandhānvālīā, Lahiṇā Singh, to kill his 12-year-old son, Partāp Singh.

B.J.H.

SHER SINGH NĀMAH, also known as *Hālāt-i-Punjab*, by Muhammad Naqī Peshāwarī Ibn Khwājā Bakhsh Mullā, is an unpublished manuscript, in Persian, containing an account of the post-Ranjīt Singh events of the Punjab up to the accession to the throne in 1843 of Duleep Singh. The date of its composition is not mentioned, but internal evidence suggests that the author took up this work at the request of Bakhshī Bhagat Rām, a Lahore Darbār official, and completed it in 1843. The manuscript was sent to the Imperial Exhibition held in Paris in 1855. Copies of it are preserved in the British Library (No. Or 1780), India Office Library (No. 505) and the Punjab State Archives at Paṭiālā (No. 327). The last mentioned manuscript comprises sixty-eight folios and is divided into four sections, beginning with a description of the situation within the kingdom of the Punjab after the death of Ranjīt Singh (ff. 7b-12b) and concluding with the murder of Sher Singh and the retribution which overtook the killers. The author calls the machinations and killings as 'a cancerous malady' to which the kingdom of the Punjab had 'fallen a prey' (13a). Sher Singh got so engrossed in his pursuits of pleasure that he neglected the State business and treated his Wazīr's warning against the machinations of the Sandhānvālīā chiefs as husk (36a). On 15 September 1843, he and his son were murdered by the Sandhānvālīās, and

Duleep Singh proclaimed as the new king of the Punjab.

B.J.H.

SHIĀM SINGH, keeper of Gurū Gobind Singh's treasure and armoury, fought in the battle against Said Khān in 1703. Upon the evacuation of Anandpur, he accompanied the Gurū up to Chamkaur where he fell down fighting against the pursuing Mughal forces (7 December 1705).

P.S.P.

SHĪHĀN, recorded in a Sikh chronicle as the birthplace of Akālī Phūlā Singh, was village 10 km from Lahirā, now in Saṅgrūr district of the Punjab. What remains of the village now is a ruined mound near an extensive depression forming a big shallow lake. A gurdwārā called Gurdwārā Bābā Phūla Singh Akālī, has now been established.

M.G.S.

SHĪHĀN, Dhīr Mall's masand, desperately supported his patron who had set himself up at Bakālā as one of the several claimants to the guruship following the death of Gurū Har Krishan in March 1664. He enticed the Sikhs to his patron's presence telling them that he was the late Gurū's successor. After Gurū Tegh Bahādūr had been anointed Gurū, Shīhān counselled Dhīr Mall to occupy the *gaddī* by force. An armed attack was made on Gurū Tegh Bahādūr and his house ransacked.

A.C.B.

SHIROMANĪ GURDWĀRĀ PARBANDHAK COMMITTEE, a statutory body comprising elected representatives of the Sikhs concerned primarily with the management of sacred Sikh shrines under its control within the territorial limits of Punjab, Haryāṇā, Himāchal Pradesh and the Union territory of Chandīgarh. It originated with the Gurdwārā Reform or Akālī movement of the early 1920's, which lasted until 1925 when the Gurdwārā bill was placed on the statute book.

The administration of Darbār Sāhib (the Golden Temple) complex had been, since the annexation of the Punjab, controlled by the British government through a committee of Sikh aristocrats and a manager appointed by the British deputy commissioner of Amritsar. The association

of the committee and the manager, Arūr Singh, with the Jallīānwālā Bagh tragedy made them anathematized among Sikhs. On 12 October 1920, when members of the Khālsā Baradarī, an organization of Sikhs from backward classes, went to the Akāl Takht to pay their homage, the priests there fled on seeing them. The reformers occupied the Akāl Buniā and appointed Tejā Singh Bhuchchar as Jathedār of the Akāl Takht, with 25 volunteers to guard and serve it. These reformers summoned, under the authority of the Akāl Takht, a general assembly of the Sikhs on 15 November 1920 to deliberate the question. The government held hasty consultations with the Mahārājā of Paṭiālā and, on 13 November, nominated a committee of 36 Sikh notables for the management of the Golden Temple and other *gurdwārās*. The Sikh assembly however **met and elected a representative committee of 175 members** included the 36 government nominees and named it Shiromanī Gurdwārā Parbandhak Committee. The first meeting of the Committee was held on 12 December 1920. It elected Sundar Singh Majithiā as president, and Sundar Singh Rāmgarhiā as secretary. The Committee was registered under the Societies Registration Act, 1860, **on 30 April 1921.**

Under its constitution, 80 per cent of the 175-member Committee were to be elected from different constituencies and the remaining seats were to be nominated by the elected members. There were to be a president, a vice-president, a secretary, an executive committee **of 35 members** and a 7-member working committee. In addition, local committees were to be formed for the management of important shrines. The prime functions of the Committee were to properly manage all *gurdwārās* under its control, cleanse them of un-Sikh practices, to maintain and improve buildings and run Gurū-kā-Lanigar (free community kitchens). New elections under the constitution were held in July 1921. Bābā Kharak Singh was elected president. Howing taking over the shrines was not an easy task since the *mahants* had the support of the government. This fact led to the purely religious movement into the political

struggle involving direct clash between the reformists and the government. The SGPC was declared unlawful body on 12 October 1923 and all their top leaders and hundreds of activists were arrested. The agitation however continued. Ultimately the government relented and recognized the exclusive right of the Sikhs to manage their own religious shrines. Sikh Gurdwarās Act, 1925, passed by the provincial legislative assembly on 9 July and implemented from 1 November created a 'Board', renamed Shiromanī Gurdwarā Parbandhak Committee soon after to provide for the better administration of certain Sikh Gurdwarās and for inquiries into matters and settlement of disputes connected therewith. This covered *gurdwarās*, listed in Schedules I and II annexed to the Act, located within the then province of Punjab. After the merger of the Patialā and East Punjab States Union (PEPSU) with the Punjab in 1956, *gurdwarās* falling therein were also included in the respective schedules.

Consequent to amendments made later, present composition of the Committee is 140 elected members, five head ministers and 15 co-opted members. Twenty seats are reserved for scheduled caste Sikhs. The tenure of the Committee is now 5 years or until the composition of a new Committee. The tenure of the executive, however, is only one year. Delimitation of constituencies and the conduct of elections is the responsibility of the state government. To adjudicate on any disputes, a Judicial Commission consisting of three members is constituted under the Act. Appointments to it are made by the government provided that two of them must be selected out of a panel submitted by the SGPC.

Although constituted as a purely religious body for the management of *gurdwarās*, the SGPC with its vast resources performs multifarious functions including, besides the propagation of religion, running a large number of schools and colleges, publication of works on Sikh religion and history, and helping victims of political repression as well as of natural calamities.

A.S.S.

SHIROMANĪ KHĀLSĀ DĪWĀN, NORTHWEST FRONTIER PROVINCE, a socio-political organization of the Sikhs of this region, was founded in the 1920's by Jagat Singh Nārag of Peshāwar. Sikhism was introduced in the area in the days of the early Gurūs, and the Sikh population here increased when the region became part of the Sikh kingdom under Ranjīt Singh. Singh Sabhās came to be established in several towns and cities, and these Sabhās were affiliated to this Dīwān. After the communal Award of 1932, the Dīwān also began to look after the political interests of the Sikhs. They fought and won elections to the provincial assembly and after the 1937 elections formed the Hindu-Sikh legislative party. After the adoption of the Pakistan resolution in 1940, the Dīwān gave support to the Shiromanī Akālī Dal's Azād Punjab scheme for the protection of Sikh interests. Thereafter the Dīwān became virtually an affiliated unit of the Shiromanī Akālī Dal. The Dīwān ceased to exist after the partition of 1947.

A.S.S.

SHIV DIĀL, son of Kishan Kumār of Wazīrābād, entered the service of Charhat Singh Sukkarchakīā and was assigned to managing his estates. When Ranjīt Singh conquered the Dhannī country, he appointed Shiv Diāl manager and gave him an estate at Nūrpur, subject to service. In old age he retired to Wazīrābād.

S.S.B.

SHIVNĀBH, RĀJĀ, was, according to the Janam Sākhī tradition, a Sri Lankan king who became a devotee of Gurū Nānak. He got attracted to Sikhism by the conduct of a Sikh, Mansukh by name, who visited there as a merchant. When Shivrābh expressed his desire to travel to India to meet the Gurū, Bhāī Mansukh advised him to meditate on the Gurū and wait for him in Ceylon itself. As Gurū Nānak came out to Shri Lanka, Rājā Shivrābh along with his wife, son and some subjects became disciple. At the Gurū's instance, Shivrābh established a *dharamsālā*.

Gn.S.

SHIV RĀM (b. 1418), grandfather of Gurū Nānak, was the son of Rām Narāin, a Bedī Khatri. He and his wife, Banārasī, lived in village Patthevinḍ, now

the site of Gurdwārā Derā Sāhib, in Amritsar district of the Punjab. Two sons, Kālū and Lālū, were born to them, the former being the father of Gurū Nānak. Sometime during the middle of the 15th century, the family shifted to Talvaṇḍī Rāi Bhoi Kī, where Shiv Rām became a village rent collector for the local chief, Rāi Bulār.

Gn.S.

SHUDDHĪ SABHĀ, a society working in the closing years of the 19th century primarily for the reconversion to Sikhism of those proselytized into Christianity or Islam, was established in 1893. Christian proselytization had started with the advent of British rule in the Punjab. Though the rate was never alarming, the local religious communities were becoming increasingly self-conscious. A broad-based organization, Shuddhī Sabhā, was founded by Dr Jai Singh in 1893, with representatives from several other organizations. By August 1893, its membership had risen to 70. Under the constitution of the *Sabhā*, *shuddhī* meant conversion or reconversion from Christianity or Islam to Sikh or Hindu faith. Like converts, *patits*, i.e. those guilty of a major breach of discipline, were also readmitted. The main force behind the activities of the Shuddhī Sabhā was its founder, Dr Jai Singh, whose death in 1898 tolled the knell of the Sabhā as well as of its journal, *Shuddhī Patra Khālsā Dharam Prakāshak*.

Jg.S.

SHYĀM SINGH, a great-grandson of Gurū Hargobind (1595-1644), received the rites of the *Khālsā* at the hands of Gurū Gobind Singh. After the evacuation of Anandpur in December 1705, Shyām Singh, along with his brother Gulāb Singh, was left in the town, with the Gurū's letter of introduction to the ruler of Nāhan in case they faced any difficulty. The brothers escaped to Nāhan and found asylum there, but returned to Anandpur when the situation so permitted, and purchased the town from the Rājā of Bilāspur. The Soḍhīs of Anandpur are Shyām Singh's descendants.

M.G.S.

SĪALKOT, an ancient town now in Pakistan, was visited by Gurū Nānak more than once during his travels across the country. According to *Giān*

Ratanāvalī, supported by local tradition, as he once arrived here travelling from his native Talvaṇḍī, via Saidpur, and took his seat under a *ber* tree southeast of the town across the Aik stream, he learnt that a Sūfī faqīr, Hamzā Ghāus, had laid the town under a curse of destruction and was undergoing a *chālīsā*, or forty-day self-mortification, for the accomplishment of the doom. The reason for his wrath was the failure of a Khatri inhabitant, Gaṅgā, to fulfil his promise to present the first-born of his three sons he owed to his (*faqīr's*) blessing. Gurū Nānak reasoned with Hamzā Ghāus against punishing the entire populace for the fault of one person and at last succeeded in persuading him. It was during his stay here that Gurū Nānak met Mūlā who soon became his disciple. According to *Miharbān Janam Sākhī* Gurū Nānak again visited Sīalkot from Kartārpur to see Bhāī Mūlā.

There were two historic *gurdwārās* in Sīalkot which had to be abandoned at the time of the partition in 1947.

GURDWĀRĀ BĀBE DĪ BER marks the site where Gurū Nānak had stayed under a *ber* tree, still preserved, at the time of his first visit to the town. The liberation of the shrine from the control of hereditary *mabants* in 1920 could be counted as the first episode in the long-drawn *Gurdwārā* Reform movement.

GURDWĀRĀ BĀOLĪ SĀHIB, named after an open well with steps descending to water level (*bāolī* in Punjabi), marks the house of Bhāī Mūlā.

M.G.S.

SIĀNĀ SAYYIDĀN, a village in Kurukshetra district of Haryāṇā, is the birthplace of Sayyid Shāh Bhīkh or Bhīkhan Shāh, a Muslim saint, who guided by intuition and divine inspiration, had gone to pay obeisance to the child [Gurū] Gobind (Singh) at Lakhnaur in 1670. There are two historical *gurdwārās* in this village.

GURDWĀRĀ DAMDAMĀ SĀHIB, when Gurū Gobind Singh visited Kurukshetra and Pehowā in 1702, he detoured into this village and halted there for a night. The site where he had encamped is now marked by Gurdwārā Damdamā Sāhib.

GURDWARĀ JORĀ SĀHIB, The descendants of Bhāī Jhaṇḍā, one of Gurū Nānak's disciples, lived in this village following a carpenter's trade. They came to pay homage and took the Gurū to their house. One of them presented him with a pair of wooden sandals. The Gurū accepted the present and left his own pair of shoes (*joṛā*, in Punjabi) in the house. This family is no longer living in Siāṇā, but the Gurū's shoes, embroidered in red and white silk thread, are still reverentially preserved in a glass case at the Gurdwarā.

M.G.S.

SIARH, village 14 km southeast of Maṇḍī Ahmadgarh, in Ludhiāna district of the Punjab, has a historical shrine, Gurdwarā Gurusar Patshahī Chheviṇ. It is said that as Gurū Hargobind was moving from Rārā towards Jagerā, his horse suddenly became so sick that the Gurū had to break his journey in a thicket near this village. The *gurdwarā* marks the site where the Gurū had camped.

M.G.S.

SIDDH SEN, RĀJĀ, chief of Maṇḍī state in Himāchal Pradesh from 1686 to 1729, became a devotee of Gurū Gobind Singh. At his request the Gurū went to Maṇḍī and stayed with him for some time. The Rājā later had the chance of playing host to Bandā Singh Bahādur as well.

Gn.S.

SIDDHVĀN KALĀN, village in Ludhiāna district, is sacred to Gurū Hargobind who halted here awhile during his journey across the Mālvā country in 1631. The Gurū encamped under a *pīpal* tree near a pond to the north of the village. A simple shrine was built on the site.

M.G.S.

SIDH GOSTI, i.e., discourse or dialogue with the Siddhas or mystics adept in *hatha* yoga and possessing supernatural powers, is the title of one of Gurū Nānak's longer compositions recorded in the Gurū Granth Sāhib. A *goshtī* (*goṣṭhī*) seeks to expound the respective doctrines of scholars or saints participating in it, revealing in the process their dialectical prowess and learning. In the *Sidh Gosti* all the questions are raised by the Siddhas and all the answers come from Gurū Nānak. It

brings out strikingly the crux of his teaching, especially in relation to the Siddhas' philosophy and way of life. The text itself does not provide any clue as to the time and place of its composition, though it is generally placed in the last years of Gurū Nānak's life when he had finally settled down at Kartārpur. And, the composition might not be the record of any of the *goshtīs* that are said to have occurred at Gorakh Haṭṭī, Gorakh Matā, also known as Nānak Matā, Sumer Parbat and Āchal Baṭālā, but a recollection in tranquillity of the major points from discourses at any of these or other places. The *Sidh Gosti* comprises seventy-three stanzas of which the first stanza consisting of four lines is by way of a prologue wherein Gurū Nānak is shown as discoursing with the assembly of the Siddhas, proclaiming that he paid obeisance to none other than the True Infinite One. He says that meditation on His Name was the only way to liberation and that the outer garb and wandering in search of Him were futile. It is followed by a couplet (*rahāu* or pause) which sums up the substance of the whole composition. The three stanzas (4-6) are deigned as Gurū Nānak's discourse with Charpaṭ who puts two questions to Gurū Nānak as to how successfully to swim across the ocean of life and how to realize God. Remain detached while still living in the world and make human heart a worthy abode for the Supreme Being by cleansing it of all impurities are the Gurū's answers. Stanzas 7-11 comprise Gurū Nānak's dialogue with Lohārīpā, wherein inner purity and self-control are stressed as against outward formalism. According to Gurū Nānak, a true yogi is one who effaces his self-conceit, becomes detached and enshrines the True Lord in his heart. Gurū Nānak says that before the creation of man and the universe, there was no world, only the Light of the Lord pervaded the three worlds (67). It is through the Gurū and by instructing the mind that the Lord is obtained and that those who obtain Him are like Him (52). The *sabda* or word provides the means whereby man can know both God and the path that leads to Him. It is competent to annul man's transmigration and secure him liberation (25). The language of the *Sidh Gosti* is primarily

Sādh Bhākhā, and the symbols and metaphors used are more functional than decorative and have been taken from everyday life.

B.Jd.S.

SĪHĀN, BHĀĪ, a washerman, was a devoted Sikh of Gurū Nānak's. He along with Bhāī Hassū accompanied the Gurū during his journey to Kashmir. They reduced to writing hymns uttered by the Gurū during this *udāsī*.

Gn.S.

SĪHĀN, BHĀĪ, and his cousin, Gajjan, both figure in Bhāī Gurdās' roster (*Varānī*, XI. 14) of the Sikhs of Gurū Nānak. It is said Sīhān offered whatever had been prepared for the marriage of his daughter the next day to a large contingent of Sikhs on their way to Kartārpur to see the Gurū. Still the bridegroom's party was entertained for five days and yet neither sweets nor victuals ran short.

Gn.S.

SĪHARFĪĀN HARĪ SINGH NALVĀ, by Misr Harī Chand (pen-name of Qādar Yār celebrating an earlier poet of this name), is a poem in Punjabi, Gurmukhī script, describing the valorous deeds of Harī Singh Nalvā (1793-1837), an army general of the Sikh times. The poem was first published in 1924 under another title. The *Sīharfīānī* is divided into six parts pertaining to Ranjīt Singh's decision to attack Dost Muhammad Khān to seize Peshāwar; Harī Singh Nalvā's offer to lead that expedition; Nalvā's victory over the Afghāns and his occupation of Peshāwar; Dost Mihammad Khān's attack on Peshāwar to recover the city and the fierce battle of Jamrūd in which Harī Singh was killed; Ranjīt Singh's march towards Peshāwar on receipt of the tragic news; death of Akālī Phulā Singh in the battle that ensued; and the defeat of the Afghāns.

Atj.S.

SĪHARFĪ SARDĀR HARĪ SINGH NALVĀ, subtitled "*Harī Singh Nalve dī Mahimā*," and popularly known as *Vār Sardār Harī Singh Nalvā*, by Qādar Yār, is a poem in Punjabi, Gurmukhī script, celebrating the valour of Harī Singh Nalvā, a general in the army of Mahārājā Ranjīt Singh. Qādar Yār was born around 1805 in Māchhike village in Sheikhupurā district and lived all his life

in the village. Written in metre *baint*, Sīharfī which has a number of versions with couplets ranging from 23 to 30, centres upon the gallantry and feats of martial prowess displayed by Harī Singh Nalvā in defending the Fort of Jamrūd (April 1837), and his death there.

Atj.S.

SIKANDARĀ is a township near Āgrā. Gurdwārā Sī Gurū Tegh Bahādur Dukh Nivāran Gurū Kā Tāl, commonly known as Gurdwārā Gurū Kā Tāl, is about 2 km from Sikandarā towards Āgrā and marks the place from where the Gurū is said to have been arrested before execution. It is said that a poor shepherd, named Hasan 'Alī, of a nearby village once thought of claiming the reward money for the Gurū's arrest to get his daughters married. As the tradition says, the Gurū gave through him enough hints of his presence there. The Gurū was arrested, but, before parting from Hasan 'Alī, the Gurū reminded him to claim his reward and spend it for the marriage of his daughters.

M.G.S.

SIKANDAR-BALDEV SINGH PACT is the name popularly given to the rapprochement arrived at in 1942 between the Akālīs and the Muslim-dominated Unionist Party, then ruling the pre-partition province of the Punjab, as a result of which the Akālī nominee, Baldev Singh, joined the Sir Sikandar Hayāt Khān ministry which took office in 1937. At the polls the Unionist Party had got a large majority but Sir Sikandar formed the government with the support of some Hindu and Sikh members, especially those representing landed interests. The Sikhs who had 31 seats in the 175-member legislature were divided into two main groups - the Khālsā National Party under Sir Sundar Singh Majithiā joined the Unionists and the Shiromanī Akālī Dal joined the Indian National Congress and formed the Opposition. As World War II broke out in 1939, moves were initiated to bring about reconciliation between the Akālīs and the government which led to Sir Sikandar Hayāt Khān writing a letter to Sardār Baldev Singh, an Akālī member of the Legislative Assembly, conceding some of the Akālī demands. These included allowing *jhatkā* in government

institutions, making Punjabi in Gurmukhī script as the second language in the Punjab, and reserving 20% share in service for the Sikhs. It was said that Baldev Singh had made the pact in his 'personal capacity', with the 'moral support' of the Akālī Dal. The Akālī Dal was left free to pursue its own political programme, even disapproving of the Pact at a conference on 18 July 1942.

K.C.G.

SIKH. The word *sikh* goes back to Sanskrit *śiṣya*, meaning a learner or disciple. In Pālī, *śiṣya* became *sisṣa*. The Pali word *sekha* (also *sekkha*) means a pupil or one under training in a religious doctrine. The Punjabi form of the word was *sikh*. Now the term Sikh has come to be used for the disciples of Gurū Nānak (1469-1539) and his nine spiritual successors. Nānakpanthī was also the term employed, especially in the initial stages. According to the Sikh Gurdwārās Act, 1925, "Sikh means a person who professes the Sikh religion." The Act further provides that in case of doubt a person shall be deemed to be a Sikh if he/she affirms faith in the ten Gurūs, the Gurū Granth Sāhib, and in no other religion. The Delhi Sikh Gurdwārās Act, 1971, lays down a stricter definition in that it requires keeping hair unshorn as an essential qualification, thus excluding the Sahajdhārīs.

The Sikhs believe in the unity of God, the Creator who is formless and eternal, transcendent and all-pervasive. Belief in gods and goddesses, idols and idol-worship is rejected. Hierarchical division of mankind, as in Hinduisim, is also rejected. The Sikhs, considering God's creation to be real and not mere illusion, believe in the dignity of worldly living provided, however, that it is regulated according to a high moral standard. The popular Sikh formula for an upright living is *nām japnā, kirāt karnī, vanḍ chhaknā* (constant remembrance of God's Name, working hard and honest, and sharing victuals with others). A scriptural hymn adjures a Sikh to rise early in the morning, make his ablutions, recite *gurbānī*, and so on. He must not frighten anybody nor submit to anybody's fear. Sikhs are generally householders. There is no priestly class among them. Although

a person born and brought up in a Sikh family is generally accepted as a Sikh, yet, strictly speaking, initiation through a specified ceremony is essential. Up to 1699, initiation through *charan pāhul* was in vogue when Gurū Gobind Singh introduced *khaṇḍe dā amrit* and prescribed the wearing of five symbols including unshorn hair

G.S.

SIKH, a play by Bipinbihārī Nandī, published in Bengali in 1909, traces the consolidation of the Sikhs as Khālsā under Gurū Gobind Singh. The book is divided into six scenes, beginning with Aurangzib discussing plans of operations against the Sikhs charging, in absentia, Gurū Tegh Bahādūr with waging war against the State (i), the Gurū is put in custody (ii), Gurū Gobind Singh vows to end the tyrannical Mughal rule (iii), the creation of the Khālsā (iv), Bahādūr Shāh makes overtures of peace (v), and concludes with the Emperor on his death bed with the plan of long-term settlement with the Sikhs ready. The book projects Gurū Gobind Singh as the symbol of India's unity and honour.

H.B.

SIKH, by Rajanikānta Guptā, is a brief monograph in Bengali on the history of the Sikhs from Gurū Nānak to the annexation of the Punjab by the British in 1849. For his source materials, the author depends mainly on Malcolm and Cunningham. The extinction of Sikh power is blamed to the intrigues of the British and the treacheries of courtiers.

H.B.

SIKHĀN DE RĀJ DĪ VITHIĀ, by Shardhā Rām Philaurī, written in Punjabi in 1866 and published in 1868, contains an account of the Punjab from Gurū Nānak (1469-1539) to the advent of the British in 1849. It was primarily meant for the new English administrators who had recently taken over power in the Punjab. The first English translation of the book was made by Henry Court (1888) and the second by Bhāī Jawāhir Singh who in his introduction pointed out the numerous factual errors in the work. The work is divided into three parts: the first, dealing with the lives of the ten Gurūs (pp. 1-82), is full of inaccuracies of detail and of basic facts. The second section (pp.83-145)

touches very briefly on the twelve *misls* and sketches the rise of Ranjīt Singh, ending with the occupation of the Punjab by the British. The third section (pp. 146-200) gives a short resume of the customs, rites, folk songs, etc. of the Punjab and a brief narrative of several sects of the region. At the end of the book are given twenty anecdotes from a *Janam Sākhī* or biography of Gurū Nānak

K.S.T.

SIKH ARCHITECTURE, style and design of building conspicuously popular among the Sikhs, is owed primarily to their religious monuments. Their secular edifices such as fortresses, palaces, *samādhis*, *havelīs* (fortified houses), *burigās*, educational institutions, etc. are built in a style generally known as a mixture of Mughal and Rājput architecture. Whereas massive columns, portals, inner structures, kiosks on the parapet all trace their origin to Rājput architecture, the dome, arches, minarets and underground cellars bear the stamp of Mughal style.

Religious buildings of the Sikhs also display the essentially eclectic nature of their architectural design, but they at the same time possess some special features, identifiable as Sikh Architecture. Built generally through *kār sevā*, they are more spacious and have entrance from all four sides, and they are not oriented to any set direction. Gurū kā Langar is a necessary adjunct to a *gurdwārā*, and most *gurdwārās* have *sarovars* in close proximity. Every *gurdwārā* has *nishān sāhib*, the Sikh pennant in yellow or blue, plying atop a high flagpost. They are devoid of any sculptured images in or around. In principle, *gurdwārā* buildings do not have to conform to any set architectural design. The only established requirement is the installation of the Gurū Granth Sāhib on a platform higher than the floor on which the devotees sit. When classified according to their plan form, buildings of the Sikh shrines are of four basic forms: the square, the rectangular, the octagonal and the cruciform. The last, however, is rarely used, the one notable example is Gurdwārā Nānak Jhīrā at Bidar in Karnāṭaka. Among the octagonal, the best known is Gurdwārā Bābā Aṭal in Amritsar. A covered circumambulatory passage usually runs around the

sanctum. In elevation, *gurdwārās* have structures varying from one to nine-storeys high, usually topped by a dome. A recurrent element of *gurdwārā* design is the preferred use of two-storey height with an all-around gallery at mid-height, leaving the centre of the ground floor covered only by the top roof and/or the dome. The dome is the crowning feature of a *gurdwārā*. Even flat-roofed, rectangular buildings have often a decorative dome over the spot where Gurū Granth Sāhib is seated. Sometimes, a small single-room shrine is topped by *pālakī*, a palanquin-like roof, derived from Bengal style of architecture. Generally, the dome is fluted or ribbed. Usually the dome springs from a floral base and has inverted lotus-symbol top from which rises the ornate finial. The dome is usually painted in white or sometimes in gold. Domes of some important *gurdwārās* are covered with gold-plated copper sheets. Apart from the large central dome there are often four other cupolas, one at each corner and several small solid domes embellishing the parapet. The dome is invariably topped by an ornate finial, the *kalas*, usually made of brass or gilded copper. Recently the use of steel or gilded *khaṇḍā* (double-edged sword) as pinnacle has come in vogue.

The interior is beautified by means of stucco work, fixing of mirror pieces, in-lay work, filigree, lattice work or stone grills, and fresco painting. These techniques are used to produce beautiful designs and friezes based on vine, plant, flower, bird and animal motifs. Excellent examples of such work can be seen in the Golden Temple. The largest number of frescoes have been painted on the first floor walls of Bābā Aṭal.

M.G.S.

SIKH ARMY PAÑCHĀYATS, or regimental committees, were a singularly characteristic phenomenon of the post-Ranjīt Singh period of Sikh rule in the Punjab. Based on the Sikh principle of equality as well as of the supremacy of *saṅgat* or the *sarbatt khālsā*, they wielded great power during 1841-45. Pañchāyats in the Sikh army appeared spontaneously at a time of instability and declining administrative standards. In the post-Kharak Singh period, Sher Singh had won over

the army with promises of monetary reward which he was not unable to fulfil. The soldiers, whose pay had been in arrears for several months, went on the rampage in the city of Lahore, the trouble spreading also to the provinces. Unpopular senior officers and corrupt paymasters and regimental accountants were their special targets. Sher Singh called a meeting of the soldiers' representatives called *pañches* to discuss their demands and end the mutiny which continued intermittently for about six months. The troops wanted to have their voice heard in matters of state, and thus introduced the familiar institution of *pañchāyat*. Army *pañchāyats* after their first fit of fury in 1841 remained dormant for the rest of the rule of Mahārājā Sher Singh. They reappeared, however, with redoubled vigour immediately after his assassination in 1843, but were propitiated with promises of a rise in pay and ad hoc rewards. Broadly speaking, the *pañchāyats* performed a fourfold role: they pressurized the government for more pay, helped to maintain discipline and morale in the ranks, assured sovereign authority in matters of state in the name of the people, and provided popular leadership to meet the British threat.

F.S.

SIKH CALENDAR or system of reckoning chronology or dates of events in Sikh history. Vikramī Samvat (Bikramī Sammat, in Punjabi), a system mostly in vogue in northern India, has generally been used by Sikh chroniclers. Nānakshāhī and Khālsā eras are exclusively Sikh in origin and follow the Bikramī system except in reckoning the years.

Etymologically, calendar is from Latin *claends* or *kalends*, the first day of the month in the ancient Roman calendar, and *calendarium*, account book showing when debts were due. It is a method to categorize time into periods such as days, weeks, months, years, etc. Solar day determined by the daily rotation of earth, lunar month reckoned by moon's revolution around the earth, and solar year distinguished by earth's revolution around the sun are called natural divisions of time, while the hour, the week and the civil months are conventional divisions. The Sikh calendar is luni-solar in that

the year is reckoned by the time taken by one revolution of the earth, but in the case of month both lunar and solar divisions are in use. The week is also conventional, i.e. of seven days. Traditional divisions below a day are *pahir* (1/8 of a day), *gharī* (1/8 of a *pahir*) and *pal* (1/60th of a *gharī*). Nowadays, however, second-minute-hour categories are more commonly used.

Nānakshāhī and Khālsā calendars closely follow the Bikramī calendar except that their annual sequence starts from the birth of Gurū Nānak (AD 1469) and the Khālsā (AD 1699), respectively. Nānakshāhī *sammat* commences on the *pūranmāshī* (full moon) of Kattak and Khālsā *sammat* from the first of Vaisākh. Around mid-19th century, the use of Christian calendar became more and more common. It fixes the length of the year at 365 days each for three years of a cycle of four years and 366 days every fourth year. The British adopted the Gregorian calendar only in September 1752 by which time difference between the two calendars had increased to 11 days. To offset this, the British government decided to skip the dated from 3 to 13 September. The change also affected its correspondence with the Sikh (Bikramī) calendar. For instance, while 1 Vaisākh in 1752 fell on 29 March, the following Vaisākhī corresponded to 9 April. A slight difference of 23 minutes and 44 seconds in the length of a solar year in the two systems, the Western or Christian and the Indian or Bikramī, is still there. This difference repeated over 60.67 years becomes equal to one full day. The Christian year being shorter advances by one day over the dates of the Vikramī era every 60 years. This is the reason why Vaisākhī which fell on 9 April in 1753 fell on 11 April in 1853 and 14 April in 1987. According to modern astronomy, the Gregorian year is slightly longer than the absolutely correct one 365.2422 days.

B.S.

SIKH COINS or NUMISMATICS. Sikh coins like coins anywhere else were both a commercial necessity and a symbol of sovereignty. Coin, derived from the Latin *cuneus*, a wedge, through Old French *coing* and *cuigne*, "is properly the term

for a wedge-shaped die used for stamping money, and so transferred to the money so stamped: hence, a piece of money." The Punjabi word for coin, *sikkā*, is borrowed from Persian where it means both 'a die for coining' and 'rule, law, regulation' (implying sovereignty).

Traditionally, coins struck under the orders of various sovereigns had embossed or inscribed on them the name and/or bust of the ruler and the year of that ruler's reign. Sikh coins, however, were dedicated to their Gurūs and the year of issue they carried was of the Bikramī era, although the script and language used continued to be Persian as was the vogue under the Mughal rulers. Bandā Singh Bahādur was the first Sikh sovereign to issue in 1710, a coin in the name of the Gurū and for 'the security and peace of world'. When Jassā Singh Ahlūvālīā, temporarily occupied Lahore in November 1761, a coin was issued bearing the name of Jassā Singh, and since it did not bear the Gurū's name, it was soon withdrawn. Another coin struck in 1764 came to be known as Gobindshāhī *sikkā* (coin of Gurū Gobind Singh). It was a silver coin and it continued to be issued from the Lahore mint up to 1777. It bore an inscription almost similar to the one earlier used by Bandā Singh Bahādur on his seal. The gold and silver coins issued from Amritsar from 1777 onwards were called Nānakshāhī.

Ranjīt Singh occupied Lahore in 1799 and proclaimed himself Mahārājā in 1801. His coins issued from Lahore from 1801 onwards, from Amritsar since 1805-06, from Multān since 1818 and from Kashmīr (Srinagar) since 1819 bore the same inscription as had appeared earlier on the Gobindshāhī coins, but Ranjīt Singh's coins were called Nānakshāhī. Their distinguishing mark was a tree leaf and later a peacock's feather. Coins were also struck during his reign at Piṇḍ Dādan Khān, Jhaṅg and Peshawar. The custom was that coins struck at a new mint on the first day were sent to Amritsar as an offering at the Akāl Takht. The coins issued by Mahārājā Sher Singh (1841-43) were not accepted at the Takht Kesgarh Sāhib, Anandpur, as offering because they bore the name of the ruler. From 1828 onwards the Lahore mint issued gold

mohars, each weighing approximately 10 grams of pure gold. Sardār Hari Singh Nalvā was permitted twice to issue coins in his name, first in 1831 in Kashmīr and then in 1834 at Peshawar.

The principality of Paṭiālā received recognition as state in 1761 from Ahmad Shāh Durrānī, who also conferred on Ālā Singh the title of Rājā in 1765. His grandson and successor, Amar Singh, was given the permission to strike his own coins in March 1767. The Paṭiālā coins, gold *mohar* and silver rupee, were called Rājeshāhī. They weighed approximately 10 grams each and bore a Persian distich commemorating Ahmad Shāh Durrānī. Interestingly, the mint was at Paṭiālā but the name of the mint coming on the coin is Sarhind or Sahrind. Coins of Jīnd state (silver rupee only), similar to those of Paṭiālā in weight and the couplet used, were known as Jīndiā. Nābhā coins (gold *mohur* and silver rupee), popularly called Nābhāshāhī, however, bore the couplet 'deg tegh fatah....' as it appeared on Mahārājā Ranjīt Singh's Nānakshāhī or, earlier, on Gobindshāhī coins. Coins minted in different states were legal tender only within their territories although they were sometimes accepted in neighbouring markets close to the state boundaries.

M.S.M.

SIKH COSMOLOGY. Man has been ever curious to learn about the structure and constitution of the Universe, its origin, and man's place in it. The Gurūs brought their own mystical and philosophical powers to solving the riddle. Sikhism unequivocally and forcefully stresses the unicity of Godhead with no room for any dualistic or polytheistic doctrines. The matter out of which forms are shaped and the selves that inhabit them are eternal in Him but not with Him. Again, the God of Sikh teaching is not a mere concept or principle; He is the Ultimate Reality, True and Eternal. He is the Power that has existed for ever and will continue to exist for ever. This power is endowed with will and supported by a conscious intelligence, which serves as the chief instrument for the fulfilment of His designs and purposes. With this will He comes out of His transcendental state of absorption in the Self and becomes the all-

powerful immanent Creator. When He so wills, He draws it back, which is its dissolution.

The world for the Gurūs is a creation, and owes its existence to the will of the Divine. It is the Creator's sporting gesture. He Himself is its material as well as efficient cause (GG, 138). There was a time when the world had not yet appeared and there will be a time when the world will again disappear (GG, 276). The Gurūs have called the pre-creation state, meaning 'empty void', 'negative abyss', nothingness; and it remained so for countless ages. However unlike many other Indian schools, the 'nothingness' of the Gurūs refers to absence of creation, and not to the absence of the Creator or His essence or potency. The Gurūs have used 'śūnya' in conjunction with terms like *samādhi*, *tārī* (trance, meditation), etc. which describe the state of complete tranquility and oneness of the Absolute Self, and refer to that latent form in which every aspect of creation lies dormant in Him, waiting for the operation of the Divine urge for its unfoldment. With this urge, from apparent nothingness, the Formless assumes form (GG, 940) and thus this world of a myriad colours takes shape. The world did not suddenly appear in its finished form. It has passed through a gradual process of evolution. It is a gradual unfoldment of what lay folded within the Ultimate cause, the Absolute Self.

The source and origin of Creation is *shabad* (sound), *nām*, *nād*, *bāñī* or *anahad sabad*. The will of God becomes synonymous with the word of God. With His Primal Word originated creation and millions of rivers were set flowing' (GG, 3), and again, through *sabad* creation and dissolution and re-creation take place. The evolution of the world from *sabad* indicates that the Gurūs do not accept the traditional division of the world into matter and spirit. Since the light of the Lord (*sabad*) pervades the entire universe, what has sprung from Him cannot be lifeless or inert. Forms may be with or without a self or soul. The ensouled forms have been called *jīvas*. In and through them the conscious luminous spirit, a spark of the Divine Flame, gains vital expression. While *jīvas* have been divided into four broad categories, references

are also made to the gods, ghosts and the like. The Gurūs have given vivid accounts of the visible and invisible worlds. They refer to countless kinds of creation. Gurū Nānak's *Japu* gives a highly imaginative account of the gross and subtle worlds (32-35). Metaphorical references to the three worlds, the nine divisions, the fourteen regions of Hindu and Muslim belief are also referred to, but the Gurūs repeatedly say that like the Lord, His creation is also limitless. So great is the lord and so boundless is His creation that countless planets and worlds are being created and dissolved in the twinkling of any eye.

Time and space are two very significant factors in the process of creation. The whole creation is under their influence and sway. It is, therefore, subject to growth and decay. When creation itself dissolves finally, time and space will also merge into Eternity. Therefore, independent existence of time and space is not accepted. Time, divisible into four *yugas*, has been dealt with in Sikh teaching in detail. While the Creator has been called Akāl (Timeless), which is a central concept in the Sikh philosophical thought, the universe is governed by time (*kāl*). There is a continuing process of creation and dissolution. Time itself is immeasurable, beyond human conception. During it the universe has appeared and disappeared through endless ages.

The Gurūs regard man as the crown of creation. The human body is the model of the whole creation, each one of us being microcosm of the cosmos which is the macrocosm. The study of this microcosm can reveal all the secrets contained in the macrocosm. Our body is the epitome of all creation and we have only to turn within to seek the truth. There is a complete parallel system between the physical processes of the universe and the biological processes in the human body. In fact, the human body is a precious gift, the golden opportunity which the great Lord mercifully grants to creation so that it may realize its true self and become one with the Transcendent.

The concept of cosmology advanced by the Gurūs is not merely theological or speculative. It

is the outcome of their own spiritual and mystical experiences. The Gurūs established a living communion with God and possessed first-hand experience of all the secrets of creation. However, in their humility they time and again proclaimed that the mystery of creation is known to the Creator alone.

G.S.B.

SIKHER BALIDĀN, by Kumudin Mitra, first published in 1904, is a small tract, in Bengali language, of forty-one pages, dealing with the heroic sacrifices of seven Sikh martyrs including Gurū Gobind Singh's two younger sons, Bandā Singh Bahādur, and others.

H.B.

SIKHER KATHĀ (*kathā*, i.e. story, of the Sikhs) by Jatinderanāth Samaddar, published in 1912, is a five-act drama, in Bengali language, beginning with the martyrdom of Gurū Tegh Bahādur and dealing primarily with the life and work of Gurū Gobind Singh.

H.B.

SIKH GURDWĀRĀS ACT, 1925, legislation passed by the Punjab Legislative Council which marked the culmination of the struggle of the Sikh people from 1920-1925 to wrest control of their shrines from the *mahants* into whose hands they had passed during the 18th century when the *Khālsā* were driven from their homes to seek safety in remote hills and deserts. When they later established their sway in Punjab, the Sikhs rebuilt their shrines endowing them with large *jāgīrs* and estates. The management, however, remained with the *Udāsī mahants*, who, after the advent of the British, in 1849, began to consider the shrines and lands attached to them as their personal properties. They introduced ceremonial which was anathema to orthodox Sikhs. Besides, there were complaints of immorality against them. All these factors gave rise to what is known as the Gurdwārā Reform movement. The British government, who took the part of the priests, eventually relented under popular pressure and passed, in the first instance, Sikh Gurdwārās and Shrines Act, 1922, which, however, was not acceptable to the Sikhs. The agitation continued and the government, now in

consultation with the Sikh leadership, had another draft worked out. The bill was moved in the Punjab Legislative Council by Sardār Tārā Singh of Mogā on 7 May 1925 and piloted by another Sikh member, Bhāī Jodh Singh. The bill was, in the first instance, referred to a select committee which presented its report on 20 June. The bill was passed on 7 July, notified on 7 August and became operative on 1 November 1925 as the Sikh Gurdwārās Act, 1925.

The Act has three parts. Part I contains, besides preliminary matters such as title, extent and definitions, reference to *gurdwārās* covered by the Act, procedure for bringing other *gurdwārās* under its purview, and appointment of and procedures for a Gurdwārā Tribunal. Chapter I of this part and the schedules referred to therein are the vital part of the Act. Two categories of Sikh *gurdwārās* are envisaged, scheduled and unscheduled. Important historical shrines indisputably owned by Sikhs are listed in Schedule I of the Act. Originally 241 *gurdwārās* were entered in this Schedule, out of which 65 remained in Pakistan. However, 173 more *gurdwārās* within the state of Patialā and East Punjab States Union were added to it by an amendment. Schedule II contains the details of institutions which were not 'Sikh' *gurdwārās* about the control of which no dispute could be raised. About the properties claimed to be of any of such a *gurdwārā*, a specified number of devotees, 21 years of age and living in the area, could write to the government, making the claim, but if the claim was disputed, the matter could be referred to the Sikh Gurdwārās Tribunal. These two schedules of *gurdwārās* were duly notified by the State Government. The solitary section 38 of Part II provides that if advantage of the procedure of Part I was not taken, recourse could be had to ordinary civil courts for obtaining a declaration that a particular institution was a Sikh *gurdwārā*. Thereafter followed the government notification to the effect and provisions of Part III of the Act became effective.

Part III of the Act provided for a central body for the management of Sikh *gurdwārās* called the Gurdwārā Central Board, which at its first meeting,

adopted for itself the name of Shiromani Gurdwara Parbandhak Committee (S.G.P.C., for short). The Committee directly manages certain important Sikh *gurdwaras* and supervises the working of committees of others which are partly nominated by the Committee and partly elected by the local electors. Under an amendment made to the Act in 1987, all *gurdwaras* with an annual income of over 25,000 rupees are administered directly by the SGPC. The SGPC consists of 140 members, including 15 belonging to Scheduled Castes, elected by Sikhs, which term includes Sahajdhari Sikhs, not lower than 21 years of age, who get their names entered in the electoral rolls by preferring declaration of being qualified to be voters under the Act. The head priest of Sri Darbar Sahib, and of the Takhts are ex-officio members. The aforesaid Sikh members then co-opt fifteen Sikh members of whom not more than five should be the residents of the Punjab. Normal term of the S.G.P.C. is now five years but it continues in office till a new Committee is elected.

The Act contains detailed provisions regarding the finances of the S.G.P.C. and its committees. Separate provisions are made for maintenance of *gurdwaras*, for religious and charitable activities, and for education, research and publications. The Act underwent an exhaustive revision through an amendment in 1944. Notwithstanding the criticism of some of its provisions and its functioning, the Act is a landmark, specifically excluding interference by the government and recognizing the right of the Sikhs to manage their shrines through their elected representatives. A demand for a comprehensive Act applicable to *gurdwaras* all over India has persistently been voiced by the Sikhs.

A.S.S.

SIKH GURŪ O SIKH JĀTĪ, by Sarat Kumar Roy, is a brief history in Bengali of the Sikhs from the birth of Gurū Nānak (1469-1539), to the fall of the Sikh kingdom in 1849. First published in 1909, the book begins with Gurū Nānak followed by the development of Sikhism under the succeeding Gurūs and the birth of the Khālsa. Then it refers briefly to events in the 18th century, the rise of

Sikh *misls*, career of Ranjit Singh and concludes with the annexation of the Punjab.

H.B.

SIKH HANDBILL COMMITTEE, an 11-member body formed under the Chief Khālsa Dīwān to further social and religious reform among the Sikhs, was set up at Lahore on 22 December 1907. Its task was to bring out leaflets to propagate Sikh principles, and to influence the Sikh masses to live up to the precepts and practices enjoined by the Gurūs. Bhāi Jodh Singh was elected its first president, Bhāi Mohan Singh Vaid was entrusted with the writing of handbills. The handbills dealt with a variety of topics such as evils of drinking, gambling, ill-matched marriages, caste system and untouchability, beggary and the imitation of western fashions. The Committee ceased functioning with the dawn of 1913 mainly for lack of finances.

Jg.S.

SIKH INSIGNIA, usually called *Chakkar ate Khāṇḍā* and most commonly used as a distinguishing symbol of faith, consists of a composite figure of a *khāṇḍā* (double-edged sword), a *chakra* (steel quoit) and a pair of *kirpāns* (curved sabres). *Khāṇḍā* stands upright in the centre; the *chakra* encircles it with the hilt and tip of the *khāṇḍā* jutting out; and the swords flanking the *chakra*, one on either side, blades outwards and their hilts crossing each other over the hilt of the *khāṇḍā* at the base. Precisely when the symbol first came to be used is not known. It is usually linked with Gurū Hargobind (1595-1644), who is known to have standardized the Sikh flag or with the time of Gurū Gobind Singh (1666-1708) who introduced *khāṇḍe dī pāhul*. For the Sikhs the weapons in the insignia have historical significance and symbolic meaning. Sikhism is a monotheistic faith. The *khāṇḍā* standing upright and alone in the middle symbolizes oneness as well as omnipotence of God. The pair of *kirpāns* is for the Sikhs reminiscent of the two swords worn by Gurū Hargobind. The *chakra* is one of the oldest Indian symbols representing *dharma*. *Chakra* is also associated with the cycle of birth-death-rebirth. Even time is conceived in traditional Indian thought

as *kālchakra* and space is visualized as successive spheres. Taken together, the insignia may be taken to signify "One Omnipotent Being (*khaṇḍā*) extending beyond the circle (*chakra*) of Time and Space and flanked by two powers (*kirpāns*), temporal and spiritual, coalescing at bottom around the feet of the One. The Sikh insignia symbolizes most appropriately the fusion of this-worldly and the other-worldly.

SIKHISM, the youngest of the major world religions, strictly monotheistic in its fundamental belief, was born in the Punjab in the revelation of Gurū Nānak (1469-1539). Although it bears close affinities in its terminology and in some of its philosophical assumptions with other India-born religions and with Islam, yet in its orientation it is a separate, independent faith. The distinctive nature of Sikhism has been asserted right from its origin in the pronouncements of Gurū Nānak scattered throughout his numerous hymns included in the Gurū Granth Sāhib, amplified by the lives and works of his nine successors and explained in the exegetical writings of Sikh scholars. Etymologically, the word *sikh* goes back to Sanskrit *śiṣya* in : Pālī, *śiṣya*, (a pupil, scholar, disciple) became *sisṣa* and later, *sekh* or *sekkha* which means a pupil or one under training in a religious doctrine. In Punjabi, the term is *sikkh* usually transliterated as *sikh*. 'Sikh' now almost universally denotes a follower of Gurū Nānak, his nine successors and their teachings embodied in the Gurū Granth Sāhib. Their religion is named Sikhism.

The first date in Sikhism is 1469, the year in which the founder of the faith, Gurū Nānak, was born. He from early childhood possessed a reflective mind and liked the company of holy men of all denominations. He was already a married man and a father of two sons, when, towards the close of the fifteenth century, he had a direct mystic encounter with the Formless One. He then set out to preach the revelation he had received, saying that God is One. He is the creator, preserver, destroyer and re-creator of material existence, but He Himself is uncreated, unborn and self-existent. In fact, the Creator is not different from His creation but is one with it. All material existence emanates

from Him and is the manifestation of His Self. Its apparent diversity does not alter the unicity of the All-embracing whole. God as the supreme spirit permeates throughout His creation but is not limited by it: He transcends it. He transcends even time and space. The supreme reality is not only dynamic and reverberating but many pluralities such as *nirguna-saguna* and transcendent-immanent are subsumed in it. He is without attributes, yet He is with attributes, too, because in the manifested state all attributes are His. At the same time the ultimate reality of God never binds Himself to any specific forms of image. Sikhism clearly rejects belief in divine incarnation and idol worship. The Divine presence was apparently obvious to the Gurūs who made no effort to prove its existence. The supreme reality in its totality is unknowable, and even if one knew, one cannot describe it. Gurū Nānak calls God 'all-knowing' and 'all-seeing' and compares himself with 'a humble fish who cannot measure the immenseness of the ocean' (GG, 15). Yet the individual self is ever connected to that source and may feel and even comprehend its existence, however vaguely. The Gurūs have often used the image of the sun and the ray to define the relation of God and individual self. They accepted the *ātmā* or soul as the spark or ray through which the *paramātmā* or the Ultimate Spirit permeates individual selves. To comprehend the latter, the former is to be awakened and ignited. This is to be done through self-effort under the guidance of the Gurū but, above all, with God's grace. Knowing God is meeting God, becoming one with Him, merging of the individual soul in the supreme soul. Realization of God is a spiritual experience, and for this asceticism or renunciation is not necessary.

The material world of time and space is God's creation. It is as real as the creator Himself. God creates it when he pleases and destroys when he so wills. As to the time of the creation of the Universe, the Creator alone who made the Universe knows (GG, 4). In the pre-creation state, there was a state of semi-darkness for long. Nothing existed except His boundless *hukam*. He was all by Himself until when it pleased Him, He created the

Universe. The created world is not *māyā* or illusion. It is not only real, it is sacred because it is the abode of God (GG, 463). However, it is not ever-lasting like the creator.

The world came into being through God's Will and is ever subject to His *hukam*. *Hukam* as a concept in Gurū Nānak's message is both Divine Will and Divine Law. In fact, Divine Law has its origin in Divine Will, and the sanction behind it is the fear or awe of God. According to Gurū Nānak, the whole creation is under fear of God (GG, 464). But God, unlike God in some Semitic religions, is no tyrant or oppressor or wrathful or avenger, and *hukam* is not a blind impulse of the supreme Spirit; it is regulated by order and justice. The universe being the play of his pleasure, God enjoys it. He, of course, dispenses divine justice but it is tempered by his *mihar* (mercy) and *nadar* (grace). God in relation to his creation is benign and compassionate. God's creation does not exist in a lump. 'The indestructible Lord has spread himself in several ways, in several forms, several colours and several garbs' (GG, 284). He is immanent in all these diverse beings. Of these sentient beings, *jīvas* are endowed with individual souls. *Jīva* takes birth under God's *hukam* through the fusion of the formless soul with some material form or body. While the former, being a part of the supreme Spirit, *paramātmā*, is immortal, the latter, conditioned by time and space, is transient and temporary, and is liable to laws of growth, decay and death. *Jīva* dies when *jīvātmā* sheds its elemental body. Death like birth is also subject to God's will. *Hukam* prevails even between birth and death, but there it operates primarily in the form of *karma*, the divine law of cause and effect.

Sikhism accepts the laws of *karma* and transmigration of soul, but according to it heaven and hell have only symbolic significance. The term *karam* has three connotations. It means act/ action/ deed; fate/destiny; and divine grace. Under the law of *karma*, popular in several eastern religions, *jīvātmā* on leaving one body transmigrates to another body to take birth as another *jīva*. It is as a result of good actions performed during successive births especially during human births,

that, subject to God's grace, a *jīvātmā* attains liberation from the cycle of births and deaths and merges finally with God. Human birth, considered the most privileged. (GG, 374), is the most appropriate for trying to attain *mukti* which is the ultimate purpose of man. In human mind, endowed with superior cognitive, affective and cognitive faculties, the spiritual spark shines the brightest. But *haumai* or egoism bedims the divine spark within him and hampers his understanding of the primal reality, separating him from his original source and leading him to spiritual blindness. His salvation lies in overcoming his *haumai* and understanding his true self, which is a spark of the light eternal. According to *gurmātī*, the means to overcome *haumai* lies in understanding *hukam*, the fundamental principle of God's activity, and in living one's life wholly in accord with it. Renunciation, austerities, penances and formalism do not help. Gurū Nānak set forth devout love as the truest virtue. Love of God consists in immersing oneself in constant and loving remembrance of His Name. One must also earn one's living through hard work and honest means, and share one's victuals with others. Besides these, Gurū Nānak laid special emphasis on *sevā* (GG, 286). *Shīl* (good conduct), *sañjam* (moderation), *santokh* (contentment) and *garībī* (in the sense of humility, not of poverty) are the individual virtues a Sikh is instructed to cherish. On the social plane, Gurū Nānak preached equality of all human beings.

With a view to putting his precept into practice, Gurū Nānak advised his followers to join together in holy fellowship, to establish *dharamsāl*s and *langar* or community refectory (for themselves and for the needy). At the end of his travels, he himself had such a community established at Kartārpur on the right bank of Rāvi. It was not a monastic order, but a fellowship of ordinary people engaged in ordinary occupations of life, congregating for prayer and sitting together to share a common repast, overruling distinctions of caste and creed. To carry on his work he himself nominated a successor, a devout Sikh, Bhāī Lahinā, who he renamed Anḡad, a limb of his own light, transmitted

further from one to the next succeeding Gurū so that, the Sikhs believe, all the ten Gurūs were of equal spiritual rank sharing the revelation of Gurū Nānak, whose message they elaborated and preached and whose social institutions of *saṅgat* and *paṅgat* they expanded and consolidated.

Gurū Arṅad (1504-52) popularized the Gurmukhī script among Sikhs, and Gurū Amar Dās (1479-1574) introduced a well-knit ecclesiastical system and organized regular congregational fairs for the Sikhs at Goindvāl. Gurū Rām Dās (1534-81) established yet another centre by founding the town of Amritsar, now the religious capital of the Sikhs. Under Gurū Arjan (1563-1606) Sikhism was more firmly established. He constructed in the middle of the pool of Amritsar, the Harimandar, Golden Temple of today. He also founded some new towns and consolidated the *maṅḡī* system. More significant was his collection and canonization of the compositions of the Gurūs and some other saints in the form of the Ādi Granth, which he installed in the Harimandar. Sikhs were now a community distinct enough to attract the spite of the government of the day resulting in the execution of Gurū Arjan who became the first martyr in Sikh history. His son and successor, Gurū Hargobind (1595-1644) wore a warrior's equipment for the ceremonies of succession and encouraged his followers to train as soldiers. He set the principle of *mīrī* and *pīrī*, combination of worldly strength with spiritual faith and devotion. The earlier Gurūs had also preached active participation in life rather than running away from it. What Gurū Hargobind did was to consciously prepare the community to defend the faith against wilful oppression of bigoted state power. His successors, Gurū Har Rāi (1630-61) and Gurū Har Krishan (1656-64) kept the style he had introduced and were attended by armed followers. But although summoned to imperial presence, they were left in comparative peace by the ruling power. Gurū Tegh Bahādur (1621-75), the ninth Gurū, again bore the cross. He laid down his life to defend the people's right to their religious belief. His son, Gurū Gobind Singh (1666-1708), created the *Khālsā*, a classless commonwealth of

self-abnegating Sikhs, now surnamed *Siṅghs*, devout and peaceful worshippers of the One God but irreconcilable opponent of injustice and tyranny.

Gurū Gobind Singh transformed the Sikh *saṅgat* into *Khālsā* Panth, giving it a distinct identity in form as well as in spirit. Before he passed away, he put an end to personal Gurūship and bequeathed the spiritual leadership of the community to the Holy Book, Gurū Granth Sāhib, in perpetuity and the temporal leadership to the Panth itself who was to fashion its own destiny in future under the guidance of the Gurū Granth Sāhib. Within half a century of Gurū Gobind Singh's decease, Sikhism had turned into a political force and in another forty years it had become a state. In the process the Panth had to undergo the worst state persecution and genocide in human history, but the courage, tenacity and faith with which it reacted to and overcame the suppression was equally unprecedented. The attainment of political power, however, was accompanied by some loss on the doctrinal side. While the *Khālsā* were fully involved in the grim struggle for existence and, later, in conquest and political administration, theological affairs got neglected. The rise of aristocracy and later of monarchy, on the other hand, put an end to such democratic, republican institutions as Sarbatt *Khālsā* and Gurmata.

After the conquest of the Punjab by the British, there was a sharp fall in the Sikh population. Two early attempts for the preservation of doctrinal purity were the Nirāṅkāri and the Nāmdhārī movements. The real renaissance commenced with the Singh Sabhā movement launched in 1873. It touched Sikhism to its very roots and made it a living force once again with a renewed search for separate Sikh identity. It opened for the Sikhs doors of modern progress, and ushered in a period of vigorous educational and literary activity. The Singh Sabhā gave place to Gurdwārās Reform movement of the early 1920's which resulted in the establishment of a democratically-elected statutory body, the Shiromaṇī Gurdwārā Parbandhak Committee, to look after the religious

affairs of the Panth and the management of Sikh shrines. For political leadership, bulk of the Sikh population looked up to the Shiromani Akālī Dal. At the national level, their commitment to the cause of Indian freedom was total and their contribution to it was noteworthy. The partition of the Punjab in 1947, which divided the Sikh population into two almost equal halves, was a severe blow to them. Those left in districts assigned to Pakistan had to migrate to the Indian side. But, by their native tenacity and enterprise, they soon rehabilitated themselves in independent India. Yet fresh doubts and misgivings soon arose about the preservation of their jealously-guarded identity and cultural heritage. The framers of the new Constitution of India declined to grant them special rights as a minority community, and a bulk of the non-Sikh Punjabis disowned Punjabi as their mother-tongue with the result that the Sikhs had to launch a prolonged struggle to secure a Punjabi-speaking state. Language being one of the most important factors of any culture, the Sikhs are highly sensitive about it.

On the theological plane, modern Sikhism is a continuation of the Singh Sabhā restoration. While it retains its creedal unity and its adherence to its original metaphysics and symbolism, it has found enough resilience in the framework it has inherited to adapt itself to the modern course of progress without compromising on the fundamentals. Deeply conscious of its eventful history, its outlook is essentially forward looking. Gurū Granth Sāhib, the Holy Scripture, is the continuing spiritual authority and is venerated as the living presence of the Gurūs. It is the integral focus of their psyche and the regulative principle of their belief and practice. Through their sacred book and through their 500-year-old history, they maintain a strong attachment to their religious inheritance. Yet their deep allegiance to it creates no exclusivism, daily praying for the welfare of all.

G.S.T.

SIKHISM AND CASTE SYSTEM. Sikh religion stands for a total rejection of the caste system which negates the humanitarian and egalitarian principles,

fundamental to the Sikh creed. Caste, lexically defined as a "a hereditary social rank, occupation and more or less distinctive mores," is a characteristic common to all societies the world over including the Indus Valley civilization, and hardly shows anything more than social differentiations that have developed in varying degrees of discrimination or exclusiveness. The caste system in the Hindu society as generally understood definitely developed after the advent of the Aryans. The fundamental assumption of the caste ideology is that men are not equal, but are forever unequal. Permanent human inequality is the officially declared Brahmanical ideology, and it is a Rig Vedic hymn, *Puruṣa Sūkta*, which forms the source for the caste ideology.

Sikhism specifically condemns caste and caste ideology as perverse, and rejects the authority of the Vedas and supremacy of the Brāhmaṇs. Man's social standing and honour depended not on the caste in which he is born but on the deeds he does in his lifetime. As one soweth, so one reapeth (GG, 1143). Sikhism also de-linked itself from providing religious sanction to the *varṇāśrama dharma*. The Gurūs issued their own new version of *dharma*, which was, at least as far as caste was concerned, completely at variance with the Hindu mores. The Gurūs took some practical steps to impart an egalitarian thrust to the nascent Sikh community. The twin institutions of *sarigat* (company of the holy) and *panigat* (commensality), where no discrimination on the basis of caste, birth or social status was observed, went a long way in inculcating in the Sikhs the spirit of equality, brotherhood and humanitarianism. The creation of the Khālsā by Gurū Gobind Singh was the acme of the Sikh movement. The Khālsā made a clear break with the caste society.

Sikhism mounted a frontal attack on citadel of caste and the individual pillars on which it was based. It must, however, be admitted that caste could not be totally uprooted, so strongly was it entrenched in the Indian soil, although the Sikhs never accepted the caste ideology, its constituent pillars, its authors, interpreters and upholders, the Brāhmaṇs. There has been no sacerdotal class or

caste among the Sikhs, and stress on work ethics has amalgamated the other three castes into a single working class. The only case where some vestiges of the caste system still remain is that of social discrimination against Mazhabī Sikhs (converts from scavenging caste) and Rāmdāsīā Sikhs (formerly Chamārs engaged in leather work and weavers). They too have never been treated as untouchable and there has been no commensal or social discrimination against those among them who have taken the *Khālsā pāḥul*. Also, there has been no discrimination against anyone while attending religious gathering or dining in Gurū kā Laṅgar. The caste discriminations may not have been completely eradicated, but the success needs to be measured in relative rather than in absolute terms. Marriage within the same occupational group, this is what caste means among Sikhs, is to enable the girl to adjust in the new family with minimal of effort.

J.S.C.

SIKH JAMĪ'AT or JAMĪ'AT-I-SIKHĀN, i.e. *jamī'* at or assemblage of Sikh soldiers, was the designation given the Sikh force in the employment of the state of Hyderābād. The Sikh Jamī'at, also called Lahaurī *fauj* or Lahore army, came into existence during the rule of the third Nizām, Sikandar Jāh (1803-29), who raised it on the advice of Rājā Chandū Lāl, a Punjabi who rose to a position of great influence at the Nizām's court. The Nizām sought from Mahārājā Ranjīt Singh some Sikh soldiers for Hyderābād. In order not to arouse British suspicions these soldiers travelled to Hyderābād in small batches. The exact number and the time of the arrival of the Sikhs in Hyderābād is not known but old records refer to the existence of a Sikh force in 1810. Its strength has been estimated at 1200. Their main function was the collection of revenue from recalcitrant landlords and suppression of rebellions in the territory. They proved so efficient in the performance of their duties that they soon won the Nizām's favour and had their emoluments doubled. They also acquired the privilege of purchasing and inheriting property in the state and of joining service in other government departments. During the time of the

fourth Nizām, Nasir ud-Daulā (1829-57), another 1,000 Sikhs trickled into Hyderābād and joined the state army and police force. Sikh Jamī'at continued to exist till after India became independent in 1947. It was disbanded with effect from 1 May 1951 when each soldier of the force was given five years' salary as compensation and dismissed.

N.S.A.

SIKH JOURNALISM, tracing its beginnings to the latter half of the nineteenth century, was influenced in its founding and evolution primarily by two factors: institution-building in Sikhism with a view to defending itself and restating its principles, and the Sikhs' concern for retaining their distinct identity. This crisis of identity was occasioned by a strong sense of militancy among other religions and a concomitant set of pressures arising from the demands of modernization. The consequent attempts at revitalizing the community resulted in the evolution of Sikh journalism. Most of the Sikh periodicals, to begin with, were either in Punjabi or Urdu. They were weekly or monthly papers with sporadic bulletins and supplements. All of them had almost a similar format - a page of scripture, an editorial, a signed article on a subject of importance, local news and a column of letters from the readers. Those sponsored by an institution served, generally, a social and/or religious cause whereas those financed/sponsored by an individual reflected, alongside, the immediate concern of the patron. For example, the *Khālsā Dharam Parkāshak Shuddhī Pattar* (1896), a monthly paper in Gurmukhī script sponsored by the Lahore Shuddhī Sabhā, focussed on conversions and missionary efforts. The *Dukh Nivāran* (1906), another monthly paper in Punjabi, sponsored by Mohan Singh Vaid, advocated the use of Gurmukhī, Bhāi Takhat Singh's *Punjabi Bhain* (1907) propagated women's education and improvement of family life. Several Sikh rulers owned or heavily subsidized some newspapers and journals, and these papers paid particular interest to news relating to the patron's state and projected his viewpoint. *Nānak Prakāsh Kapūrthālā* (1887) and *Paṭiālā Akhbār* (1880) can be included in this category.

Financial uncertainty accounted for the rapid fall of Sikh periodicals prior to 1900. Except for a few notable papers, journals usually disappeared within two or three years. Newspapers ran on slim budgets and since the number of educated Sikhs was relatively small, they had limited circulations ranging between 100-500. The first major journal which devoted itself to the Sikh cause was *Āftāb-i-Paṇjāb*, a bi-weekly publication in Urdu begun in 1866 by Dīwān Būṭā Singh who encouraged reform efforts and Sikh creative writings. It had numerous editorial changes, with Sikhs, Hindus and Muslims at one time or another heading the staff. It supported cow protection, mildly criticized British administration, called on Sikhs to be loyal to the government, and usually sided with attempts to remove Hindu accretions from the Sikh faith. The *Āftāb-i-Paṇjāb* was followed by *Akhbār Sri Darbār Sāhib* which was started from Amritsar in 1867. This fortnightly paper was perhaps the first newspaper to appear in Punjabi.

The fervour and dedication surrounding the Lahore Singh Sabhā generated a major series of newspapers. Bhāi Gurmukh Singh founded *Vidyā Pracharak* and *Gurmukhī Akhbār* (1880). While the former collapsed soon, the latter ran till 1895 and widely influenced the Sikh intelligentsia. The *Khālsā Akhbār* (1883), a weekly newspaper in Punjabi, became the chief spokesman for the reformist elements within the community. The paper ceased publication in 1905. Some of the other papers of this period were Singh *Sabhā Gazette* in Punjabi (1892), *Lyall Gazette*, *Vidyārkh* in Punjabi (1881), *Gurmukhī Akhbār* (1880), *Hamdard-i-Khālsā* (1899), *Khālsā Akhbār* (1883), *Khālsā Bahādar* in Urdu (1897), *Khālsā Samāchar* in Punjabi (1899), *Paṇjāb Darpaṇ* in Punjabi (1885), and *Sri Gurnat Parchār* in Punjabi (1892).

By the turn of the century, literary efforts and news coverage had become an essential part of the public life of the Sikhs. The Sikhs were now moving into a highly dynamic phase of institution building, in which education, militant defence of their faith and extensive publication received prominence. Experience gained by the editors and proprietors and increase in the audience also

helped. Bhāi Vīr Singh set up the Wazir-i-Hind Press (1892) and the *Khālsā Tract Society* (1894) which became the primary source for Punjabi literature during the coming decades. The *Khālsā Samāchār* (1899), which has survived to this day, soon became a rallying point for pan-Punjab Sikh activities. Another important Sikh newspaper was *Panth*, a fortnightly in Punjabi. Two more newspapers of note were the *Bār* (1907), a Punjabi weekly published from Lyallpur and the *Rāmgarhiā Patrikā*, a Punjabi weekly published from Lahore. English language journals also became quite popular in Sikh circles. The *Khālsā* (1899) a weekly newspaper, was founded by Bhagat Lakshman Singh. In 1903, a group of Sikhs headed by Bhāi Jodh Singh established another English weekly, *The Khālsā Advocate* (1903). Another English weekly, published by Bhāi Sohan Singh from Gujranwālā, was *The Sikhs and Sikhism* (1903).

One final trend appeared in the early 1900's which foreshadowed a major redirection in Sikh journalistic efforts. Until then, Sikh commentators had generally been loyal to the British. Criticism was always in a subdued tone. Gradually, however, issues like the management of their shrines brought them into conflict with the government. When the dual explosion of Jallianwālā Bāgh and Gurū kā Bāgh thrust Sikhs into a new era of political experience, Sikh journalism came to the forefront making a decisive shift towards active political participation. Between 1922 and 1933, at least 20 radical Sikh periodicals waged verbal war against the British government and opponents within the community. Many were prosecuted, banned, or driven out of circulation by heavy security demand. The *Akālī* (1920) and its various associated newspapers symbolized this phase of militant journalism. The Urdu *Akālī* received financial aid from the Shiromani Gurdwara Parbandhak Committee and published a crescendo of denunciations against both the British and anti-Sikh forces. Several of its numbers were banned and, its editors suffered prosecution. The *Akālī* and similar papers such as *Panth Sevak* opposed the Chief *Khālsā Dīwān's* moderation. The anti-Akālī

forces developed their own chain of journals, such as the *Sanātan Sikh* (a Gurmukhī weekly from Amritsar), and the *Sikh Sudhār*, an Urdu journal from Amritsar that supported organizations opposed to the Akālī Dal. Nirāṅkārīs, Nāmdhārīs, and organizations deemed heretical, such as the Pañch Khālāsā Dīwān of Bhasaur, had their organs of propaganda. Also, some specialized newspapers also appeared. The *Gurdwārā Gazette*, sponsored by the Shiromani Committee, focussed on news, elections, and administrative arrangements within Sikh shrines. Papers like the *Gurmat*, a weekly Gurmukhī newspaper, tended to print essentially scriptural and religious articles. Sikh Brāhman, Khatri, Rāmgarhiās published their own papers. A more secular and cosmopolitan approach to journalism could be found in two new publications, *Maujī* (1931) and *Phulwārī* (1931).

Once the turmoil surrounding the period of reforms subsided in approximately 1920, Sikh journalism entered a relatively calm phase of growth. Although the total number of journals remained relatively stationary, in the range of 40 to 50 annually, the editors and titles of periodicals changed frequently. Many newspapers appeared briefly, but soon either disappeared or merged with another journal. Important papers such as the *Khālāsā Samāchār*, *Fateh*, *Maujī*, *Phulwārī* and the *Khālāsā Sewak* provided continuity, as did specialized ventures such as *Nirgunjārā*, *Gurdwārā Gazette*, and an assortment of college or educational magazines. Most Sikh papers tended to be in Gurmukhī, but Urdu held its own as a major literary language for the community. In 1942, some of the Sikh newspapers and journals in Urdu were *Ajī*, *Khālāsā Vīr*, *Gargaji*, *Punjab Gazette* and *Rājput Qaumī Prakāsh*. Indian independence and consequent partition of the country in 1947 resulted in the dislocation of a segment of Sikh journals and opened yet another era of challenge and change. After 1947, the same concerns which had given rise to Sikh journalism once again came to the forefront in an independent India.

N.G.B.

SIKH STATES. Political conditions in eighteenth-century India fostered the rise of diverse contenders

for power. The Mughal authority was withering throughout India and it had many ambitious successors in Punjab. Besides these Mughal agents trying desperately to reassert authority, there were Persians and Afghāns as well as some Marāṭhā chieftains and a number of European freebooters. In this situation where Sikhs had many enemies and few possible allies, they organized themselves for self-protection into *jathās* or small armed bands and, by the mid-eighteenth century, into a confederacy of twelve *misls*. Gradually, these *misls* extended their protection and domination over specific tracts in return for financial considerations and came to assume a position of political sovereignty over their clients, who sometimes were not Sikhs. Eleven of the *misls*, the Āhlūvālīā, Bhaṅgī, Dallevālīā, Faizullapuriā (Singhpuriā), Kanhaiyā, Karorsinghīā, Nakaī, Nishānavālīā, Rāmgarhīā, Shahīd, and the Sukkarchakkīā originated in the Mājha area or the Barī Doāb between the Beās and Rāvi rivers while the twelfth, the Phūlkīān, settled in the Mālvā area south of the Sutlej.

In January 1764, the Sikhs under Jassā Singh Āhlūvālīā took over Sirhind and surrounding territory. Thereafter, members of the Phūlkīān *misl* soon established their claims to statehood and they included the states of Paṭiālā, Nābhā, Jīnd and Kaithal. Some of the trans-Sutlej *misls* also gained a foothold south of the Sutlej from the spoils of conquest. The almost continuous warfare corroded the *misl* form of organization and weakened the ideal of a Sikh commonwealth. In the trans-Sutlej area, Ranjīt Singh emerged more powerful and took over many *misls* and other estates. In the trans-Sutlej region, the Āhlūvālīā state of Kapūrthālā continued in uneasy existence as a close ally of Ranjīt Singh while most other *misls* became extinct. The cis-Sutlej Sikh States of Paṭiālā, Nābhā, Jīnd, Kaithal, Farīdkoṭ and Kalsīā generally maintained friendly relations with Ranjīt Singh but in 1809, all the cis-Satluj Sikh states secured their future under British protection in return for pledges of military assistance when needed. Sardār Fateh Singh of Kapūrthālā followed suit in 1826.

The first significant test of the alliance with the British came with the Anglo-Sikh war in 1845-46. In 1849, the British formally annexed the Punjab and all the trans-Sutlej *misls* lost their remnants of political sovereignty. However, the cis-Sutlej states continued as internally autonomous islands in the sea of British Indian Punjab up to Indian independence in 1947 when they decided to merge with India.

The States whose individual histories are delineated in the following section are referred to as Sikh states primarily because their rulers were Sikhs. With the exception of Farīdkot, they never contained an absolute Sikh majority population. In the premier Sikh state of Paṭiālā a comparison of the census figures from 1881 to 1931 reveals that the Hindu population declined from 50.1% in 1881 to 38.2% in 1931 and the Muslim minority remained steady, being 21.9% in 1881 and 22.4% in 1931.

PAṬIĀLĀ, the first Sikh state to acquire symbols of political sovereignty eventually outlasted all of its formidable rivals to emerge as the premier Sikh state of India. In 1931, its population was 16, 25,520, its area 5, 942 square miles and its annual revenues almost one and a half crores.

The Phūlkiān *misls* traced its ancestry to Jaisal, a Bhaṭṭi Rājput, who founded Jaisalmer state in AD 1180. Phūl (d. 1652), from whose name the Phūlkiān house (Paṭiālā, Nābhā, Jīnd) derived its appellation, was the first member of the family to come into recorded contact with Sikhism. He was blessed with power and plenty by Gurū Har Rāi during his travels in the Mālvā. Phūl had seven sons by two wives. The first was Tilok Singh (Tilokā), the ancestor of the houses of Nābhā and Jīnd, and the second was Rām Singh (Rāmā), the forefather of the rulers of Paṭiālā. Rām Singh and Tilok Singh were devoted disciples of Gurū Gobind Singh and had been blessed as his own. They helped Bandā Singh Bahādur with men and money in his early exploits. Bābā Ālā Singh (1696-1765), the third son of Rām Singh, was a brave soldier and a shrewd politician, and was successful in carving out the principality of Paṭiālā. By 1732, he had conquered a vast territory around

Barnālā which served as his headquarters. In the forties and fifties during the Durrānī- Mughal clashes in the Punjab, Ālā Singh extended his hold over a large territory. In 1763, he laid the foundation of Paṭiālā Fort, the present Qilā Mubārak, around which Paṭiālā town grew up in due course. Ālā Singh was a close associate of Jassā Singh Āhlūvālā in the conquest of Sirhind in 1764, and purchased the town from Bhāi Buḍḍhā Singh to whom it was assigned by the Khālsā. Ahmad Shāh is said to have bestowed upon him a drum and a banner as insignia of royalty. Bābā Ālā Singh was succeeded by his grandson, Amar Singh (1748-81), who received the title of Rājā-i-Rājgan from the Durrani king. He formed a number of alliances and fought a wide variety of opponents and so expanded Paṭiālā that it became the most powerful state between the Jamunā and the Sutlej. He was succeeded by his seven-year-old son, Sāhib Singh (1772-1813). The weak administration of the minor chief encouraged external adventurers to exploit the situation. It was, however, saved by his heroic sister, Bibī Sāhib Kaur, who for some time took the reins of the government into her hands. Karam Singh (1798-1845), who succeeded Sāhib Singh, helped the British in 1814 in opposing the Gurkhā expansion in the Punjab hills and secured a large tract in the Himalayan foothills. He was an able ruler who not only set his own house in order, but also brought about an agreement between the Phūlkiān chiefs in May 1834. Karam Singh paid special attention towards Sikh historical places and saw that every Sikh *gurdwārā* in the state had a good building and a proper *jāgīr* attached to it. His son, Narinder Singh (1824-1862), aided the British with supplies and carriage during the first Anglo-Sikh war and the 1857 uprising, and in return received many titles, honours, estates, and a seat on the newly-enlarged Viceroy's Legislative Council (1862) for its ruler. His successor, Mohinder Singh (1852-76), is known for his patronage of learning, works of public utility and for measures connected with the improvement and general well being of his people. His noble work was continued by his son and successor Rājinder Singh (d. 1900).

Bhupinder Singh, (1891-1938) was a first class sportsman, an astute politician and an able administrator, and it was he who was mostly responsible for giving Patialā a prominent place on the political map of India. A great patron of art and literature, his collections of great historical, artistic and zoological interest are highly admired. He was the only prince to raise Punjabi to the position of the court language. It was at his suggestion that the Remingtons invented the Gurmukhī type script. Mahārājā Sir Yādavinder Singh (1913-74), who succeeded his father in 1938, was an enlightened ruler with varied interests. He did a lot for the welfare of his people and was a guiding light in the politics of the princely order. His greatest service to India was in having saved it from further division.

JĪND, one of the Phūlkīān states, was founded by Gajpat Singh (1738-89) who was the middle son of Sukhchain Singh (d. 1751), the younger brother of Gurdit Singh, of the ruling family of Nābhā. In 1764, Gajpat Singh joined the Dal Khālsā under Jassā Singh Ahlūvālīā and took part in the conquest of Sirhind. He then seized the districts of Jīnd and Safīdōn and overran Pānīpat and Karnāl. Unlike other Sikh chiefs, he continued his relation with the Mughal court in Delhi also and paid revenue to the emperor. He obtained the title of Rājā under a royal *farmān* from Emperor Shāh Ālam II in February 1772. He was on war with the Nābhā chief and had seized Amloh, Bhādsōn and Saṅgrūr in 1774. The daughter of Rājā Gajpat Singh, Rāj Kaur, was married to Mahān Singh of the Sukkarchakkīā *misl*.

Gajpat Singh was succeeded by his elder son, Bhāg Singh (1768-1819) who was also a close ally of Patialā. He also maintained friendly relations with the British government. He was succeeded by his son, Fateh Singh (d. 1822), who was succeeded by Saṅgat Singh who died childless in 1834. Then followed a protracted debate among the British government and the Phūlkīān chiefs and *jāgīrdārs* over the issue of successor. After rejecting the claims of Nābhā and Patialā, the British decided in 1837 in favour of Sarūp Singh (1812-64) of Bazīdpur with the stipulation that he would inherit

only those portions, namely Jīnd, Saṅgrūr and Safīdōn, which had been acquired by Rājā Gajpat Singh and the remainder, received as grants from Ranjīt Singh, would be divided between the British and Ranjīt Singh. It was by this decision that the British obtained Ludhiānā. Sarūp Singh continued cordial relations with the British. He was succeeded by his son, Raghbir Singh (1832-87) who rebuilt the town of Saṅgrūr on the model of Jaipur. He helped the British during the second Afghān war and was rewarded with the title of Rājā-i-Rājgan in perpetuity. He was succeeded by his eight-year-old grandson, Raṅbir Singh who laid the Dhūrī-Jākhāl and Jīnd-Pānīpat railway lines.

Jīnd had an area of 1,299 square miles and population 3,24,676 in 1931. Its revenues in the 1930's averaged around twenty-five lakhs annually. Its Sikh population was only 10% of the total in 1931.

NĀBHĀ STATE, founded by Hamīr Singh (d. 1783), a descendant of Bābā Phūl through his eldest son, Tilok Singh (d. 1687), belonged to the Phūlkīān family. Hamīr Singh added considerably to the estates of Kapūrghar and Saṅgrūr which he had inherited from his grandfather, Gurdit Singh. He founded the town of Nābhā in 1755. In 1764 he joined Bābā Ālā Singh and the Dal Khālsā in the conquest of Sirhind and received the *parganā* of Amloh as his share of the spoil. He then declared his independence and exercised the right of coining money. Hamīr Singh was succeeded by his son, Jasvant Singh, under the guardianship of his stepmother, Rānī Deso, a very resourceful woman. Rājā Jasvant Singh improved his relations with the Jīnd chief and maintained good relations with the Marāṭhās and the British.

Jasvant Singh was succeeded by his son, Rājā Devinder Singh (1822-65). During the first Anglo-Sikh war Devinder Singh whose sympathy was with the Lahore Darbār did not help the British and, in consequence of his conduct, nearly one-fourth of his possessions were confiscated and he was removed from his state, the succession passing to his eldest son, Bharpūr Singh, then a boy of seven years. Bharpūr Singh helped the British in the suppression of the mutiny of 1857 and was

rewarded with several estates. On his death in 1863, he was succeeded by his brother, Bhagvān Singh, who died eight years later, leaving no son. As there was no near relative to claim the *gaddī* of Nābhā, Hīrā Singh of Baḍrukkān was selected to head the state. He contributed to the establishment of the *Khālsa* College at Amritsar, and patronized liberally Max Arthur Macauliffe to write his *The Sikh Religion*. His son and successor, Ripudaman Singh (1883-1942), was, as heir-apparent, appointed to the Imperial Legislative Council and there gained a certain reputation as a sympathizer with Indian nationalism. He was made to abdicate, in July 1923, in favour of his minor son, Partāp Singh.

Nābhā was the third largest Sikh state with 947 square miles of territory, revenues of about twenty eight lakhs and its population in 1931 was 2,87,574. Sikhs formed 34% of its total population.

KAPŪRTHALĀ, the only Sikh state which survived north of the Sutlej until 1947, was founded by Jassā Singh Ahlūvālīā (1718-83), the right hand man of Nawāb Kapūr Singh in the organization of the Dal *Khālsa*. He led the Sikhs in many of their campaigns against the Afghān invaders and the Mughal government. He acquired Kapūrthalā town after defeating the Bhaṭṭī chief, Rāi Ibrāhīm. He died issueless and was succeeded by his second cousin, Bhāg Singh (1745-1801), son of Laddhā Singh. He was succeeded by his son, Fateh Singh (1784-1836), who allied with Mahārājā Ranjīt Singh in many of his military campaigns and thus gaining estates scattered on both sides of the Sutlej. Fateh Singh's son and successor, Nihāl Singh (1817-52) had his cis-Satluj estates confiscated following his refusal to ally with the British during the first Anglo-Sikh war. His successor, Randhīr Singh (1831-70), helped the British during the mutiny of 1857 and was rewarded with the title of Rājā-i-Rājgan. He was succeeded by his son, Rājā Kharak Singh (1850-77), followed by Jagatjīt Singh (1872-1949), who received the title of Mahārājā in 1911. He developed into a great scholar and traveller and was one of the most cultured princes of his day. Though its area was only 599 square miles, Kapūrthalā was situated in

fertile, well watered tracts and supported a population of 3,16,757 in 1931 and enjoyed annual revenues around thirty-three lakhs. Sikhs constituted 23% of its population.

FARIDKOT STATE. The ruling house of Farīkot claimed descent from Bīrār, the seventeenth in line from Jaisal, the Bhaṭṭī Rājput, from whom the Phūlkīān rulers and the Bhāīs of Kaithal also traced their ancestry. A descendant, Bhallan, is said to have served Gurū Hargobind in one of his battles against the Mughals and received his blessings. He died issueless and was succeeded by his nephew Kapūrā (1628-1708), who had the rare honour of serving Gurū Har Rāi and Gurū Gobind Singh during their travels in this part of the country. He was a brave man and soon succeeded in consolidating the family possessions. He founded the town of Kot Kapūrā in 1661; he received the rites of *Khālsa* initiation at the hands of Gurū Gobind Singh and came to be known as Kapūr Singh. One of his successors, Hamīr Singh (d.1782), built the fort of Farīkot and made it his capital. However, the territory of Farīkot was invaded and occupied by Mahārājā Ranjīt Singh in 1807. It was restored to Gulāb Singh two years later in consequence of the Mahārājā's treaty of 1809 with the British. A dominant figure in Farīkot history, Rājā Bikram Singh, who took over in 1874, gave a good administration to the state. He beautified the town of Farīkot. He also played a significant role in the organization of the Amritsar *Khālsa* Dīwān. He also patronized the preparation of an exegesis of the Sikh scripture.

With an area of 638 square miles, Farīkot was divided into two *tahsils* of Farīkot and Kot Kapūrā, lying between Patīālā state and Ferozpur district. Its annual revenues during the 1930's were about eighteen lakhs.

KALSĪĀ STATE, originally forming part of the territories of the Karorsīnghīā *misl*. When the Sikhs conquered Sirhind and occupied its territories in 1764, Gurbakhsh Singh of Kalsīā village (Kasūr, Pakistan) also shared the exploits and occupied the parganās of Chhachhraulī, Siālbā, etc. The state formed around Chhachhraulī came to be called

Kalsiā. After the death of Gurbakhsh Singh in 1775, his son Jodh Singh (d. 1818) succeeded him and made significant additions to it. He allied with Ranjīt Singh in some of his campaigns and got territories in reward. He was followed by Sobhā Singh who ruled for forty years until his death in 1858. Sobhā Singh's son, Lahinā Singh died in 1869, and was followed in the chiefship by his son, Bishan Singh (d. 1883) and grandsons Jagjit Singh (d. 1886) and Ranjīt Singh (d. 1908). Rājā Ravi Sher Singh (1902-47), who succeeded his father Ranjīt Singh, earned the title of Rājā for its ruler by helping the British during World War I.

Kalsiā was the smallest of the Sikh states with an area of 192 square miles, annual revenue of about four lakhs in the 1930's and population of 59,848 in 1931, which included only 15% Sikhs. KAITHAL, ruling family descended from Bhāi Bhagatū, a revered Sikh of the time of Gurū Arjan. Desū Singh, who established an independent principality at Kaithal sometime between 1764 and 1768, was the grandson of Gurbakhsh Singh, a descendant of Bhāi Bhagatū and frequent ally of Bābā Ālā Singh in several of his military campaigns. His son, Lāl Singh, killed his elder brother and took over the leadership when in 1809 the state became a protected state under the British. Lal Singh, enjoying revenues of two and a quarter lakhs, ranked second to the Mahārājā of Patialā. After reaching this pinnacle the fortunes of Kaithal rapidly declined. The last *sardār*, Bhāi Udai Singh, had been bed-ridden for several years prior to his death on 15 March 1843. However, it was Bhāi Udai Singh, who had patronized Bhāi Santokh Singh, the author of *Sri Gur Pratāp Sūraj Granth*. Bhāi Udai Singh died issueless and the chiefship and part of the territory including the town of Kaithal escheated to the British.

B.R., I.C.

SIKH STUDENTS FEDERATION, a front of the Sikh youth studying in schools, colleges and universities formed in 1944, at Lahore, with Sarūp Singh, then a law student, as president. Its primary object was the promotion among the Sikh youth of the Sikh principles and values. The search was for the authentic Sikh personality and to this end

all of their conscious energy and formulations were then directed. After the partition of India in 1947 the Federation shifted from Lahore to Amritsar.

Before the Federation came into being, there existed Bhujañgī Sabhās, societies of the Sikh youth. It was in 1888 when the first Sikh Vidyārthī Sabhās or Khālsā Clubs came into existence. These were the product of the new religious and cultural awakening among the Sikhs. Another nomenclature then gaining the vogue was Sikh Youngmen's Association. With the independence of India drawing close began the more dynamic phase of the Federation. The sphere of its activities widened. Sikh youth camps became the order of the day. Young men and old and tried leaders joined in enthusiastically, committed to carrying them through in their training in Sikh lore and scholarly discipline. The Sikh Panth felt the glow of a new life process through these camps and their widespread influence. The youth took to their work with a new zeal which brought to the Panth a completely fresh image of its future and destiny. Many new names sprang up on the Sikh horizon. The camps became very popular and brought a new dimension to Sikh life. There were many others who had made themselves famous in their respective spheres. In fact, there is hardly a Sikh of any eminence who had not been touched by the Federation and its ideology. Men like Manmohan Singh, the known economist and Prime Minister of India, were no exception. Another name that became a legend was that of Bhāi Amrik Singh (1948-84) who was elected president on 2 July 1978. He remained its president even during his internment from July 1982 to August 1983 and thereafter until his death during Operation Blue Star in June 1984. Apart from the political orientation, the Sikh youth received from this experience a fresh religious leaven and thus felt quickened to a new pace of life.

Sp.S.

SIKH TRADITION (HISTORIGRAPHY) begins with *Janam Sākhī*, the life stories of Gurū Nānak (1469-1539). There is hardly any evidence of the tradition of history writing in ancient India, though in modern times attempts have been made at

different levels to show the existence of somewhat vague historiographic elements particularly in the Rāmāyaṇa and the Mahābhārata though religious, mythological and allegorical legends and stories are intricately mixed up. The Arabs soon after their conquest of Sindh brought to India a fully developed art of history writing with a deep understanding of the Islamic polity, religious institutions and sociological issues along with a keen chronological sense. The Indo-Muslim historiography is based on the prophetic traditional method (*hadīs*), which precludes a critical estimate of events and persons and lays stress on the true concept of an Islamic state. It is biographical in nature.

The early Sikh historical tradition which begins during the latter half of the sixteenth century is also in the form of biography. The *Janam Sākhīs* of Gurū Nānak are not historiography in the true sense of the term. Myths, legends and allegorical stories are interwoven in their narratives; their lack of historical perspective, however, is counterbalanced by their faithful record of the current Sikh religious tradition. These *Janam Sākhīs*, represent the early Sikh historical and religious traditions. A unique example of early Sikh historiography is Gurū Gobind Singh's *Bachitra Nātak*. Autobiographical in style, the work traces the history of Bedī and Sodhī clans and relates the major events of the Gurū's life up to the year 1696. *Vār*, a genre of indigenous Punjabi origin, gave birth to semi-historical, poetically inspired ballads on mundane themes. Of a different category are the chronicles written by local historiographers in the Punjabi language. These may be termed as semi-historical, and among them are Kripāl Dās Bhallā's *Mahimā Prakāsh Vārtak* (Prose) and Sarūp Dās Bhallā's versified *Mahimā Prakāsh*. Then there are fuller and connected biographical accounts in verse known as the *Gurbilāses*. The first such example is *Srī Gur Sobhā*. Others in the chronological order are *Gurbilās Chhevin Pātshāhī* (1718), *Gurbilās Pātshāhī 10* (1751); *Barisāvalīnāmā Dasānī Pātshāhīānī Kā* (1769) and *Gurbilās Dasvīnī Pātshāhī* (1797). These writings in verse fall under

the old Janam Sākhī tradition for their mixing of fact with fiction but do not follow the anecdotal style of the latter. Both were, however, panegyrical rather than analytical in their treatment.

Towards the middle of the nineteenth century, a comparatively modern trend in Sikh historiography took birth with Ratan Singh Bhaṅgū's *Srī Gur Panth Prakāsh* better known as *Prāchin Panth Prakāsh* (1841). Bhaṅgū took up the project with a definite aim which was political rather than theological or panegyrical. He cared more for truthful record of facts than for poetical finesse. Another work in the line of authentic history is Sohan Lāl Sūrī's *Umdāt ut-Twārīkh* which is a day-to-day record of the Sikh rule in the Punjab. Bhāī Santokh Singh's *Srī Gur Pratāp Sūraj Granth* marked a reversion to earlier forms and interest. Giānī Giān Singh's *Panth Prakāsh* (1880) and his *Twārīkh Gurū Khālsā* also carry a large measure of the old Janam Sākhī-Gurbilās tradition.

Meanwhile, under the impact of the western rule and western education a new trend of writing authentic and critical history based on scientific research was making its appearance. Cunningham's *A History of the Sikhs* (1849) may be regarded as the first such book, followed by Latif's *History of the Panjab* (1891). These works by non-Sikh authors, however, cannot be claimed as belonging to Sikh tradition in historiography. The first Sikh to adopt modern scientific research as a basis for historiography was Sardār Karam Singh (1884-1930). Khazān Singh's *The History and Philosophy of Sikh Religion* (2 vols.; 1914) was another pioneering work. With the establishment in December 1929 of the Sikh Historical Society and a department of historical research in Khālsa College, Amritsar, Sikh historiography entered, as it were, its adulthood. Many able researchers and historians have since been studying, reinterpreting and rewriting Sikh history.

B.J.H.

SIKHS, THE, by General Sir John J.H. Gordon, first published in 1904 and reprinted in 1970 by the Languages Department, Punjab, Patialā. The book is divided into fourteen chapters dealing with

the origin and development of Sikhism under the ten Gurūs (1-4), establishment of *misl*s (5-6), followed by Mahārājā Ranjīt Singh's rise to power (7-8) and decline of the Sikh monarchy (9). The three succeeding chapters are devoted to the two Anglo-Sikh wars, with the last two summing up the beliefs and observances of the Sikhs and their position under the British Crown. The book is a simple and straightforward narrative of what Gordon understood Sikh faith and tradition to be.

J.S.G.

SIKHS AND AFGHANS, THE, by Munshi Shahāmat Alī, the first-hand account of the Punjab under Ranjīt Singh at the zenith of his power, is the Journal of an expedition to Kabul through the Punjab and the Khaibar Pass in 1838-39 kept by the author, who accompanied Colonel Wade and Shahzādā Taimūr with an auxiliary force under a tripartite treaty made in 1838. He estimates the revenues of the State in 1838 to be 3, 00, 27,762 rupees. The army of the Mahārājā consisted of 31 regiments of infantry, 9 of cavalry, 11, 800 irregular horse, and 288 pieces of artillery, with a total annual expenditure of 1, 27, 96, 482 rupees. It also gives a bird's eye view of the northern Punjab under Sikh rule. It supplies information about the towns en route as also about the revenue, population and their trades and the people inhabiting these places. The relations of various Afghān tribes with the Sikh government are briefly described.

B.J.H.

SIKHS AND THE SIKH WARS: THE RISE, CONQUEST, AND ANNEXATION OF THE PUNJAB STATE, by General Sir Charles Gough and Arthur D. Innes, first published in London in 1897, is in the main a relatively unbiased account of both the Anglo-Sikh wars. The sections on the rise of the Sikhs in the Punjab and the establishment of a sovereign State under Ranjīt Singh are a mere reproduction of works published earlier, but those on the Anglo-Sikh wars are based on official records, including the blue books, official despatches, the regimental records and Lord Hugh Gough's diaries. The actions at Mudki, Ferozeshāh (Pherūshahr), Alīvāl and Sabhrāon have all been described in considerable detail. At Ferozeshāh,

Hardinge overriding his commander-in-chief's order and Tej Singh's inaction after the battle on the morning of 22 December are described.

After their decisive victory in the first Sikh war, the British sold Jammū and Kashmīr to Gulāb Singh, annexed the Jalandhar Doāb to British India and established in the remaining Punjab a government virtually ruled by the British Agent. These arrangements to begin with worked well if not with perfect smoothness, and peace was restored. But certain developments such as the forced evacuation of the Regent Queen to Sheikhūpurā in August 1847, the mishandling of Multān situation in early 1848 and over-reaching behaviour of a British agent in Hazārā vitiated the atmosphere of mutual trust. Moreover, with a change in the top executive there came a change in British policy in favour of annexation. The trouble in Multān and Hazārā could have been contained and resolved without going in for a major war, but the British intended otherwise. The grand army under Lord Gough's personal command crossed the Sutlej in early November 1848. After minor encounters at Rāmānagar and Sadullāpur, the first main battle fought at Cheliānvālā on 13 January 1849 was indecisive. Both sides suffered heavy casualties and both retreated from the field. For a whole month after this there was an uneasy lull. The conclusive action took place at Gujrat on 21 February 1849 and has justifiably been called 'the battle of guns.' However, the book is not free from exaggerations. Following Lord Dalhousie's line of arguments, the authors conclude that defeat of the Sikhs was not enough. The interests of the British Empire required that they be subjugated and the Sikh dynasty destroyed.

J.S.G.

SIKHS AND THE TRANSFER OF POWER. The Sikhs, after the two Anglo-Sikh wars, lost their kingdom and the Punjab came under the British. The latter by the construction of railways, roads, and canals, brought the province stability. The Sikhs, along with other Punjabis, became the most prosperous peasantry in India and they joined the British army in increasing numbers. However, various factors leading to freedom movement

especially the Gurdwārā reform movement (1920 to 1925) put the Sikhs in opposition to the British government. The Indian Muslims' demand for the recognition of their separate political entity led them attain certain benefits from the British government as well the Indian National Congress. The Sikhs, who were an influential community in the region and had important interests at stake, felt completely ignored. Finding themselves reduced to a state of political wilderness, the Sikhs began to press for their own rights. They demanded to be treated in the Punjab the same way as the Muslims were treated in provinces where they were in minority. Their viewpoint was ventilated by the Chief Khālsā Dīwān. A deputation of the Sikh leaders also waited on the Viceroy (22 November 1917) claiming one-third representation in the Punjab on the basis of their services in the war. The Montagu-Chelmsford Report of 1918 was of the view that what had been given to the Muslims could not by any standards of fairness be denied to the Sikhs. This report was debated in the joint committee of the Punjab Legislative Council. The Sikh demand for "just claims" was vigorously opposed by both Muslim and Hindu members and thus was lost. The Government of India Act of 1919 did not give the Sikhs the 33 per cent representation that they had expected. Under the new constitution the Punjab Legislative Council would comprise 93 members, of whom 15 were to be Sikhs elected by Sikh constituents; the Sikh efforts resulted in increasing their number by two. Much the same political pattern continued on the introduction of provincial self-government under the Government of India Act of 1935.

During the second Round Table Conference, Sikh representatives pressed for 30 per cent representation in the Punjab and 5 per cent at the Centre, with at least one Sikh member in the Central cabinet. Alternatively, they suggested a realignment of the boundaries of the Punjab whereby the two Muslim majority divisions of Rāwalpīṇḍī and Multān, with the exception of the colony districts of Lyallpur and Montgomery, would be detached; in that case the Muslim and Hindu population there would be about equal and

the Sikhs would hold the balance. Little heed was paid to this proposal. The cry of Pakistan had not yet been raised. Anyway, the Communal Award granted the Sikhs only a marginal increase in their weightage in the Punjab - 33 seats out of a total of 175 - but they were assured some representation in the Federal Legislature and in the North West Frontier Province. Sir Sikandar's Unionist ministry took office in the spring of 1937. Within a very short space of time there was a radical and unforeseen change in the political situation. At the Round Table Conferences the idea of Pakistan had been mentioned only to be derided; but in March 1940 the Muslim League passed at Lahore a resolution demanding independent sovereign Muslim State. Earlier in 1938, Sikandar Hayāt Khān had joined the League with all his Muslim followers. The Sikhs apprehended the threat of becoming a small minority in a large Muslim State if the Punjab were included in Pakistan, as Jinnāh demanded. Rather than accept this fate, the Sikhs inclination was to demand the partition of the Punjab. Around this time effective leadership of the Sikhs passed to the Akālīs who were somewhat isolated. The passing of the Pakistan resolution and the proposal to stop all further recruitment of Sikhs to the armed forces made them look for friends. The latter proposal was ultimately dropped, but it alarmed the Akālīs. They decided that they must modify their opposition to the Unionist government and their hitherto lukewarm attitude to the war effort. They, therefore, set up Khālsā Defence of India League to stimulate Sikh recruitment; and in June 1942 they entered into a regular pact with the Unionist government, hoping to stall Jinnāh's demand for Pakistan and stave off the danger of partition of the Punjab. At the time of the Cripps' Mission in 1942 almost all Sikh leaders were united in their opposition to Pakistan and to the separation of the Punjab from the rest of India. It was the first public admission by the British of the possibility that India might be divided. During the Quit India movement which started shortly thereafter, the Congress leaders remained behind the bars, leaving for Jinnāh a free field in which to carry on his Pakistan propaganda. In 1944, he

expelled from the League Sir *Khizar Hayāt Khān Tiwānā* who was opposed to the partition. In the same year *Mahātmā Gāndhī* was persuaded to offer *Jinnāh* a Pakistan consisting of contiguous Muslim majority areas in the northwest and northeast of India. *Jinnāh* rejected this offer of a 'moth-eaten' Pakistan, but the Sikhs were very indignant at the offer being made at all. Claiming that the Sikhs were, like the Muslims, a separate nation, they began to talk of demanding an independent sovereign Sikh State. This was to have boundaries roughly the same as those proposed for the Punjab by the Sikh representatives at the Second Round Table Conference and would include the whole of the Lahore Division and the colony districts of *Lyallpur* and *Montgomery*. The idea of pressing for such a State had been simmering in the minds of some *Akālī* leaders ever since the League's Pakistan resolution was passed; but most of them recognized that it was impracticable, for the Sikhs were not a majority in any definable area. The demand was not therefore formally put forward at this stage.

By the end of the War, *Jinnāh* had gained more influence over the Muslim populace and in the 1945-46 elections his League won almost all the Muslim seats. The Sikhs, in order to demonstrate their solid opposition to Pakistan, had all joined together with the exception of the Communists to fight the elections as a single party under the auspices of the *Panthic Pratinidhi Board*. This was everywhere successful and the communist Sikhs, who supported Pakistan, were eliminated. In England, the Labour Government took office in July 1945, and was determined to transfer power to Indian hands as soon as possible, but the Hindu-Muslim cleavage over Pakistan stood in the way. A Cabinet Mission came out to India in March 1946 and started interviewing representatives of all major parties and interests. The Sikh representatives, *Master Tārā Singh*, *Giānī Kartār Singh*, *Harnām Singh*, and *Baldev Singh*, said that they stood for a united India, but if it was to be divided then they would want a separate Sikh State, and this should be free to federate either with *Hindustan* or *Pakistan*. They also argued that

population was not the only factor to be considered and that the Sikhs' large holdings of land in the areas must also be taken into account. The Mission did not countenance the Sikhs demand for a separate autonomous State. They were also convinced that outside the supporters of the Muslim League, there was an almost universal desire to preserve the unity of India. They rejected, therefore, a Pakistan of six provinces as claimed by *Jinnāh*, since this would place substantial minorities, particularly the Sikhs, under Muslim rule. They also rejected, as did *Jinnāh* himself, a truncated Pakistan of contiguous Muslim majority areas, involving a radical partition of the Punjab. This, they believed, would be contrary to the wishes of most of the people and would of necessity divide the Sikhs, leaving substantial bodies of them on both sides of the border. Having rejected Pakistan, they put forward a scheme for an All India union limited to defence, foreign affairs and communications within which the provinces claimed for Pakistan could be formed into sub-federation.

The Muslim League and the Congress accepted this scheme; the latter, however, with reservations. Sikhs were united in rejecting it. The Sikhs also declined to elect representatives to the Constituent Assembly. The mission felt the Sikh apprehensions exaggerated and held that the scheme was, from the Sikh point of view, the best. Eventually, the Sikhs were persuaded by the Congress to take part in the Constituent Assembly and *Baldev Singh* became defence minister in an Interim Government led by *Jawāharlāl Nehrū* (2 September 1946). The Congress acceptance of the Mission's scheme had been ambiguous, but the council of the League at a meeting in Bombay on 29 July 1946 withdrew their previous acceptance of it and favoured 'Direct Action' for the achievement of Pakistan. *Jinnāh* also declined to collaborate in the Interim Government. The immediate sequel to the Bombay resolution was an outbreak of communal rioting on an unprecedented scale in Calcutta on 16 August fixed by the League as Direct Action Day. This was followed in October by Muslim assault on Hindus

in East Beigāl, and then a large scale massacre of Muslims by Hindus in Bihār. However the Viceroy persuaded the League nominees to join the government on the understanding that the League would rescind the Bombay resolution and take part in the work of the Constituent Assembly, thus bringing about a lull in communal rioting, but Jinnāh was unwilling to reconsider the Bombay resolution without certain assurances. The main point now at issue was whether in the sections the voting regarding the provincial constitutions and the formation of groups should be by provinces, as the Congress, with the full concurrence of the Sikhs, contended (which would almost certainly preclude the formation of groups), or by simple majority vote, as the League claimed. The British government upheld the latter interpretation. The Congress accepted this interpretation, but with the qualification that there must be no compulsion for a province or part of the province and that the rights of the Sikhs should not be jeopardized. Jinnāh was not persuaded to modify his stand and, on 31 January 1947, the Working Committee of the League declined to recommend reconsideration of the Bombay resolution and wanted dissolution of the Constituent Assembly.

The British government announced on 20 February that Lord Mountbatten would replace Lord Wavell as Viceroy and that they would transfer power to Indian hands not later than June 1948. They instructed Mountbatten to try to preserve the unity of India on the basis of the Mission's plan, but if by 1 October this proved to be impossible, to report what steps should be taken for handing over power by the date fixed. The League had now firmly rejected the Mission's plan, and if civil war was to be averted the only solution was truncated Pakistan of contiguous Muslim majority areas, involving the partition of Bengal and the Punjab and the division of the Sikhs. Though Jinnāh had previously rejected it, he was now content to take it. The Congress had always said that they would not contemplate compelling the people of any part of the country to remain in India against their will. The Sikhs were to suffer most if the Punjab was partitioned on this basis,

since this would divide them leaving some two million out of about 5 1/2 million on the Pakistan side of the border. They now preferred partition to the whole Sikh community going to Pakistan. So Mountbatten had no great difficulty in securing the acquiescence of the Congress, the League and the Sikhs in a plan for dividing the country, and proceeded with the utmost speed to carry it out.

Jinnāh's original aim had been to include in Pakistan the whole of the Punjab except the Ambālā division. His only way of achieving this aim would have been to conciliate the Sikhs. Some of the Akālīs, notably Giānī Kartār Singh, were not wholly averse to the Sikhs throwing in their lot with Pakistan, provided they could get good terms. The Sikh Communists, who favoured joining Pakistan, suggested that within it a small Sikh-dominated province should be created. Early in March 1947 events occurred that determined the Sikhs against inclusion in Muslim dominated Pakistan. Widespread communal rioting broke out following the resignation of Khizar's government. Pockets of Sikhs in the Rāwalpīṇḍī and Attock districts were barbarously attacked by Muslim mobs, their houses pillaged and set on fire and themselves murdered or compelled to flee for their lives. A memorandum was presented to the Boundary Commission by thirty-two Sikh members of the Punjab Legislative Assembly arguing that the boundary should be drawn along the Chenāb and thus keep over 90 per cent of the Sikhs in eastern Punjab. Early in August, communal riots erupted in the Amritsar district, and these increased in scale and number as the date fixed for the transfer of power approached.

As had been expected, the Boundary Commission fixed the line of division down to the centre of the Punjab, leaving about 2 million Sikhs on the Pakistan side of the border. Soon after 15 August large number of Sikhs left their villages and trekked into eastern Punjab. But not all the Sikhs on the Pakistan side of the border moved so quickly or got off so lightly. Those who moved after 15 August faced murder and despoliation. The other side of the Punjab where Muslims were in a minority was also engulfed in violence. The

Sikhs as a community were the worst sufferers, for Muslims made Sikhs rather than Hindus the principal target of attack.

S.P.M.

SIKHS RELATIONS WITH HILL STATES lying between the Gaṅgā and the Chenāb rivers from the time of the Gurūs to the reign of Mahārājā Raṅjīt Singh fluctuated from guarded friendship to open hostility. Gurū Nānak (1469-1539) and later his son, Bābā Sī Chānd, had preached the Sikh tenets in the hill tract east of the Punjab proper. Preaches had gone to these places to spread the Sikh message. Gurū Hargobind (1595-1644) came in contact with some of the chiefs of these Rājput states in the Gwālīor Fort where he, along with them, was held captive under orders of Emperor Jahāngīr. He also helped Dharam Chānd, a prince of Haṇḍūr (Nālāgarh) to regain his throne after his release from Gwālīor. He, through his son, Bābā Gurdittā (1613-38), founded the township of Kīratpur in Kahlūr (Bilāspur) state. Kīratpur remained the seat of the Gurūs until Gurū Tegh Bahādur founded, in 1655, Chakk Nānakī, later renamed Anandpur. The rulers of Kahlūr treated the Gurūs with reverence until Rājā Bhīm Chānd, became jealous of Gurū Gobind Singh's royal style and growing repute. He forced upon the Gurū a battle which was fought at Bhaṅgānī (1688). The Rājā and his allies were repulsed, and Bhīm Chānd made his peace with Gurū Gobind Singh who later took sides with him in his battle against a Mughal commander fought at Nadaun on 20 March 1691. Bhīm Chānd was succeeded in 1692 by his son, Ajmer Chānd, who, intent on evicting the Gurū from his territory, revived the old animosity. With the help of some hill chiefs and the Mughal emperor, he attacked Anandpur successively in 1700, 1703 and 1705. The last assault took the form of a protracted siege, Gurū Gobind Singh eventually evacuating the Fort. The hill chiefs and the imperial troops came in pursuit up to Chamkaur.

Gurū Gobind Singh, before his death at Nāndēd in 1708, deputed Bandā Singh Bahādur (1670-1716) to chastise the *faujdar* of Sirhind and the hill chieftains for their part in the persecution of the Sikhs. Bandā Singh during his whirlwind

campaign sacked Sirhind and reduced the hill states. The post-Bandā Singh period was a period of sustained persecution, following which the Sikhs emerged as a political power. Their raids into the Gaṅg Doāb and beyond beginning in 1764 brought the people to submission. The Rājā of the Himalayan state of Garhwāl Sirmūr bought peace by paying tribute. The first Sikh chief to invade Kāngra hill states was Sardār Jassā Singh Rāmgarhiā, who reduced Kāngra, Nūrpur and Chambā to tributary states, yielding together about 2,00,000 rupees annually. In 1783, Jassā Singh helped by Jai Singh Kanhaiyā besieged Kāngra Fort and occupied it. All the hill states north of the River Sutlej accepted Raṅjīt Singh's suzerainty, and he appointed Desā Singh Majithiā as his governor of the territory. Jammū, the principal state lying between the Rivers Rāvi and Chenāb, became a tributary of Sardār Jhaṇḍā Singh of the Bhaṅgī mīsl in 1770. Later on in 1787 the Jammū chief made a complete submission to the Sikhs.

H.R.G.

SIKHS' RELATIONS WITH JĀTS OF BHARATPUR. Hindu Jāts, who have ethnic affinity with the Sikh Jāts of the Punjab, had emerged as a new political power in the region south of Delhi. Their first revolt against the Mughals was in 1669 under the leadership of Gokul and was continued later by Rājā Rām, but after the latter's death in July 1688, Chūrāman (d. 1721), his younger brother and successor to leadership, professed allegiance to Emperor Bahādur Shāh I (1707-12) and joined the imperial campaign against the Sikhs in 1710. Sūraj Mall, the adopted son of Chūrāman's son, Badan Singh, founded the Jāt state of Bharatpur. He was killed on 25 December 1763 in a battle near Delhi against Najīb ud-Daulah. His son and successor, Jawāhar Singh (d. 1768), appealed to the Sikhs for help. The latter responded immediately with 40,000 men under Jassā Singh Ahlūwālīā, and immediate pressure on the Jāts was removed. Jawāhar Singh again sought the Sikh help in several of his campaigns against Najīb ud-Daulah (1765), against the Rājput rulers of Jaipur and Dholp and against the Marāthās. Jawāhar Singh was assassinated in June

1768 and his younger brother, Ratan Singh, was murdered in April 1769. His two brothers, Naval Singh and Ranjit Singh, contested the succession. The former occupied Bharatpur while the latter invited the Sikhs for help. The Sikhs arrived near 'Aligarh on 26 January 1770, and Naval Singh fled in panic without firing a shot. The Sikhs chased him as far as Chunār, and they marched back plundering Jāt villages on the way. Naval Singh, regrouping his troops, followed them. The Sikhs suddenly turned back on 24 February 1770 and surrounded the Jāt advance guard and almost completely wiped it out.

H.R.G.

SIKHS' RELATIONS WITH MUGHAL EMPERORS. Gurū Nānak (1469-1539), the founder of Sikh faith, is said to have met Bābar (1483-1530), founder of the Mughal dynasty, who was impressed by the former's spiritual manner. Four of the Gurū's hymns allude to the havoc and misery Bābar's invasion brought in its train. According to Sikh tradition, Emperor Humāyūn (d. 1556), while fleeing to Iran in 1540, waited upon Gurū Anṅad (1506-52) at Khaḍūr to seek his blessing. Akbar (1542-1605), liberal in his religious policy, treated Gurū Amar Dās (1479-1574), Gurū Ram Dās (1534-81) and Gurū Arjan (1563-1606) with reverence. His son and successor, Jahāngir (1569-1627), was not as open hearted. He had Gurū Arjan executed and Gurū Hargobind (1595-1644) imprisoned for a time, though later he adopted a friendly attitude towards the latter. During the lifetime of Gurū Hargobind, there occurred armed encounters with the imperial troops. Emperor Shāh Jahān's eldest son, Dārā Shukoh, was known to be an admirer of Gurū Har Rāi. Dārā lost to Aurangzib in the battle of succession. Aurangzib summoned Gurū Har Rāi to Delhi probably to explain his alleged support to Dārā. Gurū Har Rāi's successor, Gurū Har Krishan (1656-64), was also summoned by the Emperor to Delhi where he died of smallpox. Gurū Tegh Bahādur (1621-75), was executed in Delhi under Aurangzib's orders. Gurū Gobind Singh (1666-1708) was forced to remain in a constant state of warfare owing to the intolerance of the Emperor.

He addressed a strong letter of protest and admonition, in Persian verse, to Aurangzib who invited him for personal parleys. Bahādur Shāh-I displayed friendly respect towards the Gurū.

After the demise of Gurū Gobind Singh in 1708, the Sikhs rose in rebellion under the leadership of Bandā Singh Bahādur (1670-1716), and Emperor Bahādur Shāh issued, on 10 December 1710, a general warrant for the *faujḍārs* to "kill the worshippers of Nānak [i.e. Sikhs] wherever found." Persecution of the cruellest kind was let loose upon the Sikhs, who yet rose again and again with redoubled strength until in the late 1760's when they became sovereign masters of the country between the Indus and Yamunā. Even the imperial capital was not beyond their reach. In January 1774, they sacked Shāhḍarā and in July 1775 they raided Pahārgaṅj and Jaisiṅghpurā. Their depredations extended beyond Delhi as far as 'Aligarh and Farrukhābād. The Sikhs entered the Red Fort on 11 March 1783, the Emperor and his courtiers hiding themselves in their private apartments. At the Emperor's request, Begam Samrū persuaded the Sikhs to retire from Delhi, allowing Baghel Singh of the Kaṛorsinghiā *mis* with 4, 000 men to remain there and build *gurdwārās* at places sacred to the Sikhs. He was permitted to charge six *annas* in a rupee (37.5%) of the income from octroi duties in the capital. The Sikhs continued their attacks on the crown lands until the establishment of British supremacy at Delhi in 1803.

H.R.G.

SIKHS' RELATIONS WITH NAWĀB OF OUDH. For a whole decade prior to 1774, Sikhs had been regularly raiding and pillaging upper Gaṅgā-Yamunā Doāb and Ruhilkhaṇḍ bordering on Oudh. Yet they had not entered the territory of the Nawāb, Shujā ud-Daulah, who had become an ally of the British since his defeat in the battle of Buxar (1764). With British help he conquered Ruhilkhaṇḍ in 1774, thus eliminating the buffer between himself and the Sikhs. His son and successor, Āsaf ud-Daulah, began wooing the Sikhs against Zābita Khān, the Ruhilā chief. The Sikhs, however, decided not to betray their old friend, Zābita Khān.

They carried out raids across the Gaṅgā and some skirmishes took place between them and the troops of Oudh.

In the beginning of 1785, a 30,000 strong Sikh force crossed the Gaṅgā into the country of Oudh. On 14 January 1785, they attacked Chandausi, and attempted further raids into Ruhilkhaṇḍ on 29 January and again on 5 February, but failed in face of increased resistance by the Oudh and British troops. By a treaty concluded on 9 May 1785, the Sikhs agreed not to attack the Oudh territories. In 1795, the Sikhs sought Nawab of Oudh's permission to visit Nānak Maṭā, their holy shrine, situated near Pīlībhit, and that is the last known point of contact between the Sikhs and the Nawāb.

H.R.G.

SIKH YUDDHER ITHĀS O MAHĀRĀJĀ DULEEP SINGH, by Barodākānta Mitra, is a brief narrative in Bengali of the fall of Sikh kingdom and of the career of the deposed sovereign Duleep Singh. Published in AD 1893, the monograph is divided into two sections, the first dealing with the Anglo-Sikh wars and the second devoted to the life of Mahārājā Duleep Singh. He holds the British responsible for violating the treaty of friendship with the Lahore kingdom and describes the annexation of the Punjab as contravening all norms of political morality. Mahārājā Duleep Singh's life is delineated in considerable detail, concluding with his political activities in different European capitals and his sorrowful end in a Paris hotel in 1893.

H.B.

SIKLĪGAR SIKHS constitute that section of ironsmiths who once specialized in the craft of making and polishing weapons. In medieval India, SIKLĪGARs were in great demand for manufacturing spears, swords, shields and arrows. Some of them later learnt even to make matchlocks, muskets, cannon and guns. Traditionally treated as of a low caste, SIKLĪGARs first came in contact with Sikhism during the time of Gurū Hargobind. Engaged in the pursuit of an obsolete occupation, they are now a poor and backward people forming one of the scheduled castes as defined under the Indian Constitution. They roam about in small groups carrying their meagre possessions on specially

designed carts and making and selling small household articles. The influence of Sikhism is still clearly discernible in the dress and social customs of some of them. SIKLĪGAR Sikhs of Central and South India have great faith in Takht Sachkhaṇḍ Sṛī Hazūr Sāhib at Nāndēḍ which they visit regularly.

N.S.A.

SĪLOĀNĪ, village 9 km from Rāikoṭ town is sacred to the memory of Gurū Gobind Singh, who visited the place in December 1705. Gurdwārā Berī Sāhib Pāṭshāhī Dasvīn commemorates the spot where Gurū Gobind Singh alighted for rest under a *berī* tree. It is here that Rāi Kalhā, the chief of Rāikoṭ, first met the Gurū and escorted him to Rāikoṭ.

M.G.S.

SĪMBHARŌ, village 16 km from Paṭiālā, claims a historical shrine known as Gurdwārā Sāhib Pāṭshāhī Nauvīn (Ḍerā Sāhib), dedicated to Gurū Tegh Bahadur who is said to have stayed here while travelling through this area.

M.G.S.

SIMON COMMISSION, a 7-member commission, designated after the name of its chairman, Sir John Simon (1873-1954), was constituted in 1927 as a royal parliamentary commission. In India Lord Irwin announced its appointment on 8 November 1927. Its members and staff came ashore at Bombay for a short preliminary tour of India (3 February to 31 March 1928) followed by another tour (11 October 1928 to 13 April 1929). The Commission's findings were put into a formal report to Parliament in May. In June 1930 they were published in London in two separate volumes. The Simon Commission became the focus of public discussion in India from the day of its formation. Whether to boycott it or to co-operate with it became the most pressing political question. The main objection to co-operation was that India was not represented on the Commission; also that it had been empowered to proceed independent of the Indian political leaders. On 12 November 1927, the Congress resolved that all parties should abstain from co-operating with the Commission, and virtually all Indian leaders and organizations initially adopted this policy. When the Commission

arrived in India it was greeted, throughout both tours, with black flags. This led to police action at several places that injured many protesters. But unanimity of support for the boycott strategy was broken when the Punjab Muslim League and the Punjab Provincial Hindu Sabhā resolved to co-operate with the Commission. In March 1928 the Punjab Legislative Council nominated a committee with Ujjal Singh as its secretary to report to the Commission.

Throughout the period from 1927 to 1930, there was a broad range of Sikh opinion about what strategy to adopt in response to the Simon Commission, and it varied with changes in the political situation. Sikhs in the Congress were obliged to boycott. But many others accepted the boycott in order to participate in the All-Parties Conference which began in February 1928 as a Congress alternative to the Commission. The Conference was a response to the challenge to India made by Lord Birkenhead when he moved the Statutory Commission Bill in Parliament. The challenge, met in the Nehru Report that was published in August and debated in December 1928, was to write a national constitution for India independently of the British. Leaders of the Shiromani Gurdwara Parbandhak Committee, the Shiromani Akali Dal, and the Central Sikh League joined the boycott on that basis, and convened an All-Parties Sikh Conference in Amritsar on 30 January 1928 at which about 150 prominent Sikhs were selected delegates to the national conference. Before the end of the year, however, Sikh dissatisfaction with the terms of the Nehru Report called into question the boycott strategy, too. In May, the Sikhs placed a memorandum of representation before the Commission, and in November a delegation from the Chief Khalsā Diwan appeared before the Commission at Lahore. In March 1929, at Delhi, some of Sikh delegates gave a banquet in honour of the commissioners, at which they again drew their attention to the need for a political framework which would safeguard the rights and interests of the Sikh community.

The report of the Simon Commission published in 1930 satisfied none. It did little to

improve the Sikh position other than calling into question the statutory majority for Muslims in the Punjab. The Simon Report did not provide a new way to resolve the question of communal representation nor did it answer the question of dominion status which led the Congress to launch a major campaign of Civil Disobedience in March.

G.R.T.

SINGAPORE SIKH MISSIONARY TRACT SOCIETY, renamed Sikh Missionary Tract Society, Malaya, in 1941, and Sikh Missionary Society, Malaya, in 1946, when it was reactivated, was registered on 9 March 1940, with its offices at Singapore. The Society, founded by Bhāg Singh, aimed at the spread of knowledge about Sikhism and providing opportunities for Sikh children to learn Punjabi. During the first year of its existence, it published, for free distribution, a total of 26,000 copies of tracts on Sikhism in Punjabi, English and Tamil. Between 1946 and 1965, it had published 1,00,000 copies covering thirty titles, including two in the Chinese language. The Society also engaged preachers who travelled throughout Malaya making speeches at public meetings. The Society still operates though its activity is now restricted mainly to Singapore.

Mv.S.

SINGARŪ, BHĀĪ, and his brother Jaitā, both brave soldiers, received initiation at the hands of Gurū Arjan. The Gurū directed them to be in attendance upon his son, Hargobind. They continued to serve the latter and ranked among the prominent Sikhs of the time. They also took part in Gurū Hargobind's battles with the Mughal troops.

T.S.

SINGH, from Sanskrit *siṃha* for lion, is an essential component of the name for a Sikh male. Every Sikh male name must end with 'Singh'. Historically, this was so ordained by Gurū Gobind Singh when he inaugurated the Khalsā in 1699. The Pañj Piare (the five beloved ones) who formed the nucleus of the Khalsā Panth were the first to have 'Singh' added to their names. Gurū Gobind Singh, who had himself initiated at the hands of these five, also received the last name of Singh. Every male Sikh has since carried 'Singh' as part of his name. This

was a way of inculcating among them a spirit of brotherhood as well as of valour. Wearing the distinctive symbols and clad and armed like a soldier with a flowing beard and a neatly tied turban on his head, a Singh had been set high ideals to live up to. As subsequent events proved, Singhs became a strong cohesive force admired even by their enemies for their qualities of courage and chivalry.

As a rule, all Sikhs other than Sahajdhārīs are named Singhs even before the formal initiation. While 'Sikh' is a spiritual appellation, 'Singh' has socio-political overtones in addition. In practice, all Singhs are Sikhs with the discipline enjoined upon them by Gurū Gobind Singh added. In sentiment, however, they are closer to the community as a whole and more active, socially and politically. Their special status is recognized legally as well. Under the Sikh Gurdwārās Act, 1925, only Amritdhārī Sikh can become members of the Shiromani Gurdwārā Parbandhak Committees.

G.S.

SINGHĀ, a Brāhmaṇ *purohit* or family priest of the Soḍhī clan, became a disciple of Gurū Hargobind (1595-1644). He was, along with Bābak the musician, sent to escort the Gurū's daughter, Bībī Vīro, from Amritsar to Jhabāl at the time of the attack in 1629 by the Mughal commander, Mukhlis Khān. She was brought out safely through the Mughal lines. Early next morning Bhāī Singhā, fell fighting in the battle.

B.S.

SINGHPURĀ, a village near Bārāmūlā in Kashmīr valley, claims a historical shrine, Gurdwārā Chhevīn Pātshāhī Thapā Sāhib, dedicated to Gurū Hargobind whose visit it commemorates. According to local tradition, a Muslim Faqīr, Bahlol, served the Gurū here and received his blessing.

Gn.S.

SINGH SABHĀ MOVEMENT, a reform movement among the Sikhs which assuming a critical turn in the seventies of the nineteenth century, became a vitally rejuvenating force at a time when Sikhism was fast losing its distinctive

identity. Following closely upon the Nirāṅkāri and Nāmdhārī movements, it was an expression of impulse of the Sikh community to rid itself of the base adulterations and accretions which had been draining away its energy, and to rediscover the sources of its original inspiration. It was, however, quite different from its precursors in source, content and outcome. The Singh Sabhā, was led by men deeply religious but with no claims to divine knowledge and no ambitions for exalted priesthood. It possessed a mass appeal and base. It influenced the entire community and reorientated its outlook and spirit. The stimulus it provided has shaped the Sikhs' attitude and aspiration over the past more than a century.

The movement was the result of the Sikh intelligentsia's contact with western education and institutions. The transfer of political power to the British in 1849 affected major changes in Punjabi society and culture considering. The most obvious innovations arose from the centrality of religion in the Sikh society, the ruler took particular care to control the central Sikh institutions notably those at Amritsar and Tarn Tāran. At the same time, however, the government also patronized and assisted the rapid spread of Christian missionary activities. The challenge of western science, Christian ethics and humanitarianism had provided self-examination and reinterpretation of religious belief and praxis. Numerous reform movements arose in Hindu and Muslim traditions, but each of them remained essentially communal.

The Christian missionary activity commenced in the Punjab even while Ranjīt Singh ruled in Lahore : an American Presbyterian Mission had been set up at Ludhiānā close to the Sikh frontier. With the abrogation of Sikh rule in 1849, the Ludhiānā Mission extended its work to various places in central Punjab. Some other organizations also entered the field and were amply rewarded with converts, mostly from the lowest stratum of society. The rate of conversion was not alarmingly high. Yet there were instances which aroused community's concern. The conversions of Mahārājā Duleep Singh (1853) and Kaṁvar Harnām Singh of Kapūrthālā coupled with the

invitation by the Sikh ruler of Kapūrthālā to the Ludhiānā Mission to set up a station in his capital made the community sit up. There were also reversions from Sikhism back to Sanatanist Hinduism at such a large scale that the government's annual reports for 1851-52 and 1855-56 gave a very alarming picture.

What really shook the Sikhs out of their slumber were two incidents that occurred one after the other in early 1873. In February 1873, four Sikh pupils of the Amritsar Mission School - Ayā Singh, Atar Singh, Sādhū Singh and Santokh Singh - proclaimed their intention to renounce their faith and become Christians. Then came the disparaging comments on Gurū Nānak and other Gurūs by Paṇḍit Shardhā Ram of Phillaur when he came to Amritsar for a series of religious discourses. This left some leading Sikhs thinking. At a meeting convened in Amritsar on 30 July 1873, it was decided to form an association which should adopt measures to defend the Sikh faith against all kinds of onslaught. The name proposed for this body was *Srī Gurū Singh Sabhā*. Its first formal meeting took place in front of the Akāl Takht on 1 October 1873. It was attended by priests of different *gurdwārās*, *giānīs*, representatives of Udāsī and Nirmalā sects and members of other classes of the Sikh society. Sardār Thākur Singh Sandhānvālīā was appointed its chairman and Giānī Giān Singh secretary. The main objects of the Singh Sabhā were (i) to propagate the true Sikh religion and restore Sikhism to its pristine glory; (ii) to edit, publish and circulate historical and religious books; (iii) to propagate current knowledge using Punjabi as the medium and to start magazines and newspapers in Punjabi; (iv) to reform and bring back into the Sikh fold the apostates; and (v) to interest the high placed Englishmen in and ensure their association with the educational programme of the Sabhā. It was the Singh Sabhā's policy to avoid criticism of other religions and discussion of political matters. The Singh Sabhās were also set up in different cities and towns.

Singh Sabhā General (renamed *Khālsā Dīwān* soon after) was set up on 11 April 1880 as a co-ordinating body at Amritsar. The Dīwān opened

Khālsā schools for general education and floated papers and periodicals to propagate Singh Sabhā ideology. But ideological differences soon arose on the issue whether Sikhism is a part of Hinduism or a distinct, independent faith: those who toed the latter line of thinking set up a separate *Khālsā Dīwān*, Lahore, and published literature in support of this view. Both the Dīwāns, despite mutual bickering and even litigation, worked for the same aims with the same programmes, but the *Khālsā Dīwān*, Lahore, soon stole a march over its rival in popularity by virtue of its progressivism and the total dedication and hard work of its leaders. The Lahore faction had about 30 Singh Sabhās attached to it, while the Amritsar faction had only about six or seven Singh Sabhās. Another bone of contention between the two Dīwāns was of relatively less importance the location of the *Khālsā* College foundation of which was finally laid at Amritsar. Mutual recriminations indulged in by the two Dīwāns had led neutrally inclined elements to voice the need for uniting the different sections under a central organization. Consequently, the Chief *Khālsā Dīwān* came into being on 30 October 1902. Bhāī Arjan Singh of Bāgarīān was elected its first president. Membership was open to all *amritdhārī* Sikhs. The Chief *Khālsā Dīwān* adopted all the aims and programmes of the old *Khālsā Dīwān*. It carried out its mission with the help and co-operation of the local Singh Sabhās most of whom sought affiliation with the new Dīwān, and of eminent individuals. Its earliest success came in the conversion of 35 persons including a Muslim family of six through the efforts of the Bhasaur Singh Sabhā. Next came the passing of the Anand Marriage Act, 1909. Sikh Educational Society came into being in 1908. Some of the other achievements of the Dīwān were the removal of idols from the compound of the Darbār Sāhib, Amritsar (1905), and the preparation of a common code of conduct for the Sikhs (1916).

For over a decade, the Chief *Khālsā Dīwān* consolidated its position and had remarkable success at fostering Sikh identity and strengthening Sikh institutions. From 1914 onward, however, the organizations began to lose its hold on and

popularity with the Sikh masses because of its pro-government policies. Although the Singh Sabhā movement did a tremendous lot to revitalize the religious spirit of the Sikhs, it did precious little to cleanse the rot that had set in the Sikh religious places. The enlightened Sikhs now wanted to free their shrines from a corrupt and degenerate priesthood secure under legal protection. The Jallianwālā Bāgh massacre on 13 April 1919 radically changed the political as well as religious scenario in which the Chief Khālsā Dīwān became practically irrelevant, and the central stage was occupied by the Gurdwārā Reform movement.

The main motivation of the Singh Sabhā movement was search for Sikh identity and self-assertion. The entire period can be interpreted and understood in terms of this central concern. Under this Singh Sabhā impulse, new powers of regeneration came into effect and Sikhism was reclaimed from a state of utter ossification and inertia. The Sikh mind was stirred by a process of liberation and it began to look upon its history and tradition with a clear, self-discerning eye. The purity of Sikh precept and practice was sought to be restored. Rites and customs considered consistent with Sikh doctrine and tradition were established. For some, legal sanction was secured through government legislation. The most important aspects of the Singh Sabhā movement were educational and literary. By 1900, orphanages, a system of Sikh schools, institutions for training preachers and *granthīs*, and other self-strengthening efforts gained broad support from Sikhs in the Punjab and, especially, migrant communities abroad. The impetus given to education in its turn stimulated the publication of books, magazines, tracts and newspapers. The earliest venture in Punjabi journalism was the Lahore Khālsā Dīwān's Punjabi weekly *Khālsā Akhbār*, followed by several others. A large number of books on Sikhism, both in Gurmukhī and English, were published. Max Arthur Macauliffe's monumental work on the life and teachings of the Sikh Gurūs and the *Farīdkot Tīkā*, an exegesis of the entire Gurū Granth Sāhib, were also published during this time. The Singh Sabhā

movement checked the relapse of the Sikhs into Hinduism.

N.G.B., Nz.S.

SINGH SĀGAR, by Vīr Singh Bal, is a versified account of the life of Gurū Gobind Singh. The author, not many details of whose career are known, was born to Bhāī Bakht Singh towards the end of 18th century. He was a poet at the court of Mahārājā Karam Singh (1797-1845) of Paṭiālā and wrote several books. The *Singh Sāgar* was written in 1884 Bk/AD 1827 at Paṭiālā and has since been published (1986) by the Punjabi University. The book is primarily based on *Bachitra Nāṭak*, *Srī Gur Sobhā* and Sukhā Singh's *Gurbilās Dasvīnī Pātshāhī*. It is divided into fourteen cantos, each treating of a particular episode from the Gurū's life, such as the birth of Gurū Gobind Singh (1), the martyrdom of Gurū Tegh Bahādur (4), chastisement of the *masands* (6) Gurū's arrival at Pāonṭā Sāhib (7) and his return to Anandpur (8). The following five cantos deal with different battles. The concluding canto narrates the Gurū's departure to the South and his arrival at Nānded.

R.S.J.

SĪOKE, or Sīhoke, village in Daskā subdivision of Siālkot district in Pakistan, had a Sikh shrine, Gurdwārā Chhotā Nankāṇā, commemorating Gurū Nānak's visit. At the time of his visit, the village was known as Bharovāl and, according to local tradition, the Gurū put up here with a devotee named Bhāī Rūpā.

M.G.S.

SIRHĀLĪ KALĀŌ, commonly pronounced Sarhālī Kalān, in Amritsar district of the Punjab, is sacred to Gurū Arjan (1563-1606), who once stayed here for a while along with his family. Gurdwārā Chubachchā Sāhib commemorating the visit stands inside the village.

Gn.S.

SIRHIND, pronounced Sarhind, an ancient town lying along the Grand Trunk Road midway between Ludhiānā and Ambālā, derives its name probably from Sairindhās, a tribe that is said to have once inhabited here. Heuin Tsang also refers to Sirhind as the capital of a district in the Shatadru (Satluj) principality, it was later an important

outpost on the eastern frontier of the Hindūshāhī Empire. The town also remained the Hindūshāhī capital in the 11th century. At the close of the 12th century, the town was occupied by the Chauhāns. Under the Slave kings, Sirhind constituted one of the six territorial divisions of the Punjab. Under the Mughals, Sirhind was the second largest city of the Punjab and the strongest fortified town between Delhi and Lahore. Emperor Jahāngīr, who made several visits to Sirhind, refers in his memoirs to the captivating beauty of its gardens. The jurisdiction of Sirhind *sarkār* extended to Anandpur which was the seat of Gurū Gobind Singh in the closing decades of the 17th century. Wazīr Khān, the *faujdār* of Sirhind, sided with the hill chiefs against the Gurū. Under the orders of Nawab Wazīr Khān, Gurū Gobind Singh's two younger sons were bricked alive here. Sirhind was for this reason the accursed city in the eyes of the Sikhs. Mobilized under the flag of Bandā Singh Bahādur, they made a fierce attack upon Sirhind. Wazīr Khān was killed (12 May 1710) and Sirhind was occupied two days later, and Bhāī Bāj Singh was appointed governor. The town, however, changed hands among Abdālī, Mughals and Sikhs. In one of the Sikh assaults upon Sirhind (14 January 1764), its *faujdār* Zain Khān was killed in action and Sirhind was occupied. The territories of the Sirhind *sarkār* were divided among the leaders of the Dal Khālāsā, but no one was willing to take the accursed town of Sirhind. By a unanimous will it was made over to Buḍḍhā Singh, descendant of Bhāī Bhagatū, who soon after (2 August 1764) transferred possession to Sardār Ālā Singh, of Paṭiālā. Sirhind thereafter remained part of the Paṭiālā territory, until the state lapsed in 1948.

Mahārājā Karam Singh (1813-45) had *gurdwārās* constructed in Sirhind in memory of the young martyrs and their grandmother, Mātā Gujri. He changed the name of the district from Sirhind to Fatehgarh Sāhib, after the name of the principal *gurdwārā*. Besides the Sikh shrines, Sirhind has an important Muslim monument Rauzā Sharīf Mujjadid Alf Sānī, the mausoleum of Shaikh Ahmad Sirhindī (1569-1624). There are a number of other tombs in the compound mostly of the

members of Shaikh Ahmad's house. See FATEHGARH SĀHIB, GURDWĀRĀS.

M.S.A.

SIRĪ RĀGA KĪ VĀR, by Gurū Ram Dās, is one of twenty-two *vārs* entered in the Gurū Granth Sāhib. It occurs in Sirī *rāga* from which it derives its title. The *Vār* comprises twenty-one stanzas, each preceded by two *śloka*s except the fourteenth which is preceded by three *śloka*s. Each *paurī* comprises five lines whereas *śloka*s vary in length as well as in authorship. The *Vār* pays homage to God, the sole creator and preserver of all that exists in this universe. It is by His grace that men take to the remembrance of His name and thus swim across the worldly ocean. God as creator of everything and belief in the existence of God, love for Him, recitation of His Name and realization of him as the ultimate end of human life are some of the points on which the *Vār* lays emphasis. Love other than that of God is transient and leads one to disappointment. Apart from the spiritual and theological problems that this *Vār* takes up, it refers to some social problems as well. Equality of men is the basic value. What determines man's social status is not his birth in a particular caste but his good or bad deeds. Hypocrisy and formalism are rejected. Man is adjured to choose the moral path. Thus will one overcome ego, the main stumbling block in the way of the realization of Truth.

Hn.S.

SIROPĀ, a term adopted from Persian *sar-o-pā* (head and foot) or *sarāpā* (head to foot) meaning an honorary dress, is used in sikh vocabulary for a garment, scarf or a length of cloth bestowed on someone as a mark of honour. A *siropā* is bestowed by a religious or social figure or institution and may comprise a whole dress or, as is usually the case, a single garment or a length of cloth as a mark of recognition of piety or as an acknowledgement of unswerving devotion to a moral or philanthropic purpose. The use of the term may be traced to certain hymns of the Gurūs where the exact words used are *kaprā* (garment or cloth), *paṭolā* (scarf) and *sirpāu* (*saropa*, dress of honour), and they signify the bestowal of honour as well as protection of honour (GG, 31 and 520). *Siropā* should be

distinguished from the bestowal of a turban or gown by a saint upon a disciple as a mark of initiation or confirmation in an order or of succession to its headship. *Siropā* among the Sikhs is a symbol of honour or benediction. The practice can be traced back at least as far as Gurū Aṅgad who bestowed upon (Gurū) Amar Dās a scarf every year. The *siropā* is now a gift bestowed by *saigat* on behalf of the Gurū Granth Sāhib upon someone who deserves the honour by virtue of his or her dedication. It is almost invariably in the form of a length of cloth, two or two-and-half metres, usually dyed in saffron colour, accompanied by *prasād*, the consecrated food. *Siropā* is the highest award that a Sikh may receive in *saigat*. The present practice of giving a *siropā* to anyone who makes an offering of or exceeding a certain value or who happens to be socially or politically important is, strictly speaking, an oberration.

M.G.S.

SIRSĀ, pronounced Sarsā in Haryāṇā, once famous as a seat of Muslim Sūfis and anchorities, has two historical Sikh shrines:

GURDWARĀ CHILHĀ SĀHIB PĀTSHAHI I, sacred to Gurū Nānak who once visited here and held discourse with the holy men, stressing the futility of asceticism and austerities. A small shrine commemorating the visit of the Gurū stands near the Khānaqāh of Pañj Pīrs.

GURDWARĀ SRI GURŪ GOBIND SINGH JI, Gurū Gobind Singh stayed at Sirsā on his way from Talvaṇḍī Sābo to the South in 1706. He encamped near a pond known as Lakkhī Talāo. It was here that Ḍallā Singh deserted the Gurū. From here the Gurū went to Khudāl to rescue one Gulāb Singh, goldsmith, held in captivity by the local Muslim chief. A *gurdwārā* was later raised on the bank of Lakkhī Talāo by Mahārājā Hīrā Singh of Nābhā.

M.G.S.

SĪTĀ RĀM KOHLĪ (1889-1962), the first Punjab historian to undertake research in historical documents relating to the Punjab, was born on 28 February 1889 at the ancient town of Bherā, now in Pakistan. He passed his matriculation examination from the local Government High

School and took his Master's in history from Government College, Lahore.

Sītā Rām became a lecturer in History at Government College, Lahore, in 1919 where he served for 14 years. During this period he also held the additional charge as the Deputy Keeper of Records. In 1933, he was transferred to Ludhiana where he was the Vice-Principal, and then went as Principal of Government College, Hoshiarpur (1940) and then to Rohtak (1944). After retirement from Punjab Government service in 1946, he was made Principal, Raṅbīr College, Saṅgrūr, and was given the additional charge as Superintendent, Education Department, Jīnd State, and a little later that of Secretary, Education Department of the state. He finally retired in 1951 and settled at Rohtak. He died there in July 1962.

Sītā Rām's first work *Catalogue of Khālsā Darbār Records* (two volumes; prepared from more than three lakh folios covering the period of Lahore Darbār from 1811 to 1849) was published in 1919 (first volume) and 1927 (second volume), followed, among others by *Trial of Dīwān Mūl Rāj* (1932) *Ranjit Singh*, in Urdu, (1933), and *The Last Phase, 1839-1849* which was published posthumously under the title *Sunset of the Sikh Empire*.

S.S.B.

SKETCH OF THE SIKHS, sub-titled "A Singular Nation who inhabit the Province of the Punjab situated between the Rivers Jumna and Indus," by Lt. Col. John Malcolm, was originally published in the *Astiatick Researches* in 1810, and then in book form in 1812. The book is divided into three sections. The first section, covering almost the first half of the book, treats of the origin and history of the Sikhs from Gurū Nānak to Bandā Singh Bahādur, with observations on their religious institutions, usages and manners. The second section deals with the nature and character of the Sikh government and the third with the religion of the Sikhs. However, this formal division could be discarded in favour of a more meaningful division—the author's view of the Sikh past and his understanding of the contemporary situation.

Malcolm was able to get first-hand information about the Sikhs when he accompanied, in 1805,

Lord Lake's army in pursuit of Jasvant Rāo Holkar into the Sutlej- Yamunā Divide. He also managed to collect manuscript copies of various religious and historical works. In fact, he was the first British writer to think of the Gurū Granth Sāhib, the *Dasam Granth*, the *Janam Sākhī*s and the *Vārānī* by Bhāī Gurdās as the crucial sources of information regarding the Sikhs and preferred these Sikh writings to Muslim chronicles. Malcolm himself admits to his account being hasty and sketchy, and for this he seeks justification in its usefulness "at a moment when every information regarding the Sikhs is of importance." There are several errors of fact and interpretation in the work.

J.S.G.

ŚLOKAS OF SHAIKH FARĪD. Bābā Shaikh Farīd Gañj-i-Shakar (1173-1264), the famous Sufi saint some of whose compositions are included in the Gurū Granth Sāhib, was a poet whose verses form the first recorded poetry in the Punjabi language. Gurū Nānak himself seems to have brought to light these verses when he visited Pāk Paṭṭan, an old seat of Chishtī Sufis where he met with Shaikh Ibrāhīm, in twelfth place from him. Gurū Nānak found these lines pregnant with high moral purpose and with deep spiritual insight. He may have recorded these in his book from where they were transferred to the Volume which Gurū Arjan compiled. Shaikh Farīd's verses included in the Gurū Granth Sāhib are hymns in *rāgas* Āsā, Sūhī and Gaurī; and 120 *ślokas* (pp. 1377-1384). The Gurūs have added their *ślokas* to some of his *ślokas* so as to harmonize the import and clarify or supplement the idea in the original *śloka*. The *ślokas* of Farīd, though not linked thematically with one another, describe in general the transient nature of the world and exhort man to remain detached from its false allurements and to reflect upon the name of God which is the only lasting reality. They also lay stress on the need for the right conduct and moral awareness.

Farīd teaches man not to seek God in lonely wastes as He abides in the heart (19). From this metaphysical thought of essential oneness between the Creator and the creation is derived the social ideal of human equality. Concerning human social

behaviour, Farīd's advice is: speak never a rude word to anyone as the Lord Eternal in all abides. God's concern for His creation never ceases even though man becomes forgetful of Him (107). Farīd has an intense longing to realize such as Omniscient and loving God (119). He declares that only our good deeds in this world will stand by us in the next (100). Apart from the cultivation of moral qualities which help man on his way to God-realization, man should also develop deep and selfless love, be humble, do good deeds and discard greed. Human life is transitory, and death is certain for all. Death is also a great leveller, prince and pauper are treated alike (45).

S.S.S.

SMITH, SIR HARRY GEORGE WAKELYN (1787-1860), divisional commander of the British army under Lord Hugh Gough, in the first Anglo-Sikh war (1845-46). He saw action at Ferozeshāh (21 December 1845), Baddovāl (21 January 1846), and at 'Alīvāl (28 January 1846). His troops were stationed at Dharamkot when a division of the Sikh army under Ranjodh Singh Majithiā crossed the Sutlej at Phillaur, seriously threatening Ludhiānā and intersecting the British line of communication. Harry Smith advanced towards Jagrāon to save Ludhiānā. At Baddovāl, Ranjodh Singh intercepted him, but by a dexterous manoeuvre, he extricated himself and advanced towards Ludhiānā. On 28 January, the British force under Harry Smith moving out of Baddovāl surprised the Sikh army at 'Alīvāl. Soon afterwards, Harry Smith's division joined Lord Gough's army and on 10 February took part in the battle of Sabhāon.

Sir Harry Smith was created Baronet of 'Alīvāl and, in 1847, was made governor of the Cape of Good Hope. He died in London on 12 October 1860.

B.J.H.

SOBHĀ SINGH, a grandson of Dīvān Singh who had built the village of Qilā Dīvān Singh in Gurdāspur district during the early days of Sikh power. He served under Misr Dīvān Chand in Kashmir, and fought in various battles on the northwest frontier, including those of Terī and Peshāwar (1823). He broke fealty with the Sikh

Darbār and helped the British with supplies in the second Anglo-Sikh war. After annexation of the Punjab, he was allowed to maintain his two villages (Qilā Dīwān Singh and Kotgarh) on payment of one quarter of the revenue.

S.S.B.

SOBHĀ SINGH, of Doābā region, joined Bhāi Mahārāj Singh, a leading figure in the 1848-49 revolt, in his march of Multān in aid of Dīwān Mūl Rāj in June 1848, and remained with him throughout till he reached Dev Baṭālā, in the Jammū territory, after the battles of Cheliānvālā and Gujrat. He again joined him at Kurālā, in Hoshiārpur district and assisted him in enlisting volunteers for the planned rising.

M.L.A.

SOBHĀ SINGH (1901-1986), painter, famous especially for his portraits of the Gurūs, was born on 29 November 1901 in a Rāmgarhiā family of Sṛī Hargobindpur, in Gurdāspur district of the Punjab. His father, Devā Singh, had been in the Indian cavalry. At the age of 15, Sobhā Singh entered the Industrial School at Amritsar for a one-year course in art and craft. As a draughtsman in the Indian army he served in Baghdad, but resigned to pursue an independent career in drawing and painting. In 1949, he settled down in Andrettā, in the Kāngrā valley, beginning the most productive period of his life.

Sobhā Singh was skilled in the western classical technique of oil painting. His themes came from the romantic lore of the Punjab, Indian epics and the Sikh religious tradition. His paintings of Punjabi lovers, Sohni and Mahiwal and Hīr and Rāñjhā, became very famous. What gave Sobhā Singh the utmost satisfaction was his paintings of the Sikh Gurūs. The earliest portrait of Gurū Nānak was painted in 1937, and made a portrait of Gurū Gobind Singh in 1967. Earlier in his career, he had attempted a painting depicting Queen Nūr Jahān in the presence of Gurū Hargobind, but its prints were sealed following a protest from the Muslims in 1935. He did, with rare delicacy, a portrait of Norah Richards, the matriarch of Punjabi theatre. Murals by him embellish the art gallery of Parliament House in New Delhi. Sobhā Singh also

tried his hand at sculpture, and did the busts of some eminent Punjabis. Much acclaimed and honoured in his lifetime, Sobhā Singh died in Chandigarh on 21 August 1986.

S.S.Bt.

SOBHĀ SINGH, SIR (1890-1978), the single largest builder and real estate owner of New Delhi, was the elder of the two sons of Sujān Singh, the younger one being Ujjal Singh who made himself famous as a parliamentarian. Sobhā Singh was born in the village of Haḍālī (district Sargodhā, now in Pakistan). He joined his father's business, supervising the laying of railway tracks and the digging of tunnels. Father and sons shifted to Delhi as building contractors in December 1911 when the Indian capital was to be shifted from Calcutta to Delhi. Building contracts then were going abegging, and the Sujān Singh-Sobhā Singh team were readily accepted as senior grade contractors.

Plans for the new city were drawn soon after the coronation Darbār. Foundation stones had already been laid by the King and Queen. However, these stones had to be shifted, for technical reasons, to the Raisinā Hills, 11 km. across the city. Sobhā Singh was assigned this job. The construction could not be taken up until after World War I. For the South Block and India Gate Sobhā Singh was chosen to be the sole builder. In addition, he received contracts for some parts of the Viceregal House (now Rashtrapati Bhavan) and Vijaya Chowk. He built several buildings in Delhi and outside. His success as a builder made him one of the wealthiest persons of Delhi - once called 'the owner of half of Delhi'. He became the first Indian president of the New Delhi Municipal Committee. He was knighted by the government and appointed a member of the Council of States. Sobhā Singh left the greater part of his private estate to a charitable trust and presided over some of the institutions funded by it. Among his last bequests was one for Bhagat Pūran Singh's Piṅgalvārā in Amritsar, home for lepers. Sir Sobhā Singh died in Delhi on 18 April 1978.

K.S.

SODARU or *SO DARU*, lit. That Door, implying the entrance to the Lord's presence, is a hymn by

Gurū Nānak figuring with slight orthographical variations, at three different places in the Gurū Granth Sāhib- in the *Japu* (27), the "Rahrāsi", and the Āsā musical measure. Read in the three contexts, the hymn unfolds three different dimensions of spiritual experience. In *Japu*, So *Daru* becomes a means of introvert meditation; in the *Rahrāsi* the introvert God- consciousness gets transformed into a shared experience; and sung in Rāga Āsā it evokes feelings of elation and ecstasy. The poem sings in a variety of images the splendour of the Divine Threshold. Countless musicians and heavenly deities sit at His door and recite His praises. Likewise, myriads of *siddhas*, yogis, celibates constantly contemplate upon His Name. Sages and seraphs proclaim His glory as do the heroes and mighty warriors. The entire creation, all the continents, the worlds and the solar systems chant the excellences of the Supreme Being. He is the creator as well as preserver of all and His will prevails everywhere. To comprehend Him, one must be free from ego which is possible only when one realizes one's insignificance in relation to His creation.

H.S.B.

SOḢHĪ, a sub division of Sarīn group of Khatrīs, has acquired an aura of exceptional honour among the Sikhs because seven of the ten Sikh Gurūs from Gurū Ram Dās onwards were from among them. Gurū Gobind Singh ended the continuation of personal guruship, but the members of the clan continued to enjoy popular esteem. Several legends are current about the origin of the SoḢhīs. The most acceptable among the Sikhs is the one popularized by Gurū Gobind Singh's *Bachitra Nātak*. According to it, SoḢhīs are linear descendants of Lava, one of the twin sons of Sṛī Rāma Chandra. The SoḢhīs have also begun to claim that the renowned Bedī scholars of Kāśī were their collaterals. Generations back, they invited them to Sanaudh. The learned Bedīs recited the Vedas and explained to the SoḢhīs the mystical meanings of the holy *mantras*. The SoḢhīs were so affected by the newly acquired spiritual knowledge that they handed over their kingdom to the Bedīs and themselves retired to forests to

practise austerities. The SoḢhīs, it is believed, said: "We shall take back the kingdom from you later." This is the reason, so goes the legend, that the true kingdom of the Bedī Gurū Nānak devolved upon the SoḢhī Gurū Rām Dās and his successors.

S.S.V.B.

SOHAN LĀL (d. 1888), son of Chhajjū, the goldsmith, of Charkhī Dādri in the princely state of Jīnd, was the steward of the estates of Thākūr Singh Sandhānvālīā's mother-in-law, Rānī Kishan Kaur of Ballabgarh. Thākūr Singh utilized Sohan Lāl's services to have secret letters of Duleep Singh delivered to men of influence at different places. In September 1887, Sohan Lāl was arrested by the British. He died in March 1888 while still under detention.

K.S.T.

SOHAN LĀL SŪRĪ, *vakil* or attorney at the Lahore court, is famous for his monumental work in Persian, '*Umdāt ut-Twārīkh*', a chronicle of Sikh times comprising five *daftar*s or volumes. Little is known about Sohan Lāl's early life except that he was the son of Lālā Ganpat Rāi, a clerk successively under Sardār Charhat Singh and Sardār Mahān Singh of Sukkarchakkīā *misl*. Ganpat Rāi had kept a record of important events of his own time which he passed on to his son around 1811, enjoining upon him to continue the work of writing a history of the Punjab. Lālā Sohan Lāl who, according to his own statement, was well versed in Persian, Arabic, mathematics, astronomy and numerology, produced his *Tawārīkh* which comprises 7,000 pages of manuscript in running Persian script and covers the period from the birth of Gurū Nānak to the annexation of the Punjab in 1849, and his sources are his own knowledge of contemporary events, the notes bequeathed to him by his father and the historical or legendary material bearing on the subject available to him. Besides the '*Umdāt ut-Twārīkh*', Sohan Lāl Sūrī wrote '*Ibrat Nāmāh*', a small poetical composition on the tragic murders of Mahārājā Sher Singh, Rājā Dhīan Singh and the Sandhānvālīā Sardārs and their associates in September 1843. Another of his works contains brief notes on courtiers, *rājās*, *dīwāns*, learned men, saints and ascetics living in the year 1831;

a genealogical table of the author's family up to 1836; a funeral oration on the death of his father; an account of the cis-Sutlej chiefs; and copies of certain letters and testimonials. He is also said to have written treatises on mathematics, astronomy and geometry. He presented Captain Wade with a copy of the work which is still preserved in the Royal Asiatic Society Library in London. After 1849, Sohan Lāl Sūrī was awarded a *jāgīr* worth Rs. 1,000 per annum to which he probably retired to pass his remaining years.

V.S.S.

SOHAN SINGH, BHĀĪ (1890-1921) one of the Nankānā Sāhib martyrs, was the youngest of the six children of Bhāī Sher Singh who shifted to the Lower Chenāb Canal Colony during the 1890's. At the age of 17, he enlisted in the 76th Battalion, then stationed at Attock. He got his discharge in 1912 but re-enlisted after the outbreak of the first World War and retired home on pension after injuring his left arm in a bomb blast. During January 1921 he got himself registered as an Akālī volunteer for the liberation of the Nankānā Sāhib shrine, and attained martyrdom along with Bhāī Lachhman Singh Dhārovālī's men.

G.S.G.

SOHAN SINGH, BHĀĪ (1891-1921), one of the Nankānā Sāhib martyrs, was the son of Bhāī Kesar Singh. Sohan Singh began his career in army serving there for a brief period, and received the vows of the Khālsā in 1914 at Sri Akāl Takht Sāhib, Amritsar. Once on a visit to Gurdwārā Kharā Saudā, Chūhaṛkānā, he learnt about the corruption prevalent in the holy places under the control of *mahants*. He made up his mind to join the ranks of the reformists. He had himself registered as an Akālī volunteer. On 20 February 1921, he fell a martyr inside Gurdwārā Janam Asthān Nankānā Sāhib.

G.S.G.

SOHAN SINGH BHAKNĀ, BĀBĀ (1870-1968), founder president of the Ghadr party in the U.S.A, was the only son of Bhāī Karam Singh of Bhaknā, near Amritsar. Born in January 1870, Sohan Singh learnt reading and writing Punjabi and the rudiments of Sikh faith in the village *gurdwārā* and

passed the fifth class in Urdu and Persian at the age of 16. He got married at the age of ten, but remained childless. Sohan Singh took part in the anti-Colonization Bill agitation of 1906-07. On 3 February 1909 he left home for the U.S., reaching Seattle on 4 April 1909. He soon found work as a labourer in a timber mill under construction near Seattle. In those days, Indian migrants to the United States and the neighbouring Canada, most of them being Sikhs, suffered severe discrimination, protest against which had been simmering. In the summer of 1913, some of these Indians met at Stockton and decided to set up an organization, Hindustānī Workers of the Pacific Coast (Hindi Pacific Association, for short), with Sohan Singh Bhaknā as the President. The Ghadr Party, under Sohan Singh Bhaknā, planned an uprising against the British for 1917, but rumours of a war between England and Germany and the Komagatamaru episode hastened events. Sohan Singh himself delivered to Bābā Gurdit Singh a consignment of arms. As he learnt there that hostilities had actually broken out on 28 July 1914, he took a boat to India, but was arrested at Calcutta on 13 October 1914, and after a few days interrogation at Ludhiānā, was sent to Central Jail, Multān. He was tried in the first Lahore conspiracy case and was sentenced to death with forfeiture of property. The death penalty was later commuted to life imprisonment in Andamans, where he reached on 10 December 1915 and where he undertook several hunger strikes successively to secure the detainees better treatment. In 1921 he was transferred to Coimbatore jail and then to Yervadā where he went on hunger strike to register his protest against Sikh prisoners not being allowed to wear turbans and their *kachhahirās*. In 1927, he was shifted to Central Jail, Lahore, where he again went on hunger strike in June 1928 to protest against the segregation of the so-called low caste Mazhabī Sikhs from 'high caste' Sikhs at mealtimes. He was released early in July 1930, but he continued to work for the freedom of the country. He devoted most of his time to organizing Kisān Sabhās (peasants societies). During World War II he was interned for nearly three years. After

Independence he veered decisively towards the Communist Party of India. Bent with age and ravaged by pneumonia, Bābā Sohan Singh died, at Amritsar, on 21 December 1968.

S.S.J.

SOHAN SINGH JOSH (1898-1982), Akālī turned Communist, was born to Lāl Singh on 22 September 1898 at Chetanpurā in Amritsar district. He first studied at the D.A.V. School, Amritsar, and then joined the Khālsā College at Amritsar which he had to leave soon after owing to lack of financial support. Search for employment took him to Hublī and later to Bombay where he worked for a short while in a post office assigned to censoring mail in the Gurmukhī script, putting up in a *gurdwārā* of which he took charge as secretary. Returning to his native village in 1918, he became a school teacher. Sohan Singh who had by now added the epithet "Josh", meaning "fiery", to his name, jumped into the Gurdwārā Reform movement. In 1922, he was arrested and sentenced to a year's imprisonment for his anti-British speeches. In March 1923, he was nominated a member of the S.G.P.C. and appointed general secretary of the Shiromanī Akālī Dal. As these organizations were declared unlawful in October 1923, he was again taken into custody till September 1926. His line now became more radical. In December 1928 he presided over the first All-India Workers and Peasants Conference held at Calcutta. Simultaneously, he was working for the Naujavān Bhārat Sabhā as a consequence of which he was arrested in the Meerut conspiracy case in March 1929, serving five years in jail. He was among the pioneers of the Communist movement in the Punjab and was the first member of the party to be elected to the Punjab Legislative Assembly on Congress nomination at the 1937 elections. In 1938, he became general secretary of the Punjab Pradesh Congress Committee as well as a member of the All-India Congress Committee. During World War II, he was again sent to jail for two years. He was elected a member of the central executive of the Communist Party of India (1951) and also served as chairman of the party's central committee (1971-75). He wrote both in English

and Punjabi. He associated himself with the Akālī and then collaborated to bring out the monthly *Kirtī*. His articles were generally published under assumed names of Rukn ud-Dīn and Svatantra Singh. In later years, he edited the Communist papers *Jaṅg i-Azādī* and the *Navānī Zamānā*. He died on 29 July 1982 at Amritsar.

S.S.S.

SOHAN SINGH, SANT (1902-1972), born Ude Singh, was the youngest of the four children of Pañjāb Singh of Phūl in the former princely state of Nābhā. Ude Singh was a good-looking youth and was for this reason named Sohanā, i.e. handsome. His original name was soon forgotten and he came to be known as Sohan Singh. He studied the Sikh sacred texts with Sant Hari Singh at the village of Jion Singhvālā, in present-day Bathinda district, and then under Paṇḍit Kartār Singh Dākhā at Damdamā Sāhib. In between he also composed and sang poetry, and was in 1925 arrested for reciting a poem inciting people to join the Akālī movement. His training under Kartār Singh Dākhā made him master in logic and philosophy and Sikh religious lore, obtaining the title of Mahā (Senior) Giānī. He visited Malaya first in 1927, and June 1934. He was associated with a large number of institutions and organized volunteers to look after the destitutes and widows during the World War II. During one of his tours, Sohan Singh fell ill and died in the General Hospital at Ipoh on 24 May 1972.

Mv.S.

SOHILĀ or KĪRTAN SOHILĀ is, in sequence, the fourth *bānī* or composition entered in the Gurū Granth Sāhib. *Sohilā* is the caption given in the scripture, though it is popularly known as *Kīrtan Sohilā*, and is also sometimes so captioned in the breviaries. The *Sohilā* comprises five hymns - first three contributed by Gurū Nānak and the last two one each by Gurū Rām Dās and Gurū Arjan. Gurū Nānak's hymns have been selected from *rāgas*, Gauṛī Dīpakī, Āsā and Dhanāsrī while the remaining two hymns have been taken from Gauṛī Pūrabī Bhāī Gurdās, *Vārānī* (1.38), states that, in Gurū Nānak's time, *Sodarū* and *Āratī* were sung daily in the evening, implying that the *bānī* then

comprised of Gurū Nānak's hymns only. Gurū Arjan added two more hymns to give it its present shape. Later on, this *bāṇī* was prescribed as the bedtime prayer. Again by association between the state of sleep and death, which is considered to be the final and eternal sleep, the *Sohilā* began to be recited as the cremation prayer after the pyre had been lit, to put the deceased to peaceful sleep. The text praises the Creator as fearless. Eradication of fear, the fear of death, is central to its theme. As the *bāṇī* is short and rich in symbolic meaning, it is suitable to the time and occasions prescribed for its recitation. The *Sohilā* adverts to the fundamental doctrines of Sikhism-theological, religious, and social. The Supreme Being is unique and without a second. All scriptures of religious systems are equal and worthy of reverence for each one of them manifests some facet of the Reality. All men are equal as the light of the Eternal One pervades each one of them. Of the two paths of egoistic materialism and devotional *bhakti*, the latter alone helps one to achieve liberation, the supreme goal of life.

T.S.

SOLDIER AND TRAVELLER: MEMOIRS OF ALEXANDER GARDNER, edited by Major Hugh Pearse, with an introduction by Sir Richard Temple, was first published in 1898 and reprinted in 1970. Alexander Gardner (1785-1877), a European adventurer of Scottish extraction, came to the Punjab in 1831, joined Ranjīt Singh's artillery in 1832, served under the Dogrās in Jammū since 1836 and died on 22 January 1877. His body was buried at Siālkot, now in Pakistan.

The 290-page *Memoirs* is divided into 16 chapters, the first nine of which deal with the history of the manuscript and early life and travels of Alexander Gardner before he came to the Punjab. Chapter X and XI relate the events of Ranjīt Singh's reign from 1832 onwards. Chapters XII to XV deal with the intrigue and anarchy following the death of Ranjīt Singh. The last chapter relates to Gardner's sojourn in Kashmīr. In the 60 page appendix, Pearse gives biographical sketches of 42 European officers in the service of the Sikh sovereign. In his account Gardner is sympathetic

to Maharaja Ranjīt Singh and the administration he had established. He blames the Dogra brothers for the downfall of the Sikh kingdom.

S.K.B.

SOMĀ, BHĀĪ, a native of Jhaṅg, now in Pakistan, was a devout Sikh of the time of Gurū Arjan and took part in the digging of the sacred pool at Amritsar. One day, as Gurū Arjan was supervising the work, a mendicant came to him for alms. Since the Gurū did not have any money on his person at that moment, he asked if any of the Sikhs could give. Bhāī Somā possessed only two pice which he offered to the Gurū who appreciated him by calling him a *shāh*, or creditor. His descendants are known as "Shāh" until today.

T.S.

SORATHI KĪ VĀR, or *Rāgu Sorathi Vār Mahale Chauthē Kī* as is the full title recorded at the head of the text in the Gurū Granth Sāhib, is one of the eight *vārs* composed by Gurū Rām Dās. It comprises twenty-nine *paurīs*, i.e. stanzas of five verses each, interspersed with fifty-eight *ślokas* by Gurū Nānak (3), Gurū Aṅgad (1), Gurū Amar Dās (47) and Gurū Rām Dās (7). The Supreme Being is the Creator of all that exists; all creation is His manifestation. From Him is the True Name which is all pervading. He is the dispenser of grace. Union with Him is achieved through company of the holy but by His grace alone will one be so disposed. Man should take to repeating the True Name which would make him worthy of God's favour. Subject of critical notice are the rulers of the day and those others given to luxurious ways caring little for the common man. God is the creator, the Giver, the Bestower, the Friend. In merging back into the Divine Essence lies the liberation of the human soul. But man's *haumai* stands in the way. Those afflicted by ego remain engrossed with the mundane and enticed by *māyā* they are consumed away by worldly allurements while the those absorbed in the true Name are saved.

Mn.S.

SOTRĀN, village one km north of Baṅgā in Nawāshahr district of the Punjab, claims a historical shrine called Gurdwārā Gurplāh Pātshāhī Chhevin, dedicated to Gurū Hargobind who stayed here

briefly under a *plāh* tree (*Butia fondosa*) on his way from Kartārpur to Kīratpur early in 1635.

Gn.S.

SRĪ CHAND, BĀBĀ (1494-1629), the elder son of Gurū Nānak and the founder of the ascetic sect of Udāsīs, was born on Bhādoṇ *sudī* 9, 1551 Bk/8 September 1494 at Sultānpur Lodhī, now in Kapūrthālā district of the Punjab. He spent his childhood at the place of his maternal grand parents. He developed indifference to worldly affairs. At the tender age of eleven, he left for Kashmīr where he studied Saṅskrit texts under Paṇḍit Purushottam Kaul and later studied and practiced yoga under Avināsha Muni. When Gurū Nānak, after his travels, had settled down at Kartārpur not far from Pakkhole, Srī Chand rejoined the family. He however retained his preference for the life of an ascetic. When the monument raised over the site where ashes of Gurū Nānak, were buried, was washed away by floods, Srī Chand had the urn containing the ashes salvaged, reburied it at some distance and built a mud hut over it. The place came to be revered as *dehrā* (mausoleum) of Gurū Nānak around which grew up the present town of Derā Bābā Nānak.

Bābā Srī Chand stayed on at Pakkhole for some time. He gathered around him a band of his own disciples with whom he travelled throughout the length and breadth of India, initiating more converts to his Udāsī sect. Through them Gurū Nānak's word was also carried to far corners of the land. Bābā Srī Chand, whose own main centre was at Bārāth, near Paṭhānkoṭ, kept in touch with succeeding Gurūs who held him in high esteem because of his age and piety. He also broke the land when his successor, Bābā Gurdittā, founded the town of Kīratpur. Bābā Srī Chand died on Magh *sudī* 1, 1685 Bk.

Gn.S.

SRĪ GOBINDPUR, or SRĪ HARGOBINDPUR, a small town in Gurdāspur district of the Punjab, located on the bank of the River Beās on a ruined mound of village Rubelā, which formed part of the estates of Chandū Shāh, *dīwān* of the Mughal times. Gurū Hargobind came here from Kartārpur during the rainy season probably of 1629 and,

pleased at the attractive view of the site, he rehabilitated it and named it Srī Gobindpur. But because of his own association with it, the place came to be known as Srī Hargobindpur. According to another version, the village was established by Gurū Arjan Dev in 1587 and named Srī Gobindpur, but was appropriated by Bhagwān Dās Gherar. Gurū Hargobind recovered it four decades later after a skirmish. Two shrines commemorate Gurū Hargobind's stay at Ruhelā.

GURŪ KĪ HAVELĪ, formerly called Gurū ke Mahal, is now an extensive ruined compound in the centre of the town. It is the private property of a Sodhī family of Kartarpur.

GURŪ KĪ MASĪT, or the Gurū's mosque, is in the eastern part of the town overlooking the riverbed. Gurū Hargobind had it built for use by Muslim settlers in the town.

M.G.S.

SRĪ GUR PRATĀP SŪRAJ GRANTH, Bhāī Santokh Singh's monumental work in Braj verse, in Gurmukhī script, portraying in comprehensive detail the lives of the ten Gurūs of the Sikh faith and the career of Bandā Singh Bahādur. Besides being an historical narrative of great significance, it is an outstanding creation in the style epic, and is the most voluminous of all poetic compositions in Hindi/Punjabi literature. Notwithstanding certain drawbacks which scholars with training in modern historiography may point out, it remains the most valuable source book on Sikh history of the period of the Gurūs and, indeed, on the very roots of the entire Sikh tradition. For the massive flow of its poetry, the vast range of its figures and images and for the abundance of detail, the work is a classic in the genre.

The work is divided into two parts. The first, *Srī Gur Nānak Prākash* in two sections, is the story of the life of Gurū Nānak. And the second, *Srī Gur Pratāp Sūraj* proper, is divided into portions, *rut* (season), according to the twelve signs of the zodiac, sub-divided into chapters called *arīsu* (rays). The latter part, which deals with the lives of succeeding nine Gurūs and Bandā Singh Bahādur, contains 51,829 verses. Both the parts are further sub-divided into numerous sections according to

the episodes narrated, each named after the sun's course, viz. the twelve zodiacal signs, the six seasons and the two solstices (winter and summer solstices) which in turn comprise 1151 sunbeams, each one comprising a chapter. The phrase and imagery in both the parts of the book generally require expert explanation. This has been provided, painstakingly and exhaustively, by Bhāī Vīr Singh in a 14-volume annotated edition brought out in 1927-35. Bhāī Vīr Singh has also added notes where necessary.

J.B.G.

SRĪ GUR SOBHĀ, a poetical work, part eulogy and part history, is an admixture of Braj and eastern Punjabi, by Saināpati who enjoyed Gurū Gobind Singh's patronage for several years. The work, was rediscovered by Akālī Kaur Singh and published in December 1925. Another edition was brought out by Dr Ganḍā Singh (1967). In *Srī Gur Sobhā* the poet uses neither his name nor pen name. It is from his two other works, *Chāpakya Nīti* and *Srī Sain Sukh*, that we get the clue to the name. From internal evidence it seems that Saināpati had possibly received the rites of the *Khālsā* and become a "Singh." Saināpati, was the son of Bāl Chand, of Lahore, and his original name was Chandra Sain. Saināpati and Sain Kavī were his pen-names. Chandra Sain joined Gurū Gobind Singh at Anandpur as one of the poets in his retinue. The *Srī Gur Sobhā* was written, according to the author's testimony, in 1701, but the fact that it includes accounts of events occurring as late as October 1708 has led scholars to surmise that 1701 may be the date of the first draft, and that the poet may have enlarged it later and completed it probably in 1711. The main theme of the book, as indicated in the invocatory passages, is the praise of Gurū Gobind Singh. At least six of the twenty cantos, besides several passages in others, are devoted to directly panegyricizing the Gurū and the *Khālsā*. Among the events described with much poetic flourish are battles fought by the Sikhs under Gurū Gobind Singh, the Gurū's meeting with Emperor Bahādur Shāh and the Gurū's assassination at Nāndeḍ. A fairly well defined outline of Gurū Gobind Singh's life emerges from

the work as a whole.

M.G.S.

SRĪ GUR TĪRATH SAṆGRAHI, by Paṇḍit Tārā Singh Narotam, lists places across the country hallowed by the visits of the Gurūs and their families. The work, written in Gurmukhī script and completed in 1940 Bk/AD 1883, is a pioneer work in this genre and gives the geographical location of each shrine, its religious and historical importance and the name of the sect to which its principal priest or custodian at that time belonged. In his Introduction to the book, the author stresses how important for a Sikh it was to visit these places of pilgrimage and what moral and spiritual benefits accrued from such visits. The first part of the book covers a total of 501 shrines, all in memory of the Gurūs. This is followed by shrines in honour of the sons of the Gurus (pp.167-190), the Gurūs' wives (pp.191-218) and important Sikhs connected with the Gurūs (pp. 219-231). Then there are small sections one each on Sikh relics and another on how to proceed on a pilgrimage (pp. 249-72).

D.S.

SRĪ GURŪ DASAM PAṆCHĀSIKĀ, by Sāhib Singh Mrigind (c. 1804-1876), is a long panegyric in Braj verse in honour of the Gurūs. Sāhib Singh, the author of some twenty books, was the court poet in the princely state of Jīnd and was held in esteem for his poetic and scholarly accomplishment by the rulers of Paṭiālā and Nābhā states as well. *Srī Gurū Dasam Pañchasika*, completed around 1919 Bk/AD 1862, has not yet been published and its only known manuscript is preserved in the Motibāgh Palace, Paṭiālā, (148). It comprises 29 folios, each folio having 7+7 lines.

D.S.

SRĪ GURŪ GRANTH PRAYĀY, a glossary of the Gurū Granth Sāhib, is an anonymous and undated manuscript preserved in the *Khālsā* College at Amritsar (No. 1473). It comprises 147 folios, and is possibly a late eighteenth century or early nineteenth century work. Although the word *prayāy* would signify a glossary or lexicon, this work is not a dictionary in the strict sense of the term, for it lacks the alphabetical order and attempts neither etymology nor uncovering varying shades

of meanings of the words. Words chosen for explanation are in fact listed in the order in which they occur in the scriptural text. Meanings given are those applicable to the textual use of the words, with no alternatives. On the back side of folio 147 are mentioned the names of scholars whose works the author had studied. The last two unnumbered pages contain the mythologically accepted divisions of time and their duration.

S. S. Am.

SRĪ GURŪ GRANTH SĀHIB is the name by which the holy book of the Sikhs is commonly known. It is a voluminous anthology of the sacred verse by six of the ten Gurus and of some of the contemporary and near-contemporary holymen. The book is treated by the followers as Word incarnate, the embodiment and presence manifest or the spirit of the ten historical Gurūs (Gurū Nānak to Gurū Gobind Singh). The anthology was prepared by Gurū Arjan. It was in the beginning referred to as *pothī*, *pothī sāhib*, the revered book. The Gurū himself described the *pothī* "as God's own repository". It was also called the Granth Sāhib. The prefix "Gurū" came to be applied as Gurū Gobind Singh passed on the office of Gurū to it, though there are references within it equating word with Gurū. No Sikh assembly can properly speaking be so named unless the holy book be present in it. The holy volume is the centre of all Sikh usage and ceremony.

The entire text has been cast in verse patterns of a wide variety. There have been 31 different measures used. They were all set in *padās* (verses), *aṣṭpadīs* (8-stanza hymns) and *chhants* (lyrics usually of 4 stanzas each) and longer compositions such as *vārs* in the order of the succession of the authors. In the 1430-page recension which is now the standard form and which carries the statutory approval of the S.G.P.C., the sequence of contents is: the liturgical part (1-13), followed by *bāñīs* in different *rāgas* and few miscellaneous *bāñīs* and *ślokas*, with *Mundāvāñī* and *Rāgmālā* at the end. Gurū Nānak during his travels carried under his arm a book, evidently comprising his own compositions. According to the *Purāntan Janam Sākhī* he handed over such a manuscript to Gurū

Arjad as he passed on the spiritual office to him. Two of the collections of hymns or *pothīs* prior to the Gurū Granth Sāhib are still extant. They are in the possession of the descendants of Gurū Amar Dās. The *bāñī* or word revealed, was held in great veneration by the Sikhs even before the Holy Volume was compiled. It was equated with the Gurū himself (GG, 982).

Gurū Arjan compiled the holy volume and Bhāī Gurdās acted as scribe with him. Why Gurū Arjan undertook the task is variously explained. One commonly accepted assumption is that the codification of the Gurūs' compositions was primarily to preserve them from garbling by schismatic groups and others. Gurū Arjan sent messages to the disciples to gather and transmit to him the hymns of his predecessors. Bābā Mohan, son of Gurū Amar Dās, had manuscript collections of the Gurūs' hymns inherited from his father. He was reluctant, to begin with, to part with these, but later on as Gurū Arjan himself went, Mohan was disarmed and presented these to the Gurū. Now Gurū Arjan selected an attractive spot in the thick of a forest on the outskirts of Amritsar. A tent was hoisted in this idyllic setting. Here Gurū Arjan and Bhāī Gurdās started work on the sacred volume. The making of the Granth involved sustained labour and a rigorous intellectual discipline. Besides the compositions of the four preceding Gurūs and of Gurū Arjan, there were hymns by saints, both Hindu and Muslim. What was genuine had to be sifted from what was counterfeit. Then the selected had to be assigned to appropriate musical measures and transcribed in minutely laid out order. Gurū Arjan carried out the work with extraordinary exactness. He arranged the hymns in thirty different *rāgas*. A precise method was followed in setting down the compositions. First came *śabdas* by the Gurūs in the order of their succession. Then came *aṣṭpadīs*, *chhants*, *vars*, and other poetic forms in a set order. The compositions of the Gurūs in each *rāga* were followed by those of the Bhaktas in the same format. Gurmukhī was the script used for the transcription. According to Bhāī Gurdas' testimony, the text had been transcribed by Bhādoṇ vadi Ekam 1661/1 August

1604. The scripture was large in size - nearly 7,000 hymns, comprising compositions of the first five Sikh Gurūs and fifteen Bhaktas and Sufis from different parts of India, including Shaikh Farīd, Kabīr and Ravidās. It consisted of 974 leaves, or 1948 pages, 12"x 8", *śabdās* enough to fill the section assigned to it. The site of these marvellous labours is now marked by a shrine called Rāmasar. The completion of the Granth Sāhib was, says the *Gurbilas*, celebrated with much jubilation. Sikhs came in large numbers to see the Holy Book. It was installed in the newly built Harimandar on 16 August 1604 and Bhāī Budhā was made the first officiant. Gurū Arjan directed that during daytime the Holy Book should remain in the Harimandar and by night, after the *Sohilā* was read, it should be taken to the room he had built for himself in Gurū-kā-Mahal. Even today daily in the small hours of the morning, the Holy Book is taken out in state to the Harimandar and brought by night to rest in a room at the Akāl Takht. But the volume is not the same. The original copy was taken to Kartārpur when Gurū Arjan's successor, Gurū Hargobind, left Amritsar in 1634. There it passed into the possession of his grandson, Dhīr Mall. It has since remained in that family.

In the Sikh system, the holy volume is revered as the living Gurū after the tenth Gurū so apotheosized it. An entry in the Bhāṭ Vahīs and a letter issued by reference of Mātā Sundarī and now preserved with Bhāī Chet Singh of Bhāī Rūpā in Baṭhiṇḍā district are two empirical evidences which authenticate the fact of Gurū Granth Sāhib having been invested with the final authority. No living person, however holy or revered, can have the title or status of Gurū. For Sikhs, Gurū is the holy teacher, the prophet under direct commission from God - the Ten who have been and the Gurū Granth Sāhib which is their continuing visible manifestation. Apart from these evidences, there are several other old Sikh documents also which attest to the fact of succession having been passed on by Gurū Gobind Singh to the word as contained in the Gurū Granth Sāhib. Along with the Gurū Granth Sāhib, the Khālsā was now the person visible of the Gurū. In their hard, exilic days soon

afterwards when they were outlawed and had to seek the safety of the hills and jungles, the Sikhs' most precious possession which they cherished and defended at the cost of their lives was Srī Gurū Granth Sāhib. The Holy Book was their sole religious reference, and they acknowledged none other. In the time of Mahārājā Ranjīt Singh, who established sovereignty in the name of the Khālsā, personal piety and court ceremonial centred upon the Gurū Granth Sāhib. As contemporary records testify, Ranjīt Singh began his day by making obeisance to Srī Gurū Granth Sāhib. For the Sikhs in general Gurū Granth Sāhib was the only focus of religious attachment.

The finality of the Holy Book was a fact rich in religious and social implications. It was acknowledged the medium of the revelation descended through the Gurūs. It was for the Sikhs the perpetual authority, spiritual as well as historical. They lived their religion in response to it. Through it, they were able to observe their faith more fully, more vividly. It was central to all that subsequently happened in Sikh life. It was the source of their verbal tradition and it shaped their intellectual and cultural environment. It moulded the Sikh concept of life. From it the community's ideals, institutions and rituals derived their meaning. Its role in guaranteeing the community integration and permanence and in determining the course of its history had been crucial.

In all Sikh shrines, the Gurū Granth Sāhib occupies the central place. It is installed in all the *gurdwārās* where it is opened ceremonially in the early hours **of the morning after ardās** or supplication. **It must be enthroned, draped** in silk or other pieces of clean linen, on a high seat on a pedestal, under a canopy. The congregation takes place in the presence of Srī Gurū Sāhib, with the officiant, who could be anyone from among those present, sitting in attendance, with a whisk in hand which he keeps swinging over it in veneration. The singing of hymns by a group of musicians goes on. All the time devotees come and bow to the Holy Book and take their seats on the ground in front. A hymn is read and expounded for the audience. At the end of the service the audience will stand up in

the presence of Srī Gurū Granth Sāhib, with hands folded in front in reverence and one of them leading the *ardās*. At the end of the evening service the Holy Book will be closed, again after a short prayer, and put to rest for the night. Srī Gurū Granth Sāhib is similarly kept in some Sikh homes, where a separate room is set apart for it. A complete reading of the scripture is done at homes as well as in *gurdwārās*. A non-stop reading by a relay of readers is called *akhaṇḍ pāth* which is completed within 48 hours. In *atī akhaṇḍ pāth*, the entire text is read by a single reader without any interruption: this is now a days very rare. More common is the *sadhāran* or *sahaj pāth* for which no time-limit is prescribed. For these *pāths* the Holy Book is recited or intoned, not merely read. This brings out tellingly the poetic quality of the *bāṇī* and its power to move or grip the listener. But it must be heard in silence.

The *bāṇī* or Srī Granth Sāhib is all in the spiritual key. It is poetry of pure devotion, lyrical rather than philosophical. It prescribes no social code, yet Srī Gurū Granth Sāhib is the basis of Sikh practice as well as of Sikh devotion. It is the ultimate guide to the spiritual and moral path pointed by the Gurūs. Whatever is in harmony with its tenor will be acceptable; whatever not rejectible. The Sikhs' individually as well as communally, resort to it in moments of crisis. There have been several such instances in Sikh history. Singly or in groups, in their homes or in congregations in their places of worship, Sikhs conclude their morning and evening prayer, or said at any other time as part of personal piety or of a ceremony, with a supplication called *ardās* which is followed by the recitation of the verses reiterating that Granth is the Gurū and that the word there in can help man realize God.

Gurū Gobind Singh added hymns of Gurū Tegh Bahādur to the volume prepared by Gurū Arjan. Thus, the Gurū Granth Sāhib, in its present form, contains hymns of six of the ten Sikh Gurūs apart from several holy men coming from the Hindu and the Muslim traditions. These latter belong to different regions of India and different caste-groups. Their main concern was to sing the glory and to strengthen moral qualities.

Occasionally, they attacked current social and religious abuses. Their verse was addressed to the learned as well as to the illiterate, to men as well as to women. Their language was easily understood by all sections of the populations. They were conscious of their mission as well as of their capacity and dignity as poets. Gurū Nānak believed (*Japu*, 38) that the *shabad* (divine word) was coined in the mint of the mind filled with the nectar of continence, realization, knowledge, fear and love of the Lord.

Many aspects of the Indian tradition of poetry, *dhunī*, *rīti alankār*, *rasa* etc., are followed in the hymns of Srī Gurū Granth Sāhib, yet no *pad* (stanza) or hymns exactly fits into any traditional mould or conforms to the set pattern of prosodic *mātrā* (syllables) of the Indian *piṅgal*. While the Indian milieu dominates the spiritual and emotional sentiment of these holy singers, their poetry was the spontaneous outflow of their inspiration: and they obviously did not toil over composition. Two considerations chiefly weighed with them; first, setting of the hymn in a given *rāga* and, secondly, its setting in a *padā* (stanza) form, with the burden of the song lying in the couplet or *rahāu* (pause). The *śloka*s they composed are mostly couplets or groups of couplets. Determination of the *rāga* affected all other poetic features. In a hymn, as in the Indian scheme or *rāgas*, each one has its peculiar *rasa* (mood), atmosphere, and time or season of singing. *Dupadā* (two stanza poems), *tipadā* (three stanza poem), *chaupadā* (four stanza poem), *aṣṭpadī* (eight stanza poem), *sohlā* (sixteen stanza poem), *chants*, lyrics, longer and shorter poems such as the *Japu*, *vārs*, *Oanikār*, *Sidhgoṣṭī*, *Sukhmanī* etc. are all stanzaic arrangements. The stanzas in the Gurū Granth Sāhib vary in length. Lines in stanzas are, or can be, measured by the Indian system of syllables without their conforming exactly to any of the fixed metric *chhands*; *gaṇ*, or *vārnīk* (word system) *chhands* being mainly ruled out in case of the hymns in Srī Gurū Granth Sāhib. The length of a line or the number of the feet in it varies from a short utterance to a long undulating one, with a corresponding number of pauses, etc. Rhyme is invariably there. Alliteration and internal

rhymes are often introduced. The peculiar thematic or emotional nature of some of the extraordinary hymns, mostly cast in the moulds of folk poetry of the Punjab, is pointed out in the superimposition or the caption which, besides, indicated the *rāga* and the pitch (*ghar*), in which the hymn is to be sung.

Āratī, añjalī, sohilā, swayyīās, japu, thittīn, phunhe, bāvan-akharī and *bārāmāhā* are the titles which indicate the form of poetry; *paṭṭī, bāvan akharī* and *oanikār* are in the form of acrostics; *thittīn* and *bārāmāhā* are built around the lunar days and the twelve solar months; *swayyīās* are encomiums offered to the Gurū. Similarly, *alāhṇīān* (dirges), *sadd, karhale, gāthā, ghorīān, chant, dakhṇe, vār, rutṭīn* and *vār sat* (week days) are the moulds of the folk poetry of Punjab.

A brief description of some of the poetic forms occurring in the Gurū Granth Sāhib is given below. Each *rāga* of Srī Gurū Granth Sāhib is arranged in a set order. First will come *padās* or the prosodic forms followed by longer snatches such as *aṣṭpadīs*. Then will come *chhants* and *vārs*. And last of all, the compositions of *bhaktas*.

AṢṬPADĪS or eight-liners. Hymns in Srī Gurū Granth Sāhib comprising eight (*aṣṭ*) lines, besides the line containing pause or *rahāu*. This is the standard form, but the number of lines in an *aṣṭpadī* can vary. Totally, there are 305 of them counted in the entire text.

CHAUPADĀ is a four stanza hymn, besides the line of *rahāu* or pause. With the exception of *Bairārī, Tukhārī*, and *Jaijāvanti*, they occur in all *rāgas* of Srī Gurū Granth Sāhib.

CHHAKĀ. A sixer. It signifies a bunch of six *padās*.

CHHEPADĀ is a hymn containing, besides the verse of *rahāu* (pause), six *padās* or stanzas. These are a few in numbers and occur in *rāgas* *Gaurī, Āsā, Vaḍhaṇs, Sūhī, Rāmkaṭī, Mārū* and *Bhairau*.

CHAUTUKĀ. A hymn containing *padās* of four lines each. *Chautukās* are interspersed in many different *rāgas* of Srī Gurū Granth Sāhib.

DAKHṆĀ. A *salok* in Lahndī dialect, western Punjabi, employed commonly in Gurū Arjan's hymns.

DUPADĀ. A hymn containing, besides the *rahāu* lines, two stanzas.

PAṆJPADĀ. A hymn of five stanzas excluding the refrain (*rahāu*).

PAURĪ, lit. ladder, is stanza adopted for *vārs*, balladic poetry. *Paurīs* of these *vārs* generally consist of 6 to 8 lines each. Stanzas of the *Japu* are also traditionally called *paurīs*.

SHABAD represents 'Voice of the Master', or word revealed. All forms of verse included in "Srī Gurū Granth Sāhib, *padās, aṣṭpadīs* and *chhants* are *shabads*.

ŚALOK. A two liner classical prosodic form allowing a variety of metrical arrangement. Though a *śalok* may not unravel new strands of thought, it may well enlarge upon different aspects of an idea investing it with the freshness of an independent poem.

SOHLĀ. A sixteen-stanza hymn. *Rāga Mārū* alone contains 62 *Sohlās* by different Gurūs.

TIPADĀ. A hymn made up of 3 *padās* or stanzas.

TUK does not exist as a title or sub-title, but any single line of the *bāṇī* is a *tuk*.

VĀR. An old form of Punjabi narrative poetry highlighting the exploits and acts of heroism and chivalry. On the psychological plane the struggle depicted is between Good and evil propensities in man.

T.S.

SRĪ GURŪ HITKĀRNĪ SINGH SABHĀ, a splinter group of the *Khālsā Dīwān*, Lahore, came into existence during the early period of the Singh Sabhā movement for reasons partly ideological and partly personal. The *Khālsā Dīwān*, Lahore, itself had separated from its parent set-up at Amritsar for similar reasons. Dissension marked its very first meeting held on 11 April 1886 when *Bāvā Nihāl Singh* and *Dīwān Būtā Singh* were expelled from it, the former for his book *Khurshīd-i-Khālsā* and the latter for the publication of the Punjabi translation of Major Evan Bell's *The Annexation of the Punjab and Maharaja Duleep Singh*, both espousing the cause of the deposed prince. The action against them embittered the feelings of their supporters. The differences came to a head when, on 31 October 1886, the Nānak Panth Parkash

Sabhā, displayed a garlanded portrait of Mahārājā Duleep Singh by the side of Gurū Granth Sāhib which was taken as an act of sacrilege as well as an act against the government. Bhāī Sant Singh and Bhāī Basant Singh resigned from the Singh Sabhā and formed an association named Srī Gurū Hitkārnī Singh Sabhā based in Lahore. Sant Singh became its president and Basant Singh vice-president, with Mehar Singh Chāwlā, a rich merchant of Lahore, as secretary. Dīwān Būṭā Singh and his paper, the *Aftab-i-Punjab*, backed the new organization which also had the support of Amritsar Khālsā Dīwān.

The aims and objects of Srī Gurū Hitkārnī Sabhā remained the same as those of Srī Gurū Singh Sabhā, Lahore. Among them could be counted (a) celebration of Sikh festivals and anniversaries and restoration of the true rites, practices and doctrines of Sikhism; and (b) spread of education among the Sikh masses by opening schools, publishing newspapers, books and pamphlets, and propagation of Punjabi in the Gurmukhī script. The Sabhā which received liberal financial aid from Mehar Singh Chāwlā, devoted itself especially to the renovation of the *gurdwārās*, to the promotion of Sikh teaching and of Gurmukhī letters, and free distribution of breviaries containing hymns from the Gurū Granth Sāhib. It also supported the proselytization movement of Dr Jai Singh. It favoured Amritsar as the site for the Khālsā college and applauded preparation of the Farīdkoṭ Ṭīkā. In 1895, the Hitkārnī Sabhā amalgamated with the Singh Sabhā, Lahore, to form a united Sri Gurū Singh Sabhā, Lahore.

Jg. S.

SRĪ GURŪ PANTH PRAKĀSH, popularly *Panth Prakāsh*, by Giānī Giān Singh, is a versified Sikh chronicle. As the title suggests, it is an account of the rise and development of the Sikh community. The author, belonging to the Nirmalā sect, made his debut in the field of historiography in 1880 with the publication of this book which he wrote at the suggestion of his teacher, Paṇḍit Tārā Singh Narotam. Its first edition had only 65 chapters and covered the period of the Gurūs, Bandā Singh Bahādur and of the Sikh *misls*. Revised and

enlarged editions followed in 1889 and 1898. A revised and richly annotated edition (five volumes) has been prepared by Singh Sāhib Giānī Kirpāl Singh.

Srī Gurū Panth Prakāsh covers a vast span of Sikh history from Gurū Nānak to the annexation of the Punjab by the British and death of Mahārājā Duleep Singh. The last three chapters contain an account of some Sikh sects and cults - Udāsīs, Nirmalās, Nihāngs, Kūkās or Nāmdhārīs, Gulābdāsīs, Satkartārīs, Niranjanīs, Hīrādāsīs and Gaṅgūshāhīs and the author's reflections on contemporary social situation, with some autobiographical details. Scattered throughout are reference to 23 sources the author had used.

Giānī Giān Singh was a devoutly religious scholar, but not a critical historian. His approach to history was traditional, and the impulse behind his writing was the projection of the glory of the Sikh past. Some of the facts, dates and sequences of events herein do not bear scientific scrutiny, yet the work enjoys much popularity and prestige.

S.S.S.

SRĪ GURŪ UPKĀR PRACHĀRNĪ SABHĀ, i.e. an association for the propagation of the Gurū's deeds of compassion and charity, was formed by a group of Sikh youth at Amritsar during the opening years of the 20th century, with Bhāī Gaṇḍā Singh as president. The aims and objects of the Sabhā were to propagate Sikh religion and culture and to restore to the Sikh people their religious identity. More specifically, it concerned itself with counteracting the attacks of the Āryā Kumār Sabhā of Amritsar against the Sikh religion. It had two separate cells - a debating club and a publicity department. Lectures and discourses by eminent Sikh scholars were arranged, and challenges of Ārya Kumār Sabhā for public debates readily accepted. A monthly Punjabi journal, *Upkāri*, was launched in 1902. The Sabhā ceased with the death of its president, Gaṇḍā Singh in 1912.

Jg.S.

SRĪ JASSĀ SINGH BINOD, manuscript dealing with the career of Sardār Jassā Singh Āhlūvālā, a prominent Sikh warrior of the 18th century, was written by Rām Sukh Rāo at the instance of Sardār

Fateh Singh, ruler of Kapūrthālā. The manuscript, comprising 250 folios, is now held in the Punjab State Archives, Paṭiālā, at MS. accession No. M/772. Not much is known about the author, except that he was a Brāhman, who worked as a tutor in the Kapūrthālā family and he claims himself to be a poet of renown and author of several treatises and commentaries. His *Srī Jassā Singh Binod*, after the customary invocatory verses, gives the genealogy and brief accounts of the ancient Hindu kings, Muslim rulers and the Gurūs of the Sikh faith, and then assumes the narration of the life story and exploits of the great Sikh hero ending with his death in 1840 Bk/AD 1783. The chronology of events as recorded in the manuscript is somewhat arbitrary and the author often digresses into philosophical and religious reflections.

B.S.N.

SRĪNAGAR, the capital of Jammū and Kashmīr state situated on the banks of the River Jehlum at an elevation of 5250 feet above sea level, has a historical Sikh shrine, Gurdwārā Chhevin Pātshāhī. The Gurdwārā marks the site of the house where Māī Bhāgbharī, an old lady converted to Sikhism during the time of Gurū Arjan, lived with her son, Sevā Dās. An old well in front of the Gurdwārā is believed to have been got dug by Gurū Hargobind himself.

Gn.S.

SRĪ SANT RATAN MĀL by Bhāī Lāl Chand, containing biographical sketches in Punjabi of the Sevāpanthī saints, completed in 1919 Bk/AD 1862 at Amritsar, was first published in 1924. The voluminous work, comprising 563 printed pages, deals with the lives of prominent personages connected with the Sevāpanthī sect, providing some incidental information about contemporary personalities. The accounts of the saints are hagiographical in nature. The book also includes *Babek Sār*, popularly called *Bhāī Dayā Rām Aḍḍan Shāh Prashanotrī* (pp.223-252). This is a philosophical discourse between two well known Sevāpanthī saints, Bhāī Dayā Rām and Aḍḍan Shāh, the former raising questions and the latter answering them. The points at issue mainly relate

to Vedānta and to Sikh teaching and philosophy.

Gm.S.

SRĪ SATIGURŪ JĪ DE MUHAIN DĪĀN SĀKHĪĀN, the title of a manuscript, dated A.D. 1661 and preserved in Gurdwārā Mañjī Sāhib at Kīratpur, is said to have been transcribed by Bībī Rūp Kaur, adopted daughter of Gurū Har Rāi, and given her as a gift by the Gurū at the time of her marriage. It has now been edited and published, with five additional *sakhīs* taken from some other sources. At the end of the manuscript are inscribed dates of the demise of the Gurūs and of some of their descendants, but these folios are not numbered. The *sakhīs* included in the work lay stress on moral and spiritual values and are, in a way, precursor to the *rahitnāmā* literature. They adjure the faithful to shun adultery, gambling, backbiting, cheating and falsehood and to cultivate the virtues of honesty and simplicity. On the spiritual level, they impress upon the devout to cherish His Name, seeking the Gurū's guidance and discarding ritualism and superstition.

P.S.

STEINBACH, HENRY, a Prussian, was one of the many European adventurers who secured employment under Mahārājā Ranjīt Singh. Steinbach joined the Sikh infantry in 1836 and was charged with training his battalion on the British model. From 1838 to 1841, Steinbach was posted at Peshāwar. In 1843, he fell a victim to the army *pañchāyats'* general dislike of European officers, and left Lahore the following year. Steinbach was a man of literary taste and wrote in English a book, *The Punjab*, published in London in 1845.

G.S.

SUBEG SINGH (d. 1745), a martyr of the Sikh faith, was born to Rāi Bhāgā of Jambar in Lahore district. He learnt Arabic and Persian as a young man and later gained access to the Mughal officials as a government contractor. When in 1733, the Mughal authority decided to lift the quarantine enforced upon the Sikhs and make an offer of a grant to them, Subeg Singh was entrusted with the duty of negotiating with them. He communicated on behalf of the Mughal governor the offer of a *jāgīr* and *nawābship* which the Sikhs accepted after

initially rejecting it. Towards the close of Zakariyā Khān's regime, Subeg Singh was appointed *kotwāl*, or police inspector, of the city of Lahore, but Yāhiyā Khān, who succeeded Zakariyā Khān as the governor of Lahore, turned hostile to Subeg Singh and charged him with acts prejudicial to Islam and to the State. His son, Shāhbāz Singh was similarly arraigned. Both father and son were given the choice between Islam and death, and refusing to renounce their faith, they were broken on the wheel (1745).

B.S.

SUCHAJĪ (SUCHAJĪ), literally, a woman of good manner and accomplishment, is the title of one of Gurū Nānak's compositions in the Gurū Granth Sāhib. Antithetically, it follows another of his compositions called *Kuchajī* (literally, an awkward, ill-mannered woman). *Suchajī* is the term figuratively used to typify the qualities of a *gurmukh*. According to Janam Sākhī tradition, Gurū Nānak uttered these verses in conversation with Shaiḡh Brahm (Ibrāhīm), whom he met in the course of one of his journeys through western Punjab. Shaiḡh Brahm had said that they who truly loved the Infinite Being were the true ones. Gurū Nānak elaborates and says that true love of God consists in living in accordance with His Will. The true devotee, *suchajī*, remains constant in her love. Metaphorically, the poem conveys Gurū Nānak's conception of a true devotee. Such a devotee surrenders himself completely to the will of God; his faith remains unshaken under all circumstances; whatever God ordains tastes sweet to him. The poem is marked by a deeply devotional tone, its picturesque symbolism and tilting music.

T.S.

SUCHCHĀ NAND (d. 1710), a Khatri official in the court of Nawāb Wazīr Khān, *faujdar* of Sirhind, was instrumental in the execution of Gurū Gobind Singh's two younger sons. The Sāhibzādās and their grandmother had been betrayed into Mughal custody by their servant, Gaṅgū. As Wazīr Khān began to waver at the just reproof by Nawāb Sher Muhammad Khān of Malerkotlā after having ordered the execution of the young children, Suchchā Nand put in a remark: "The progeny of a

serpent shall grow up as serpents, and should therefore be shown no mercy." In January 1710, when Bandā Singh Bahādur invested Sirhind, Suchchā Nand too met his nemesis and was done to death.

P.S.P.

SUCHCHĀ SINGH (1883-1924) was born the son of Bhāī Sundar Singh of Chakk No. 277 in Lyallpur district of Pakistan. After a stint as a school teacher, he joined service in the Punjab Police and rose to be a sub-inspector. The Nankānā Sāhib massacre and Gurū kā Bāgh agitation made him resign his job and become an activist of the Gurdwārā Reform movement. During the Jaito *morchā* he joined the first Shahīdī Jathā which set out from Amritsar on 9 February 1924. On arrival at Jaito on 21 February 1924 this *jathā* was fired upon by the Nābhā state police. Suchchā Singh was one of the martyrs who fell at the mound now known as Gurdwārā Tibbī Sāhib.

M.G.S.

SUCHET SINGH, RĀJĀ (1801-1844), the youngest of the Dogrā trinity who rose to high positions at the court of Mahārājā Ranjīt Singh, was born on 18 January 1801, the son of Miān Pishorā Singh. He started his career in 1818, appointed to the duty of laying public petitions before the Mahārājā. He lacked the political and administrative ability of his brothers, Gulāb Singh and Dhiān Singh, yet he won the favour of the Mahārājā by his landsome bearing and engaging manner. In 1822, he was created Raja of Bandrālā and Sāmbā. He was also made the commander of the Chāryārī Sowārs, Ranjīt Singh's crack cavalry brigade. He usually remained at the court performing sundry protocol duties with occasional assignments in the field. He took part in the Peshāwar campaigns of 1834-35 and 1837 and was charged with the administration of Tonk and Bannū area in 1836. During the lifetime of Mahārājā Ranjīt Singh, Suchet Singh betrayed no political interest but, after his death, he was involved in the murder of Chet Singh in October (1839) and then supported Rānī Chand Kaur against Kanwar Sher Singh, but transferred his allegiance to the latter as he invested the Fort of Lahore in January 1841.

When Hīrā Singh became *Wazīr*, Suchet Singh felt jealous and continued to conspire against him from Lahore and then from Jammū. He ordered his Chāryārī troops to move to Lahore, himself reaching there with a small escort on 26 March 1844. Hīrā Singh encircled his camp with his artillery and Suchet Singh was killed in action on 27 March.

K.J.S.

SUDHAIL, a village, popularly called Sudhal-Sudhail, near Jagādhri in Haryāṇā, claims a historical *gurdwārā*, called Gurdwārā Mañji Sāhib Pātshāhī Naumī. Sikh chronicles record that Gurū Tegh Bahādur visited Sudhail in the course of his travels in this area.

M.G.S.

SUHELĀ, BHĀĪ, a Rājput warrior in the retinue of Gurū Hargobind (1595-1644), who fell a martyr in the battle of Phagwārā (1635).

M.G.S.

SUJĀN SINGH SOḌHĪ (1870-1915), educationist and reformer, was born the son of SoḌhī Kishan Singh of Paṭiālā. He took his intermediate examination at Mohindrā College, Paṭiālā, and graduated from Government College, Lahore. In 1980, he joined Mohindrā College as professor of philosophy, a post he held for the next 20 years, doing between whiles short stints as principal of Khālsā College at Amritsar (1900) and as senior inspector of schools, Paṭiālā. In 1910, Mahārājā Bhupinder Singh of Paṭiālā appointed him his foreign minister, but he laid down office three years later owing to failing health. SoḌhī Sujān Singh was for a while a member the Chief Khālsā Dīwān, and secretary of its education committee. He died at Paṭiālā on 23 July 1915.

Jg.S.

SUKHAN FAKĪRĀN KE, an 18th century work in Punjabi prose attributed to Bhāī Adḍan Shāh, a Sevāpanthī saint. Written in Punjabi in Gurmukhī script, the work comprises thirty-four sayings, each laying down a moral rule. The author recommends a life of austerity and prayer, and advises man not to hurt the feelings of others and never refuse alms to the poor. Contentment is set forth as the greatest virtue (31). The real saint is he who has control

over his mind, has renounced *māyā* and is as humble as the dust itself (32). God has created man (4) and yet He is within him (24). The Sevāpanthī considered woman an evil and exhorted man to shun her company.

D.S.

SUKHDEV, a Brāhman from Uttar Pradesh, was one of the poets attached to Gurū Gobind Singh. He was born at Kapilnagar and educated at Vārāṇasī. He had been at the courts of several chieftains before joining the Gurū at Pāonṭā in 1687. He presented his *Chhand Vichār Pīṅgal*, a treatise on prosody, to the Gurū who rewarded him handsomely for it. He completed *Adhyātam Prakāsh* (1698), a work on Vedānta philosophy, much read and revered by Nirmalā scholars to this day.

P.S.

SUKHDEV, ruler of Jasroṭā, a minor chief belonging to one of the hill states situated between the Chenāb and the Rāwī. He took the part of the hill chieftains and Gurū Gobind Singh in the battle of Nadaun fought on 20 March 1691 against the Mughal commander, Ālif Khān.

K.S.T.

SUKHMANĪ, titled *Gaurī Sukhmanī* in the Gurū Granth Sāhib after the musical measure *Gaurī* to which it belongs, is a lengthy composition by Gurū Arjan which many include in their daily regimen of prayers. It was composed around AD 1602-03, on a site marked on the bank of the Rāmsar pool in the city of Amritsar. It is said that Bābā Srī Chand, elder son of Gurū Nānak, came here to meet Gurū Arjan, then engaged in composing the poem. The Gurū who had by that time completed sixteen *aṣṭpadīs*, or cantos, requested him to continue the composition. Bābā Srī Chand, out of humility, only recited the *śloka* of Gurū Nānak following the Mūl Mantra in the *Japu*. This *śloka* was thereupon repeated by Gurū Arjan at the head of the seventeenth *aṣṭpadī*. The word *sukhmanī* is rendered into English as "consoler of the mind." The couplet, constituting *rahāu*, sums up the most characteristic feature of this *bānī* bringer of the bliss of the Lord's name. The *Sukhmanī* comprises twenty-four cantos, each comprising eight stanzas

and composed in the metre *chaupai*. A *śloka* precedes each *aṣṭpadī*. The first seven stanzas of the *aṣṭpadī* explore the theme stated in the preceding *śloka* and the eighth sometimes sums up the *aṣṭpadī* but, more often, becomes a paean of praise placing the theme in the context of an overall vision of Eternal Reality. This structure is maintained throughout. Though there may not be traceable progression of thought as in a philosophical work, there is a continuing unity of spiritual and ethical tone. While each *aṣṭpadī* has a fresh vision to impart, a particular aspect of Truth to unfold, the whole text may be regarded as the reiteration of basic themes of Divine immanence, Divine compassion, abundance of grace, God's succouring hand, the merit of devotion, of holy company and humility.

The *Sukhmanī* opens with a *maṅglācharan* or invocation to the Supreme Being. The following six *aṣṭpadīs* dwell on the advantages of remembrance, in a spirit of love, devotion and surrender, of the Holy Name which results in linking up one's consciousness with the Divine. This brings bliss, peace and approval at the Divine Court. *Aṣṭpadīs* 7-11 deal with the concept of perfect man, a man of God. He is liberated while still living in the mortal body. Remembrance of God's Name in the company of the saintly people is preferable to all rituals and creeds. These verses also endorse access of the entire humanity to divine knowledge. *Aṣṭpadīs* 12-20 stress the significance of discipline for the spiritual progress of man. Self conceit and slander against the saints are deadly sins. This endless cycle of transmigration can be broken only with the help of the Divine Preceptor who is like a lamp in the darkness. The eradication of pride and inculcation of humility are two other stepping stones which lead to the Divine portal. The last four *aṣṭpadīs* contain an exposition of God's absolute powers. He is the sole creator of this world and none can fathom His greatness. He is the creator of, but free from, *triguṇa māyā* and is infinite and eternal. He willed every being to creation, loves, controls and comforts them, and has rancour toward none. The last *aṣṭpadī* sums up

the teachings of the earlier cantos. One who wants to find God is exhorted to dwell on the Divine Name, as taught by the Gurū, in the company of the saints which alone will help him shed ego and inculcate humility.

Sukhmanī is a theological statement of the major tenets of Sikhism expressed in a devotional poetic form. It is simple in syntax and structure, though its essential meaning will elude one not attuned to the spiritual experience and the idiom and phraseology of *gurbāṇī*.

G.S.T.

SUKHMANĪ SAHAṆSARNĀMĀ (*PARAMĀRATH*), by Soḍhī Harijī, is a commentary in prose on *Sukhmanī Sahaṇsarnāmā*, a poetic composition by his father, Soḍhī Miharbān, containing 30 *aṣṭpadīs*. The term 'Paramārath' in the title denotes explanation or exposition to distinguish this work from the original text by Soḍhī Miharbān. Beginning with an invocation to Lord Kṛṣṇa, the original work subscribes to the Vaiṣṇavite theory of incarnation. According to internal evidence, the work was commenced in 1646 and completed probably in two years. Its language is old Hindi. However, biographical passages, wherever they occur, are in chaste Punjabi and provide typical specimens of contemporary Punjabi prose, with a poetic flourish. Three manuscript copies are preserved in the Central Public Library at Patialā, under catalogue numbers 692, 1904 and 2914.

K.K.B.

SUKH RĀJ (d. 1842) was the youngest of the five sons of Misr Dīvān Chand, a general in Mahārājā Ranjīt Singh's army. Sukh Rāj himself joined an infantry regiment and soon rose to be its commandant, and took part in several battles. For the gallantry he displayed in the Peshāwar campaign against Dost Muhammad Khān, the Mahārājā granted him an estate worth 10,000 rupees. In 1836, he was promoted general. He died in 1842.

H.R.G.

SUKKHAṆ, a resident of Dhamiāl, near Rāwalpindī, now in Pakistan, was a worshipper of goddess Durgā until he met Gurū Amar Dās and

was converted to Sikh teaching. He was made head of a *maṭī* to preach the word of Gurū Nānak in the Poṭhohār region.

B.S.D.

SUKKHĀ SINGH (d. 1752), 18th century Sikh warrior and martyr, was born at Maṭī Kamboke, in Amritsar district, in a family of Kalsī carpenters. He was married at the age of 12. Soon he received the *Khālsā pāṭh* at Amritsar and began to entertain fugitive Sikhs in his home. His parents, apprehensive of the government's wrath, one day cut off his hair as he lay asleep. Sukkhā Singh on waking up felt disturbed at this sacrilege but he was persuaded to re-grow his *keśa* and joined the *jathā* or band of Sardār Shiām Singh. He acquired uncommon skill in the use of weapons of war and won his comrades' admiration for his boldness and powers of endurance. Once he took up the challenge of the *kotwāl* of Amritsar, went there in broad daylight, made his ablutions, declared aloud his identity and rode away. The *kotwāl* who pursued him was killed in a skirmish. Sukkhā Singh accompanied Matāb Singh to Amritsar in August 1740 to chastize the notorious Masse Khān Raṅghar. This further enhanced his popularity among the *Khālsā* and he soon became the leader of a separate *jathā* of his own. Early in 1746, he and Sardār Jassā Singh entered the Eminābād territory in Gujraṇwālā district where they were attacked by the local *jāgīrdār*, Jaspat Rāi, brother of Dīwān Lakhpat Rāi. In the ensuing Ghalūghārā, he had his leg fractured by a direct hit from an enemy swivel. He immediately tied his leg to the saddle with his turban and continued to fight and lead his men. It was three days later, after he had taken the survivors of the Ghalūghārā to safety that he got his injury properly dressed. In November 1746, Sukkhā Singh left Jaito to join other Sikhs, attacking Sarāi Nūrdīn, Saṅgharkoṭ, Majīthā, and Chhīnā. He also joined the Dal Khālsā in their raid on the camp of Ahmad Shāh early in 1748. Although Sukkhā Singh helped Mu'in ul-Mulk, the governor of Lahore, against Shāh Nawāz Khān yet he once again resumed his policy of persecution against the Sikhs. Early in 1752, Sukkhā Singh and his *jathā* fought against Ahmad Shāh and fell

fighting to a man.

S.S.B.

SUKKHĪ, *sādhū* of the Dīvānā sect, was incited by his mentor, Ghuddā, to attack Gurū Gobind Singh to avenge the death of one of his followers at the hands of a Sikh. While Gurū Gobind Singh was staying at Bājak, in Baṭhīndā district, Ghuddā collected 50 Dīvānā *sādhūs* to attack him, but all but two of them, Sukkhū and Buddhū, deserted him on the way. When Sukkhū and Buddhū came into the Gurū's presence, they were so impressed by his demeanour that they became his disciples.

P.S.P.

SULABĪ KHĀN, a nephew of Sulahī Khān, bore Gurū Arjan a personal grudge thinking that his uncle had died as a result of Gurū Arjan's curse. Abetted by Chandū Shāh, who had his own axe to grind, Sulabī Khān set out with a troop of soldiers for Amritsar. But, according to *Gurbilās Chheviṇī Pātshāhī*, he was killed on the way by some soldiers earlier in the employ of his uncle.

T.S.

SULAHĪ KHĀN, a Mughal courtier, was befriended by Bābā Prithī Chand with a view to securing official patronage for his claim to succession as against Gurū Arjan. Prithī Chand had founded a new village, Koṭhā Gurū, in the Mālṡā region, where he invited Sulahī Khān to visit him, the aim being to finish up the Gurū. As Prithī Chand was taking Sulahī Khān around his kilns, the latter's horse suddenly frisked and mounted one of the kilns, where the loose earth gave way and Sulahī Khān got engulfed in the fire and burnt to death.

T.S.

SULAKKHANĪ, MĀTĀ, wife of Gurū Nānak, was the daughter of Mūl Chand of Baṭālā, who held a minor revenue office at the village of Pakkhole Randhāve in Gurdāspur district of the Punjab. She was married to Gurū Nānak at Baṭālā on 24 September 1487. Two sons were born to her - Sṛī Chand in 1494 and Lakhmī Dās in 1497. She survived Gurū Nānak and expired at Kartārpur.

Gn.S.

SŪLHAR, a village 10 km south west of Ambālā city, was visited by Gurū Gobind Singh during

his stay at Lakhnaur in 1670-71. Gurdwārā Pātshāhī Dasvīn, honours the Gurū's memory.

M.G.S.

SULTĀN MAHMŪD KHĀN (d. 1859), son of General Ghaus Khān, was a commander during the regime of Mahārājā Rājīt Singh. His *derāh* of artillery was designated as Topkhānā-i-Sultān Mahmūd. Sultān Mahmūd accompanied Rājīt Singh on his expeditions against Multān and Kashmir. Sultān Mahmūd was of exceedingly intemperate habits, and his drunkenness brought him more than once into trouble with his master, but he was a useful officer and was generally treated with favour. When Nau Nihāl Singh secured power, Sultān Mahmūd lost his command and was sent in charge of a troop of artillery, under General Ventura, but got reinstated on the accession of Mahārājā Sher Singh. Both he and his son were engaged in the assault on the Fort of Lahore which the Sandhānvālīās had occupied after the murder of Sher Singh. Sultān Mahmūd was then sent to Hazārā and then, in 1848, to Derājāt. At the outbreak of the second Anglo-Sikh war, Sultān Mahmūd fought against the English throughout the war.

He died in 1859 at Bharovāl, his ancestral village in Amritsar district.

H.D.

SULTĀN MUHAMMAD KHĀN, one of the several sons of Paidā Khān, was a gorgeous person known as "Sultān Bībī" on account of his excessive love of finery and ostentation. In 1830 he became governor of Peshāwar and a tributary of the Sikhs. About this time, he was forced to surrender the famous horse Lailī to Rājīt Singh. In May 1834, he was replaced in Peshāwar by Harī Singh Nalvā and granted a handsome *jāgīr*. He went over to his brother, Dost Muhammad Khān, when he declared in 1835, a holy war on the Sikhs to recover Peshāwar. However, he placed no faith in his brother and defected to Rājīt Singh's camp. When the British government decided to bring Afghanistan under their influence and planned with the help of Rājīt Singh to replace Dost Muhammad Khān by Shāh Shūja, he supported the Sikhs. In 1845, when the Sikh army marched upon

Jammū to punish Rājā Gulāb Singh, he strongly pleaded for the Rājā.

H.R.G.

SULTĀNPUR LODHĪ, old town in Kapūrthālā district of the Punjab, where Gurū Nānak put up for several years before setting out on his travels to deliver his message. In this town lived his sister, Bībī Nānakī, and her husband, Jai Rām. At the instance of Jai Rām, Gurū Nānak took up employment in the Nawāb's provision stores. Sultānpur Lodhī has several *gurdwārās* commemorating events connected with the life of Gurū Nānak.

GURDWĀRĀ BER SĀHIB, the principal shrine at Sultānpur, is situated on the bank of the rivulet Kālī Beīn, to the west of the old town. Gurū Nānak performed his morning ablutions here and then sat under a *ber* (*Zizyphus jujuba*) tree to meditate. It was during one such ablution that Gurū Nānak had what is described in the *Janam Sākhī* as a direct communion with the Divine.

GURDWĀRĀ HAṬṬ SAHIB marks the spot where Gurū Nānak worked as the custodian of Nawāb Daulat Khān's provision stores. Thirteen polished stones of different sizes, believed to be the weights used by Gurū Nānak, are on display in a glass cabinet.

GURDWĀRĀ ANTARYĀTMĀ SĀHIB marks the site of a mosque to which Nawāb Daulat Khān had invited Gurū Nānak to participate in *namāz*.

GURDWĀRĀ GURŪ KĀ BĀGH marks the premises where Gurū Nānak resided with his wife and children during his stay at Sultānpur. A narrow well, now covered, is a relic of the days of yore.

KOTHAR SĀHIB commemorates the site where Gurū Nānak was detained while his accounts were being checked following a false complaint lodged by his detractors.

GURDWĀRĀ SANT GHĀṬ, on the bank of the Beīn, is where Gurū Nānak re-emerged on the third day of his disappearance into the Beīn.

GURDWĀRĀ BEBE NĀNAKĪ JĪ, honours the memory of Bebe Nānakī, elder sister of Gurū Nānak. The actual house, where Bebe Nānakī is believed to have lived with her husband is inside the old town. But the premises being in private

possession, a public monument was raised in the form of a *gurdwārā* by Charitable Trust in 1970. GURDWARĀ SEHRĀ SĀHIB is dedicated to Gurū Arjan who passed through Sultānpur in 1604 on his way to Dālā for the marriage of his son (Gurū) Hargobind. According to tradition, the seherā, or ceremonial wreath, was fastened round the bridegroom's head here.

M.G.S.

SULTĀN SINGH (d. 1842), of Choṭālā in Jehlum district, joined Mahārājā Ranjīt Singh's *ghorcharā*s at the young age of thirteen. He saw active service in several expeditions beyond the Indus, and participated in the Multān and Kashmir campaigns. In one such campaign on the northwest frontier, he received thirteen sword cuts and one bullet wound after making a most gallant stand, almost alone, against a large body of the Afghāns. This act of his bravery was highly appreciated and rewarded by the Mahārājā. Sultān Singh died in 1842.

S.S.B.

SULTĀNVIND, village near Amritsar, has two historical shrines dedicated one each to Gurū Arjan and Gurū Hargobind.

GURDWARĀ TŪT SĀHIB marks the spot to which Gurū Arjan often repaired for rest under a *mulberry* (*tūt*, in Punjabi) tree.

GURDWARĀ AṬĀRĪ SĀHIB PĀTSHĀHĪ CHHEVĪN marks the site where, according to local tradition, Gurū Hargobind made a halt while travelling from Amritsar to Dālā.

Gn.S.

SUMER SINGH, BĀVĀ (1847-1903), cleric and schoolman, was born on 17 August 1847 at Nizāmābād, in Āzamgarh district of Uttar Pradesh. His family, originally from Goindvāl in the Punjab, traced its ancestry to Gurū Amar Dās. Sumer Singh's grandfather, Bāvā Kripā Dayāl Singh, was the first in the family to migrate to Nizāmābād, where he established a *gurdwārā* on the site of an old Udāsī shrine commemorating the visits of Gurū Nānak and Gurū Tegh Bahādur. Sumer Singh showed early promise in the scholarly study of Sikh texts as well as in composing verse in Braj. He subsequently won renown in both fields. Among

his published works include *Gurūpad Prem Prakāś* (which took him 14 years to complete) *Gur Kavītāvalī*, and *Khālsā Pañchāsikā* (Hindi). His other works remained unpublished although copies of some of the manuscripts are extant.

Sumer Singh was from 1882 to 1902 the chief priest of Takht Sri Harimandar Sāhib at Patnā. He was one of the Sikh scholars to whom M.A. Macauliffe (1841-1913) referred for advice on translation of the scriptural texts. He also headed the committee of Sikh exegetes appointed to revise the draft of the *Farīdkoṭī Tīkā*. He died of jaundice at Amritsar on 5 March 1903.

V.P.

SUNĀM, an ancient town in Saṅgrūr district of the Punjab, was visited by Gurū Nānak during his travels through the Mālṡā region. According to local tradition, he first stayed on the bank of the Sirhind stream, near what is now called Sītā Sar. From there a devotee took him to his own house where a shrine was later established. It is known as Gurdwārā Pahlī Pātshāhī.

M.G.S.

SUNDAR, BĀBĀ, celebrated for his *Rāmkalī Sadu*, incorporated in the Gurū Granth Sāhib, was the great grandson of Gurū Amar Dās. Sundar grew up in an environment of faith and piety and developed deep affection and reverence for Gurū Amar Dās. The theme of his poem, *Sadu* meaning call, is the ascension of Gurū Amar Dās, described in terms of his having been recalled by God Almighty. The hymn states Gurū Amar Dās' complete surrender to the Will of God, his appointment to the office of the Gurū, and his advice to his family to abide by the Will of the Lord and not to weep for him after him.

T.S.

SUNDAR, BHĀĪ, a resident of Āgrā and devoted Sikh of the time of Gurū Hargobind. He served the *saṅgat* diligently and made regular visits to Amritsar to see the Gurū.

B.S.

SUNDARĪ, by Bhāī Vīr Singh, first published in 1898, is commonly acknowledged to be the first novel written in the Punjabi language. The story, set in the 18th century, depicts the trials and

heroism of an imaginary character, Sundar Kaur (Sundarī for short) who embraces Sikh faith in unusual circumstances and spends her short, eventful life in prayer and service of the crusading Khālsā. Sundarī's tribulations begin with her catching the local Mughal chief's attention as the latter passes through her village. She is seized and carried off. All entreaties for her release are unavailing. Just then, her elder brother, Balvant Singh, who had embraced the Sikh faith and joined a Sikh guerrilla band against the parents' wishes some years earlier, visits the village and comes to know of the family's misfortune. He follows the chief's party, finds Sundarī sitting on a pyre, just lit, snatches her off and gallops away with her. The two are, however, captured by the chief's men, but they are rescued by Balvant Singh's comrades. However, she is again captured and reaches the hands of the same Mughal chief. However, Sundarī is rescued and joins her brethren in their old hideout. But her health deteriorates. Realizing that her end is near, Sundarī gets an unbroken recitation of the Gurū Granth Sāhib arranged. As the service following the conclusion of the recitation coming to a close, Sundarī, in a valedictory address to the assembly, exhorts them to maintain their high moral standards, hold women in high regard and never to stray from their faith in one God.

Sundarī is both a social and literary phenomenon. The prime motivation behind its writing was avowedly reformist. It is a historical romance of unusual power and beauty, notwithstanding several literary flaws. Bhāī Vīr Singh's knowledge of the history of the times, which *Sundarī* depicts, is sure and intense; his imagination, sensitive and profound. Among the major historical figures are Dīwān Kaurā Mall, Sardār Shām Singh, Sardār Jassā Singh, Lakhpat Rāi and Mīr Mannū.

K.J.S.

SUNDARĪ, MĀTĀ (d. 1747), the second wife of Gurū Gobind Singh (1666-1708), was the daughter of Bhāī Rām Saran, of Bijvārā in present-day Hoshiārpur district of the Punjab. She was married to Gurū Gobind Singh at Anandpur on 4 April

1681. On 26 January 1687, at Pāontā, she gave birth to Sāhibzādā Ajīt Singh. Consequent upon the evacuation of Anandpur on the night of 5-6 December 1705, Mātā Sundarī, along with Mātā Sāhib Devān, was escorted by Bhāī Manī Singh to Delhi. She rejoined Gurū Gobind Singh in 1706 at Talvaṇḍī Sābo. She went back to stay at Delhi while Gurū Gobind Singh left for the South. At Delhi, Mātā Sundarī adopted a young boy whom she named Ajīt Singh because of his resemblance to her own late son. After the passing away of Gurū Gobind Singh at Nāndeḍ in October 1708, the Sikhs looked up to her for guidance. She appointed Bhāī Manī Singh to manage the sacred shrines at Amritsar and also commissioned him to collect the writings of the Gurū. She also issued under her own seal and authority *hukamnāmās* to *saṅgats*. She was disappointed in her adopted son, Ajīt Singh, who, following imperial patronage, grew arrogant and haughty even towards Mātā Sundarī who disowned him, and migrated to Mathurā. She returned to Delhi where she died in 1747. Gurdwārā Bālā Sāhib, New Delhi, commemorates her memory.

S.S.A.

SUNDAR SHĀH (d.1640), a Muslim saint of Devnagar, probably the present-day Deogāon in Āzamgarh district of Uttar Pradesh, is remembered in Sikh tradition for his admiration for Bhāī Bidhī Chand, a prominent Sikh of the time of Gurū Hargobind. He met Bhāī Bidhī Chand when he was preaching in the eastern parts. Both of them died at the same time on 14 August 1640.

B.S.

SUNDAR SINGH, BHĀĪ (1881-1921), one of the Nankānā Sāhib martyrs, belonged to Nizāmpur Devā Singhvālā, near Dhārovālī in Sheikhūpurā district. Son of Bhāī Chandā Singh Kamboj, he was born as Sudh Singh, but after taking the vows of the Khālsā at Srī Akāl Takht, received the new name of Sundar Singh. He attended the Dhārovālī conference on 13 October 1920 and participated in the liberation of Gurdwārā Kharā Saudā on 30 December the same year. He also joined Bhāī Lachhman Singh Dhārovālī's *jathā* for the

liberation of the Gurdwārā Janam Asthān at Nankāṇā Sāhib and fell a martyr to the bullets of the Mahant on the morning of 20 February 1921.

G.S.G.

SUNDAR SINGH, BHĀĪ (1882-1921), one of the Nankāṇā Sāhib martyrs, was born on 15 September 1882, the son of Bhāī Chugatt Singh of Gurdāspur district. The family migrated to Chakk No. 33 Dhārovālī in Sheikhūpurā district (now in Pakistan). He served in the army for seven years. Thereafter he joined the Gurdwārā Reform movement and joined the Dhārovālī *jathā* which was massacred to a man by the hired assassins of Mahant Narain Dās on 20 February 1921.

G.S.G.

SUNDAR SINGH, BHĀĪ (1898-1924), one of the Jaito martyrs, was born the son of Bhāī Mansā Singh of Karamgarh in Bathīndā district. He had his early education at Kot Bhāī, he received the rites of the *Khālsā* at the age of 12 and stayed for a few years at Amritsar further to study the Sikh texts. He enlisted during World War I in the transport wing of the army, and served in the Peshāwar-Landī Kotal region for a few years. Sundar Singh resigned soon after the Nankāṇā Sāhib occurrence and turned an Akālī activist. He was named secretary of the Bathīndā *tahsīl* Akālī Jathā. Though injured in the knee, he insisted on joining the first Shahīdī Jathā to Jaito on 21 February 1924 when on its approach near Gurdwārā Tibbī Sāhib, the Nābhā state forces opened fire. Bhāī Sundar Singh was hit in the neck and killed on the spot.

G.S.G.

SUNDAR SINGH, BHĀĪ (d.1924), of Chidā near Bāghā Purāṇā in Mogā district of the Punjab, was about 60 years old when he received the *Khālsā pāṇḍ*. He joined the Shahīdī Jathā going to Jaito and as the *jathā* reached near Gurdwārā Gaṅsar, they were fired at. Bhāī Sundar Singh was hit in the stomach and died.

G.S.G.

SUNDAR SINGH JATHEDĀR, BHĀĪ (1869-1921), one of the Nankāṇā Sāhib martyrs, was the son of Bhāī Bishan Singh of Dhuḍiāl, in Jalandhar

district. His ancestors had come from Baṇḍālā, in Amritsar district, and had served Baghel Singh of Karōsinghīā *misl*. He learnt Gurmukhī in the village *gurdwārā* and received the vows of the *Khālsā* at Anandpur Sāhib. On 19 February 1921, as the call for action came, he led out a 15-strong *jathā* and joined Bhāī Lachhman Singh Dhārovālī's men on their way to Nankāṇā Sāhib. He laid down his life along with others on the morning of 20 February 1921.

G.S.G.

SUNDAR SINGH LYĀLLPURĪ, MASTER (1885-1969), teacher, journalist and politician, was born on 4 April 1885, the son of Lakhmīr Singh Kamboj of Bahoṛū, near Amritsar. Having completed his early education in Bahoṛū and in Shāhkoṭ, district Sheikhūpurā, he took his B.A. (Honours) degree at *Khālsā* College, Amritsar, and his B.T. at Government Training College, Lahore. In 1908, he joined to teach at *Khālsā* High School, Lyāllpur. His contact with Sardār Harchand Singh of Lyāllpur, active in the nationalist movement, brought him into politics. Master Sundar Singh published, in July 1909, a strongly-worded pamphlet entitled *Kī Khālsā College Sikkhān Dā Hai ?* ("Does the *Khālsā* College belong to the Sikhs?") exposing the British designs to take over its management. The same year, he started publication from Lyāllpur of a Punjabi newspaper, *Sachchā Dhanḍorā* ("The True Proclamation"). The paper fell a victim to prosecution and suppression for its nationalistic views. Sundar Singh was also in the forefront of the Gurdwārā Rikābgañj agitation. He launched from Lahore on 21 May 1920 a daily newspaper, the *Akālī*. The main objectives of the paper were almost identical with those of the *Akālī* movement. In July 1922, the *Akālī* was amalgamated with *Pradesī Khālsā* and published as *Akālī te Pradesī* from Amritsar. Master Sundar Singh was arrested on 26 November 1921 at Ajnālā during the agitation for the restoration of the Toshākhānā keys but he did not support the agitation launched. Besides his articles in his newspaper, Master Sundar Singh published tracts on burning topics of the day in

which he also made use of his poetic talent. In 1924, he restarted the *Akālī* in Urdu, from Lahore, and launched the *Hindustan Times* from Delhi. The *Gurū Khālsā*, *Daler Khālsā*, *Melū*, *Kundan* and *Navānī Yug* were some of the other papers he started, but none of them lived long. After Independence, he was awarded a pension and allotted some land in Hissār district. He died on 5 January 1969.

M.S.

SUNDAR SINGH MAJITHIA, SARDAR BAHADUR SIR (1872- 1941), statesman and reformer, was the younger son of Rājā Sūrat Singh. He was born on 17 February 1872 at Majithā, near Amritsar; was educated at Government School, Amritsar, and Aitchison College, Lahore; and Government College, Lahore. Soon after leaving college in 1894, he became secretary of Sri Gurū Singh Sabhā, Amritsar. In 1895, he became a member of the governing council of the *Khālsā* College, Amritsar. He was the secretary of the college council (1902-1912) and president of the council as well as of the college managing committee (1920-41). He was a founder-member of the Chief *Khālsā* Dīwān, holding the office of secretary from 1902 to 1920 and again from 1934 to 1937. In 1932-33, he acted as the president of the Dīwān. He took a leading part in the founding of the Sikh Educational Conference in 1908, and presided at its annual sessions in 1911, 1924 and 1935. He also inaugurated *Khālsā Advocate*, an English monthly, to propagate the policy and activities of the Chief *Khālsā* Dīwān.

Sardar Sundar Singh's political career began in 1909 when he was nominated a member of the Viceroy's Legislative Council where he worked assiduously to steer the Anand Marriage Bill which had been introduced earlier by Tikkā Ripudaman Singh of Nābhā. He was mainly instrumental in having the ban on the carrying of a full sized *kripān* or sword by Sikhs as their religious emblem lifted throughout India and in having a 20 per cent share for Sikhs reserved in government services in the Punjab. On 16 November 1920, he was elected the first president of the S.G.P.C. which office he

resigned after becoming revenue minister. He retained his Cabinet seat until his death at Lahore shortly after the midnight of 12 April 1941.

Sundar Singh first married in 1887 and his wife having died the same year, he re-married the daughter of Sardar Sir Attar Singh of Bhadaur. He had three sons born of this marriage. Sundar Singh's field of activities extended to commerce and industry as well. He was one of the founders of the Punjab and Sind Bank established in 1908. He was one of the pioneers of sugar industry in India and set up in 1911 a mill in Uttar Pradesh. He was nominated one of the governors of the Imperial Bank of India in 1933. In politics, Sundar Singh was essentially a moderate, and he received from the British Government several honours and awards. He was made a Sardar Bahadur in 1911, Companion of the Indian Empire (C.I.E.) in 1920 and knighted in 1924. In 1926 the University of the Panjab awarded him the degree of Doctor of Oriental Learning (D.O.L.) *honoris causa*.

N.I.S.

SUNDAR SINGH, RĀGĪ (1892-1937), head musician at Sri Harimandar Sāhib at Amritsar, was born at Amritsar, the son of Bhāī Amar Singh Aroṛā, himself a musician of considerable standing. Sundar Singh served his apprenticeship with Bhāī Atrā, a well known *rabābi* (rebeck-player), and further chiselled his style under Uttam Singh. On 10 September 1932, he was appointed *rāgī* at the Harimandar where he soon rose to be the head musician. He had a rich melodious voice and his favourite instruments were *dīrubā*, a string instrument, and harmonium, and his favourite mode was *Khayāl*. He ranked among the leading Sikh musicians of his day. In 1937, he got injured in a mob violence at Āhlā (Gujrāt district, now in Pakistan) where he had gone to perform Kīrtan in a *gurdwārā*. He succumbed to the injuries on 17 June 1937 and cremated at Amritsar the next day.

S.S.Am.

SUNDAR SINGH, SANT GIĀNĪ (1883-1930), teacher of the sacred texts and exegete, was born on 18 August 1883, the son of Khazān Singh of Bhiṇḍar Kalān, in district Ferozpur, in the Punjab.

He received his early education at the village *gurdwārā*, and started reading the Gurū Granth Sāhib at the age of ten. As he grew up, he learnt Sanskrit from a Brahman at Dharmkot, near his native village, and later successively from two Udāsī scholars, Paṇḍit Javālā Dās and Paṇḍit Bhagat Rām. He visited seats of learning in the Mālvā region and in Amritsar and ultimately became in March 1906 the pupil of Sant Bishan Singh of Murālā, in Gujrat district (now in Pakistan). He then launched on his career of expounding the sacred word and travelled through Punjab, Kashmīr and other parts of India. Sant Sundar Singh also accepted pupils whom he trained in the interpretation of scriptural literature, including the Gurū Granth Sāhib, Dasam Granth and works of Bhāī Gurdās and Bhāī Santokh Singh. He set up some preaching centres (including the one at Bhiṇḍar Kalān) and schools. Besides, Sundar Singh involved himself in the wider issues of religious and social reform then engaging the attention of the Sikhs. He took part in several *morchās* during the Gurdwārā Reform movement. He died on 15 February 1930 at Bopā Rāi after a brief illness with dropsy.

H.S.DI.

SUNN, a Punjabi form of the Sanskrit term *śūnya* (Pali, *sunna*). From the etymological standpoint the term *śūnya* is often used in the sense of 'zero', a symbol of naught. However, 'zero' again, when used by a mathematician with a figure, increases the value of that figure ten times. In the religious and philosophical terminology of India, the meaning of *śūnya* has to be explored in relation to two other cognate words, viz. *śūnyatā* and *śūnyavāda*. The former means voidness, emptiness, vacuity or nothingness and the latter has been translated as 'the ism of void' or 'the doctrine of empty'. The concept of *Śūnya* (*sunna*) was transmitted by the Siddhas and the Nāthas to the *sant* poets of medieval Vaiṣṇavism. In the works of the Sikh Gurūs we find the last phase of the development of the concept outside Buddhism. The Sikh Gurūs have used the words *sunna*, *sunna kalā*, *anahat-sunna* and *sunna-samādhi* numerous times in

their hymns. A careful analysis of the use of these key terms shows that their meaning is, in most cases, different from that found in Buddhism. In one case, however, there seems to be a continuity of the word and meaning from the time of the Buddhist Sūtras to that of the hymns sung by the Gurūs. This continuity is found in those cases in which *sunna* or *śūnya* is employed as a symbol of the Absolute. Thus, for example, it is said that when one is awakened to the teaching of the Gurū, one merges into the Void (*sunna samāīā*) even while alive (GG, 857). Of course, the concept of the Absolute in Sikhism differs from that in the Madhyamikā, but the Absolute is called *sunna* because it is devoid of duality and discrimination. The word *sunna* declares that the Truth is beyond limitations and determinations. Emptiness of Buddhism means 'no doctrine about Truth'; *sunna* in Sikhism means 'no conception about the Inconceivable.' An important feature of the conception of the Void in Sikhism is that it can be realized through transcendental devotion (*nām*) which consists in the constant mindfulness of the Divine (*simaran*). This feature brings in many positive elements as a matter of course and consequently the ecstatic experience of the Divine is characterized by positive attributes. Nevertheless, these positive attributes do not exhaust the Innate state of *sahaj* or the Void (*sunna*). Kabīr uses *sunna* in the sense of space, finite as well as infinite. The three *lokas* enveloping *śūnya* is nothing but Brahman with *māyā* but the fourth *śūnya* about which Gurū Nānak stresses more is pure Brahman who is *nirākār* and *nirguṇa*. Gurū Nānak defines *sunna* as the creative power of the Almighty (GG, 1037). The sense of *nāda* has also been exacted from the term *sunna* in the *Sidha Gostī*. The term *sunna* in the Gurū Granth Sāhib is thus used in a variety of senses, of which predominantly are Brahman with and without *māyā*, the creation, the power of Brahman and *nāda*. Bhāī Gurdās, explicator of Gurbāṇī, uses *śūnya* in the sense of cosmic silence (1.35).

L.M.J.

SURAIN SINGH, BHĀĪ (1895-1921), one of the Nankāṇā Sāhib martyrs, came from Chakk No. 80

Nizāmpur Mūlā Singhvālā, district Sheikhūpurā. He was the second of the six children of Bhāī Rām Singh. He served the army for some time during the Great War (1914-18), and after his release reverted to the family occupation of agriculture. He was member of the village choir and was on 19 February 1921 performing *kīrtan* at a marriage in the village when the call came for the liberation of Gurdwārā Janam Asthān, Nankānā Sāhib. He was part of the *jathā*, which fell in the indiscriminate firing by the opponents of reform.

G.S.G.

SURAJ SINGH, BHĀĪ (1898-1921), one of the Nankānā Sāhib martyrs, was born on 1 April 1898, the son of Bhāī Mit Singh of Chakk No. 38 Nizāmpur Devā Singhvālā in Sheikhūpurā district (now in Pakistan). He actively participated in the Gurdwārā Reform Movement, and collected rations and served in the Gurū kā Langar during the Dhārovālī conference (13 October 1920). He participated in the liberation of Gurdwārā Kharā Saudā, Chūharkānā (30 December 1920) and was a volunteer for the Rikābganj agitation. On 19 February 1921, he joined the *jathā* led by Bhāī Lachhman Singh and fell a martyr in the firing on it the next morning at Nankānā Sāhib.

G.S.G.

SŪRAJ MALL, son of Gurū Hargobind, was born to Mātā Mahā Devī Marvāhī, at Amritsar on 9 June 1617. He was married on 23 April 1629 to Khem Kaur, daughter of Bhāī Prem Chand of Kartārpur, in present-day Jalandhar district of the Punjab. A son, Dīp Chand, was born to them in 1633. Sūraj Mall's death followed that of his mother, Mātā Marvāhī, in 1645. Dīp Chand had two sons, who received the rites of *Khālsā* and became Gulāb Singh and Shyām Singh, respectively. The Sodhīs of Anandpur are descendants of the latter.

M.G.S.

SŪRAT SINGH MAJĪTHĪĀ, RĀJĀ (d. 1881), son of Atar Singh Majīthīā, was a soldier, commander and notable *Sardār* of the Sikh Darbār. Details of his early career and of his service under Mahārājā Ranjīt Singh are scanty. Sūrat Singh was commandant of the Sikh battalion posted at

Peshāwar during the first Anglo-Sikh war. After 1846, he was retained in the Sikh army by the British, and posted to Lahore. He fell foul of Wazīr Lāl Singh who ordered the resumption of his *jāgīr*. Sūrat Singh played a prominent role in events leading to the Sikh national rising against the British in 1848. He commanded 2,000 men in the division sent under Sher Singh Atārīvālā to Multān against Dīwān Mūl Rāj. In September 1848, they joined the rebels. On his appeal many disbanded Sikh soliers, religious leaders and laymen joined the standard of revolt. He moved northwards, plundered Chiniot and Jhang and fought the British at Sadullāpur, Cheliānvālā and Gurāt.

After the annexation of the Punjab, Sūrat Singh was removed to Banāras where he lived in privation till 1857, when during the mutiny he helped the British and saved the Banāras treasury, which contained the jewellery of Mahārājī Jind Kaur. On 6 July 1857, he received a sword cut on his leg which made him lame for the rest of his life. For these services, Sūrat Singh was allowed to return to the Punjab, his pension was raised and he was granted a permanent *jāgīr* in Gorakhpur district. In 1861 he was appointed an honorary magistrate at Majīthā, and in 1877, the titles of Rājā and Companionship of the Star of India were conferred upon him. He died in 1881 at Majīthā.

B.J.H.

SŪRDĀS, one of the medieval Indian *bhaktā* poets whose verses have been incorporated in the Gurū Granth Sāhib. Sūrdās, whose original name was Madan Mohan, is said to have been born in 1529, in a high ranking Brāhmaṇ family. As he grew up, he gained proficiency in music and poetry and soon became a celebrated poet, singing with deep passion lyrics of Divine love. Emperor Akbar appointed him governor of the *pargana* of Saṇḍīlā, but he gave it up in favour of God's love. He died at Banāras. A shrine in the vicinity of the city honours his memory.

The Gurū Granth Sāhib contains a single line in the Sāraṅg measure: "O mind, abandon the company of those who turn away from God." It seems Gurū Arjan omitted the rest of the hymn

probably because it ran counter to the Sikh belief in God's grace even for the worst of sinners. He therefore composed a hymn to explain and supplement the single line of Sūrdās.

T.S.

SURJIT SINGH MAJITHIA (1912-1995) with aquiline features and large luminous eyes was a very handsome looking man. Alert and agile, he was a cricketer of considerable repute. Besides, he filled several leadership roles in the social and political spheres of life. He was a ranking politician, parliamentarian and diplomat. Born on 8 August 1912 son of Sundar Singh Majithia, he was educated at the Khālsā College at Amritsar. He was married to the daughter of General Shivdev Singh, a wealthy landlord. Fresh from his college, Surjit Singh Majithia entered the Indian Air Force and reached the rank of Squadron Leader. Taking out his discharge from the Air Force, he became a member of the Central Legislative Assembly in 1945. From 1947 to 1949 he was India's ambassador to won Lok Sabha elections in 1952, 1957 and 1962. From 1952 to 1962 he served as India's deputy defence minister. He was President of wrestling Federation of India (1964-1976), and President, Cricket Control Board of India (1956 - 1958). He became the first President of the Yachting Association of India when it was established in 1960. In 1944 he became President of Khālsā College, Amritsar.

Surjit Singh Majithia died in Delhi on 27 September 1995.

S.S.B.

SUTHRĀSHĀHĪS, a mendicant order which owes its origin to Suthrā Shāh (1625-82), a disciple of Gurū Hargobind. Not much is known about the life of Suthrā Shāh. The legend goes that he was born at Bahrāmpur, Gurdāsūr district, with a black mark on his forehead and with his teeth cut, on which account he was pronounced unlucky. His parents neglected him, but Gurū Hargobind took him under his care. He named the child then called Kuthrā, i.e. dirty or ugly, Suthrā which means pure or spotless. Suthrā Shāh was reputed for his devotion to Gurū Hargobind and his humorous

manner. He was appointed by Gurū Har Rāi to preach Sikh faith. As time passed, Suthrā Shāh's followers, drawn from among both Hindus and Muslims, turned into a separate sect. They sang mystic songs in honour of Gurū Nānak, but they had taken to mendicancy and forsworn all established social norms. They received novices into their order after a rigorous testing. The initiates were required to remain celibate and break off all family ties. They were to live on alms and to avoid liquor and flesh. They wore white, with a *sehlī* (necklet of black wool) round neck and a *kullah* (high peaked cap) on head, and such other garments as gave them a funny look. The Suthrāshāhīs venerated the Gurū Granth Sāhib, but they shared popular Hindu beliefs and observed Hindu customs and rites. They must carry two small sticks while out begging alms.

Some of the Suthrāshāhī saints wrote religious verse, Vedantic in tone. Suthrā Shāh himself is credited with having written a *bārāmāsā*. The sect flourished considerably during the reign of Mahārājā Ranjīt Singh but gradually its members became lax and lost their original religious fervour. They evolved their own norms of behaviour attracting more idlers and escapists. This deterioration in their moral standards resulted in the extinction of the sect.

B.S.N.

SVAPAN NĀṬAK, lit. dream play, is an allegorical poem in Braj, comprising 133 stanzas, by Giānī Ditt Singh, a leading figure in the Lahore Singh Sabhā. Published in the supplement to the issue, the *Khālsā Akhbār*, a Punjabi newspaper of which Giānī Ditt Singh himself was the editor, the poem led to a defamation suit filed on 14 June 1887 against the author. The poem clearly burlesques several of the men belonging to the Amritsar Singh Sabhā group. The plot of the *Svapan Nāṭak* projects the archetypal war between the forces of truth and falsehood, culminating in the ultimate triumph of virtue over vice. The Amritsar group is satirized as evil, with its leader Rājā Bikram Singh of Farīdkoṭ (King Ahaṅkār or egotism) and Khem Singh Bedī (Dambhī Purohit-or hypocritical priest).

Together the Amritsar group is called Manmukh (translated as Devil's disciples in court files). They are pitted against the Gurmukh Jan (righteous men), allegorically representing Lahore leader, Professor Gurmukh Singh, and his friends. Obviously, Truth wins and evil is completely routed out.

A close reading of the poem, however, reveals that it has a polemical end to serve. The poem's concern with the larger issue of social and religious reform is unmistakable. In delineating his moral theme, with its personified abstractions, the poet uses a highly allusive diction bristling with puns on the names of the characters, their appearances and their habitual characteristics. The significance of the poem lies in preserving in its line some of the characters of the early days of the Singh Sabha and in the amusement it holds as a literary satire, almost without precedent in Punjabi literature.

Gdt.S.

SWARAN SINGH (1907-1994), statesman, was born on 19 August 1907 to Jamādār Partāp Singh of Shaṅkar in Jalandhar district. Married to Charan Kaur (1925), Swarn Singh took his intermediate from Randhīr College, Kapūrthālā, and his M.Sc. from the Government College at Lahore. He started his career as a lecturer in Physics at Khālsā Cortetge, Lyallpur. In 1946, he was elected a member of the Punjab Legislative Assembly and secretary of the Panthic Party. After Sardār Baldev Singh's induction into India's interim government he joined the Punjab Government as a minister. His experience at the bar was his best asset as a minister. He always prepared his brief with diligence and treated everyone with great politeness. He soon became famous for his very charming and immaculate personal manner. He spent 23 years of his life as a ranking Cabinet Minister in the Government of India. He was a brilliant debater never dropping a point in polemics. He was a most cool-headed and adroit negotiator. He was a deep thinking and level headed statesman. He could see through intricate problems with a clear, undimmed eye. He was Jawāharlāl's closest adviser on matters political as well as diplomatic,

and his opinion and advice were highly valued. He was minister for Works, Housing and Supply (1952-57); for Steel, Mines and Fuel (1957-62); for Railways, 1962; for Food and Agriculture (1963-64); for Industry and Supply (1964); for External Affairs, 1964-66; for Defence (1966-70); and for External Affairs (1970-74) and for Defence, again (1974-75).

He assisted Jawāharlāl Nehrū in his talks with the Chinese on the Indo-China border question in 1960. He was with the Indian delegation for its six rounds of talks with Pakistan, 1962-63. He led the Indian delegation to the United Nations several times. He attended all meetings of the Heads of Commonwealth nations and led the Indian delegation at all summit meetings of nonaligned governments during that period. He was named by Prime Minister Indirā Gandhī her special envoy to Pakistan, Indonesia and Nigeria in 1980. From 1976-81, he was president of Indian Council of World Affairs. He was a member of the Eminent Persons' Group constituted by the United Nations General Assembly. He spent most of his retired years working for UNESCO where he again earned a great name for himself. Swaran Singh died at Delhi on 30 October 1994.

S.S.B.

SYLHET a district town in present-day Bangladesh, was visited by Gurū Nānak in 1507-08. A Sikh *saṅgat* was established and a *dharamsālā* constructed here to commemorate the holy visit. The shrine is known to have existed until the partition of the country in 1947.

B.S.

SYMBOLISM. The poetry of the Gurū Granth Sāhib is noteworthy especially for the wealth and variety of its images and symbols. The compositions therein are enriched by a large number of similes and metaphors and numerous other forms of figurative expression. Most of the imagery has come from the storehouse of Indian culture, but there are in the text allusions to Islam and the Islamic way of life as well. The symbolism adopted herein is derived from our daily life and is more akin to the theme of the given hymn than a

mere embellishment. The experience of bliss from the union with the Divine is expressed with the help of an image of conjugal union. The whole of Gurū Arjan's *Phunhe* in the Gurū Granth Sāhib is couched in figurative speech. The symbol of lotus has been used to bring home the idea that to realize God man need to lead a life of detachment. According to Sikh teaching, God is formless, Infinite, Inaccessible, Indescribable, Ineffable and Unknowable. To make Him comprehensible to man, various symbols and metaphors have been resorted to. He has been called the king, husband, father, gardener, farmer *et al.* He is said to love His creation as the husband loves his wife. For the family, He is the father.

Man's self or soul is a spark of the Supreme Self. Its essential attributes are *sat* (real), *chit* (consciousness), and *anand*, (perennial bliss). It is immortal and rewarded or punished according to its good or evil deeds in this life. A common metaphor used is of a woman whose husband is away and who is pining for union with him. Going through the process of transmigrations man has come by this rare opportunity which he must now avail himself of fully. The two inner instincts of human *man*, are explained with the help of metaphors of swan of which picks at pearls and thus has the power of discrimination and of crane

which is known for its hypocrisy. The uselessness to society of a *manamukh* is brought out with the help of metaphors of oak tree etc. Like the musk of a black deer, the *man* resides in human body which is called unbaked earthen pitcher, etc. The world where the human soul spends a certain period equivalent to the life of its mortal frame has been described as an inn; as parents' home where the bride lives only until her marriage (death); etc. The Gurū has been described as a bridge between God and man. The importance of Gurū is explained with the help of various metaphors and symbols taken from mundane life. He is called a boat man; a sacred pool where *gurmukhs* (swans) dwell and pick up pearls (good deeds as their diet; *anjan* (collyrium) which improves the sight of our mind's eye; and so on. The nature of Name Divine, though not elaborated, is revealed through several symbols and images. It has been called the *amrit* (nectar) which rejuvenates man; *māt dudh* (mother's milk) which nourishes the child and the energy gained from it works in man throughout the life-period; *tulhā* (raft) which enables man wade across the ocean of life; and so on. The metaphysical or mystical experiences have thus been made comprehensible in images taken from household life.

T.S.

T

TĀBI'DĀRĪ, lit subordination or obedience, was a system of non-proprietory but permanent and hereditary land tenure during Sikh rule in the Punjab. The holders of *tābi'dārī* tenure were equivalent to those who since Mughal times had been occupancy tenants. It was prevalent in villages that formed part of permanent *jāgīrs*. Grantees of such *jāgīrs* enjoyed some additional rights over their tenants who were broadly categorized into hereditary occupancy tenants and tenants-at-will. The third category covered cultivators of virgin or waste lands, and those who made permanent improvements in their holdings. Under this system the occupancy tenants differed from peasant-proprietors in that they had to make certain additional payments and render occasional service to the landlords. The additional dues commonly were called proprietorship tax. However, they could not dispose of their holdings except, in exceptional cases, when a proprietor required the land for his own use. Even the non-cultivating residents had permanent occupancy right over the land on which they had built their houses: The right was inheritable, but not transferable.

H.R.G.

TAHIKAN, a 17th century poet, was the son of Raṅgīl Dās, a Choprā Khatri of Jalālpur, in Gujrāt district of Pakistan. A soldier by profession, he rendered into Hindi verse *Amar Kośa* and and "Aśvamedha Parva" of the Mahābhārata. Some Sikh scholars count him among Gurū Gobind Singh's poets, although there is no explicit reference to the Gurū in his work.

P.S.P.

TAHILPURĀ, a small village in Fatehgarh Sāhib district was visited by Gurū Tegh Bahādur during

his journeys through the Mālvā region. A small raised platform marked the spot where he had put up. Later some Nirmalā *sādhūs* established a place of worship and installed the Gurū Granth Sāhib. Afterwards, Mahārājā Karam Singh of Paṭiālā (1798-1845) had a Mañji Sāhib constructed here which still exists.

M.G.S.

TAHIL SINGH, BHĀĪ (1875-1921), one of the Nankāṇā Sāhib martyrs, was born the eldest son of Bhāī Chandā Singh of Nizāmpur in Amritsar district. In 1902 he went to Malaya and came back in 1909 to leave again after two years. In 1915 the finally returned home on his father's death. He began associating himself with progressive and reformist movements. He enlisted as a volunteer for the Rikābganj agitation, preached reformists' policies and programmes in the surrounding villages, and took an active part in the political conference held at Dhārovālī on 13 October 1920. On 19 February 1921, he marshalled 20 volunteers from his own village and joined the *jathā* led by Bhāī Lachman Singh Dhārovālī to liberate Gurdwārā Janam Asthān, Nankāṇā Sāhib. All members of the *jathā* were butchered to death by the hired assassins of Mahant Narain Dās.

G.S.G.

TĀHLĀ SĀHIB, GURDWĀRĀ, sacred to both Gurū Tegh Bahādur and Gurū Gobind Singh, is in the revenue limits of Rājgarh Kubbe in Bathīndā district of the Punjab. Gurū Tegh Bahādur often came here from Mauṛ Kalān while out for his afternoon ride. Gurū Gobind Singh visited the place once from Talvaṇḍī Sābo during chase. The memorials raised in honour of the Gurūs were later enclosed in what came to be known as Gurdwārā Tāhlā Sāhib.

M.G.S.

TAHL SINGH CHHĀCHHĪ, a Kohli Khatri, first entered the service of the Khaṭṭar *sardārs* but later joined Chaṛhat Singh Sukkarchakkīā and received from him, in 1741, *jāgīrs* comprising several villages, including Mīān Daud Khel. He also made conquests on his own and captured territories from the Pathāns of Makhad. He died in 1785.

G.S.N.

TAHMĀSNĀMAH, variously known as *Tahmāspnāmah*, *Tazkirah-i-Tahmāsp*, *Hikāyat* or *Qissā-Tahmās Miskīn*, is a Persian manuscript preserved in the British Library, London (Or. 1918). In India, photostat copies are available at Patnā and Amritsar. The manuscript consisting of 354 pages is written in autobiographical discursive style without any dates and is divided haphazardly into 108 sections of unequal length. The author, provides valuable and often original information gathered at first hand about events that took place in the Punjab during over three decades ending with 1782. The author, of Armenian or Kurdish extraction, was captured in infancy by Nādir Shāh's Uzbeks and offered as a present to Mu'īn ul-Mulk, the governor of Punjab, (1748-53), who trained him for military service. On the death of his master, he became close confidant of his widow, Mughlānī Begam, whom he accompanied during her flight from Lahore to Sirhind and thence to Delhi. He later fell out with the Begam and served successively under Zābitā Khān Ruhilā and Mirzā Najaf Khān. He also took part in several operations against the Sikhs. He writes with personal knowledge about events such as Dīwān Kaurā Mall's death (1752) and the occupation of Lahore by the Sikhs jointly with the Marāthās (1758). In fact, one of the most striking features of *Tahmās Nāmah* is the information it provides about the sustained rebellion of the Sikhs, their guerilla tactics, and the persecution they suffered. He also gives accounts of the Vaḍḍā Ghallūghārā, the sack of Sirhind by the Sikhs two years later; and the Sikhs' plundering raids into the Gaṅgā Yamunā Doāb.

S.H.A.

TAIMŪR SHĀH (1746-1793), son and successor of Ahmad Shāh Durrānī, was born in December

1746 at Mashhad, in Iran, where his father was in the service of Nādir Shāh. Taimūr was educated at home and received practical training in the art of warfare by accompanying his father on many of his expeditions. He was present in Delhi in January 1757 during Ahmad Shāh's fourth inroad into India. In February 1757, Taimūr was married to the daughter of the Mughal Emperor, 'Ālamgīr II. While heading a detachment carrying booty from Delhi in March the same year, he was deprived of a large part of it by Ālā Singh of Paṭiālā and other Sikh *sardārs* at Sanaur and Malerkoṭlā. In May 1757, Taimūr was appointed viceroy of the Punjab by his father and he tried to chastise the Sikhs by demolishing the fort of Rām Raunī defiling the Harimandar and the surrounding tank, etc., but was eventually driven out in April 1758. Taimūr became the ruler of Afghanistan in 1773 after the death of his father. He made several attempts to recover his lost territories and consolidate his empire, but all he could do was to hold on to Kashmīr and eject the Bhaṅgī *sardārs* from Multān. He died in Kābul on 18 May 1793.

G.S.D.

TAKHT, Persian word meaning a throne or royal seat, has, besides its common literal use, other connotations in the Sikh tradition. In Gurū Granth Sāhib, the Sikh Scripture, phrases such as *sachchā takht* (true throne) have been used to signify God's seat of divine justice. God in Sikh metaphysics is described as Formless but to make Him intelligible to the lay man, He is sometimes personified and referred to as *sachā sāl, sultān, pātsāl* meaning the true king or sovereign. As such his seat is appropriately referred to as *sachchā takht* sitting on which he dispenses *sachchā nīāon*, true justice. Gurū in Sikhism is believed to be one with God, and it became common among the Sikhs, at least by the time of Gurū Arjan, to refer to the Gurūs too as *sachchā pātsāl* and to their spiritual seat as *takht*.

Gurū Hargobind constructed a high platform in Amritsar in 1606 and named it Akāl Takht, the Throne of the Timeless One. Subsequently a building, Akāl Buṅgā, was raised over it but the Akāl Takht continues to be its popular name. Here

the Gurū conducted the secular affairs of the community. The Akāl Takht became for the Sikhs the highest seat of temporal as well as spiritual authority. The Sikhs recognize four other holy places as *takhts*. Takht Srī Harimandar Sāhib, Paṭṇā, Takht Srī Keśgarh Sāhib, Anandpur; Takht Sachkhaṇḍ Srī Hazūr Sāhib, Abchalnagar, Nāndēd, in Mahārāshtra; and Takht Srī Damdamā Sāhib, Talvaṇḍī Sābo. All these *takhts* enjoy equal status, but the Akāl Takht is supreme in several matters. Meetings of the Sarbatt Khālāsā can be summoned only by the *jathedār* of Akāl Takht and it is only there that cases connected with serious religious offences committed by prominent Sikhs are heard and decided. Important *hukamnāmās*, edicts or proclamations on behalf of the Panth, issued by the Akāl Takht have precedence over those issued by other Takhts.

H.S.Ch.

TAKHT MALL, a *masand* in western part of Lahore district during the time of Gurū Gobind Singh. He was so scared when he heard of the Gurū sending for some *masands* and punishing those found guilty of misappropriation of *saṁgat*'s offerings that he went to the Gurū's mother and importuned her to intercede with the Gurū. Gurū Gobind Singh finding him repentant and remorseful pardoned him.

P.S.P.

TAKHT SINGH, BHĀĪ (1870-1937), a pioneer of women's education, was born at Fīrozpur to Devā Singh Nihāṅg who is said to have fought in both of the Anglo-Sikh wars. Takht Singh passed the High Proficiency (*Vidvāna*) examination in 1887 from the Oriental College at Lahore, where he came under the influence of Gurmukh Singh and Giānī Ditt Singh. Takht Singh returned from Lahore resolved to dedicate himself to the cause of women's education among Sikhs. To a modest open air school he had established at Fīrozpur, he added in 1904 a boarding house which marked the beginning of the Sikh Kanyā Mahavidyalā. Bhāī Takht Singh travelled even abroad to raise funds, and in 1907 began the erection of the main building of the school. He collected a prestigious collection of books, and established Bhāī Ditt Singh Library.

The collection came to the Punjabi University at Paṭiālā in 1983. He was so completely dedicated to his cause that he came to be called Zindā Shahīd, the Living Martyr. He died on 18 December 1937.

Gsh. S.

TAKHTŪPURĀ, near Nihālsinghvālā in Mogā district of the Punjab, is sacred to Gurū Nānak, Gurū Hargobind and Gurū Gobind Singh. Three separate shrines close to one another and collectively called Nānaksar after the name of the *sarovar* or sacred pool commemorate the Gurūs' visits.

Gn.S.

TALVĀRĀ, locally known as Rāmpur Talvārā because of its close proximity to a village called Rāmpur, lies near Srī Hargobindpur in Gurdāspur district of the Punjab. It claims a historical shrine, Gurdwārā Damdamā Sāhib, dedicated to Gurū Hargobind, who is said to have preached here after the battle of Ruhelā.

M.G.S.

TANKHĀH, from Peresian *tankhwah*, generally meaning pay or salary, implies in Sikhism expiatory penalty levied upon a Sikh for breach of the prescribed code of conduct or of a vow religiously made. This use of the term appears to have come into vogue during the first half of the 18th century. The earliest use of the term *tankhāh* or *tankhāhīā* appears in *Tankhāhnāmā* attributed to Bhāī Nand Lāl, Rahitnāmās ascribed to Bhāī Dayā Singh, Bhāī Chaupā Singh (dates not specified) and *Gur Ratan Māl* (*Sau Sakhi*). While Bhāī Nand Lāl's *Tankhāhnāmā* and Chaupā Singh's Rahitnāmā list faults of omission or commission which render a Sikh liable to penalty, Bhāī Dayā Singh's *Rahitnāmā* suggests amounts of fine also. Ordinarily it is only the *saṁgat* or Pañj Piāre appointed by it who have the authority to declare a person *tankhāhīā* and impose *tankhāh*. The *saṁgat* or Pañj Piāre will confront the offending member of the community with the charge and seek his explanation which, if found unsatisfactory, leads to his being declared a *tankhāhīā*, who generally accepts with humility the *tankhāh* levied on him by way of penance for his error. It is not uncommon for a Sikh who has violated the religious discipline

on any count to confess and voluntarily attract *tankhāh* in expiation. Since the purpose of *tankhāh* is to reclaim the defaulter, it generally requires him to perform certain religious acts such as reciting for a given number of times specified scriptural texts in addition to the daily regimen of prayers, and humble service at a *gurdwārā* which may be in the form of dusting the shoes of the devotees or scrubbing used utensils in Gurū kā Langar. One may also have to make an offering of *kaṛāh prasād* worth a declared sum or make a cash contribution towards the common fund.

When an act of an individual affects the community as a whole, the authority of Akāl Takht at Amritsar is invoked. The procedure is the same as followed by local *saṅgats*. In cases, rare so far, where a person refuses to accept its verdict, the Akāl Takht has the power to excommunicate him/her. After the Gurū period, Bhāi Subeg Singh was first declared *tankhāhīā* (1733) for being in the service of the Mughal government. Mahārājā Ranjīt Singh (1780-1839) was once summoned to the Akāl Takht, held guilty of moral and religious misdemeanour, and was awarded *tankhāh*. More recent instances are those of the imposition of *tankhāh* on Bābā Kartār Singh Bedī for supporting Mahant Narain Dās of the Nankānā shrine; Jathedār Tejā Singh Bhuchchar for his defiance of and disrespect towards the Pañj Piāre (1923); and the excommunication on 6 August 1928 of Tejā Singh of the Pañch Khālsā Dīwān, Bhasaur, and his wife for garbling the scriptural texts. In recent past, Master Tarā Singh, Sant Fateh Singh and Giāni Zail Singh also appeared on the Akāl Takht.

Bb. S.N.

TANKHĀHNĀMĀ, by Bhāi Nand Lāl, is a Sikh penal code laying down punishment and fines for those guilty of religious misconduct. Bhāi Nand Lāl was a devotee of Gurū Gobind Singh and a scholar of Persian in which language he wrote poetry of rare refinement. Answering his questions once, the Gurū defined acts worthy of a Sikh and those not worthy of him. Bhāi Nand Lāl said to have recorded the former in his *Rahitnāmā* and the latter in his *Tankhāhnāmā*. In the *Tankhāhnāmā* a positive and idealistic pattern of living has been

charted. A true Khālsā must, lead a life of *nām* (meditation on the Name), *dān* (charity) and *isnān* (purification). He should overcome the five lusts and be above superstition, pride and adultery; and so on. Negatively, a Sikh who does not join the company of the holy, does not bow to the sacred word being recited and does not treat with equality the poorer members in the fellowship invites retribution (3-5). So will a Sikh who gives away his daughter or sister in matrimony for money (11); who takes food with his head uncovered (24); and so on. The Gurū blesses those who follow the Khālsā code.

T.S.

TANSUKH LAHAURĪ, a devoted Sikh of Lahore who later lived at Ranthambore in Rājasthān. Tansukh had two of his sons living at Anandpur under the patronage of Gurū Gobind Singh. They sent a copy of a translation of *Hitopadeśa*, made by one of the Gurū's poets, Lakkhan Rāi, to their father at Ranthambore. Tansukh re-versified the work re-named it *Rājnīti Granth*.

P.S.P.

TAPĀ (lit. a practitioner of physical austerities) is the name given by Sikh chroniclers to an ascetic who once came to Gurū Rām Dās and, proud of the penances he had undergone, asked the Gurū how will the Sikhs attain heaven when they do not observe any of the Vedic or Brāhmanic practices. Gurū Rām Dās told him that they desire not heaven, but fellowship of the holy and they derive comfort from serving the others. Tapā fell at the Gurū's feet and took his precept.

Gr.S.

TAPĀ, near Barnālā in the Punjab, claims a historical shrine, Gurdwārā Tībbā Sāhib Pātshāhī IX, dedicated to Gurū Tegh Bahādūr.

M.G.S.

TAPĪYĀ SĪNGH, MAHANT (1892-1980), an expert in Sikh scholarly texts, Ayurveda and Sanskrit grammar, was born at Lehal Kalān in Saṅgrūr district and was a descendant of Bābā Ark who had been blessed by Gurū Tegh Bahādūr himself. One of his ancestors, Bhāi Mall Singh, was the founder Mahant of Dhamtān Sāhib also known as the Deorī (gateway) of Hazūr Sāhib,